

Covenant Keepers

Psalm 50

Introduction:

1. Why do we have the Psalms:
 - a. Story of the two men who were shipwrecked and decided to pray. (B-1, I-52, N-12...) (Bible Hub, "1. The Significance of the Psalms | Bible.Org")
 - b. Many of us feel as if we know more and understand better the worship of the Bible. However, we often refer to the preaching hour as the worship hour (all of life is worship). A major mistake that we commit is that we have a start and stop time for worship, get up and leave and think that what we do the rest of the week is not worshipping. (ibid)
 - c. The central focus of our lives should not be us or even others, it should be God. (**John 4:20-24; Ephesians. 1:6, 12, 14; 3:2**) (ibid)
 - d. The glory of heaven is not that will be happy in heaven (which we will for there are no tears in heaven), but that we will see God in His fulness and fall down and worship Him (24 elders Revelation 4:9-11) (ibid)
 - e. "...while the rest of the Scripture speaks to us, the Psalms speak for us. The Psalms provide us with a rich vocabulary for speaking to God about our souls." (Hedges)
 1. "When we long to worship, we have psalms of thanksgiving and praise. When we are sad and discouraged, can pray the psalms of lament. The psalms give voice to our anxieties and fears, and show us how to cast our cares on the Lord and renew our trust in him. Even feelings of anger and bitterness find expression in the infamous imprecatory psalms, which function something like poetic screams of pain, lyrical outbursts of anger and rage." (ibid)
 2. The Psalms fall into three cycles: (ibid)
 - a. **Orientation:** Psalms of *orientation* point us to the kind of relationship with God we were created for, a relationship marked by confidence and trust; delight and obedience; worship, joy, and satisfaction.
 - b. **Disorientation:** The psalms of *disorientation* show us human beings in their sin. Anxiety, fear, shame, guilt, depression, anger, doubt, despair – the whole kaleidoscope of toxic human emotions find a place in the Psalms.
 - c. **Reorientation:** But the psalms of *reorientation* portray reconciliation and redemption in prayers of repentance (the famous penitential psalms), songs of thanksgiving, and hymns of praise that exalt God for his saving deeds, sometimes pointing forward to Jesus, the Messianic Lord and Davidic King who will fulfill God's promises, establish God's kingdom, and make all things new.
2. Asaph was the choir master, director of music for the temple worship (1 Chronicles 6:31, 39; 16:4; 25:1). He wrote 12 Psalms, one of them being Psalm 50.
3. Psalm 50 is a courtroom scene where God has summoned His children to be judged, heaven and earth to serve as jurors. The crime was not a lack of sacrifices, but a lack of paying their vow.
 - I. 1-6 Courtroom
 - A. vs. 1 E LOHIM YHWH - the Omnipotent and Omniscient God has spoken and everyone listens. He has called all His children to present themselves for an accusation and judgement.
 - B. vss. 2-3 God is light and He will expose the sins of His people.
 - C. vs. 4 Every being in heaven and on earth will serve as jurors
 - D. vs. 5 Blood covenant- God made a covenant with Abraham, conditioned upon faithfulness and sealed with blood. The Israelites made the same covenant at Mt. Sinai and it too was sealed with blood (Exodus 24), we have made the same covenant at our

- obedience to the the Gospel and it was also sealed with blood, the Blood of Jesus.
(Hebrews 9:11-15; Mark 14:12-26)
- E. Hebrews 12:23 makes reference to all the saved of all time (past, present and future)
- II. 7-15 Problem: Worship began and ended at the temple, instead of it carrying on in the way they lived.
- A. vs. 7 God establishes that He is worthy of all worship and that He will bring the accusation against His children.
- B. vs. 8 The issue is not what they bring as a sacrifice to temple.
- C. vs. 9-15 God will no longer accept the offerings, He does not need to be worshiped, He does not need our sacrifices, He does not need us, we NEED Him. (vs. 12, cf. 1 Corinthians 10:26)
1. Vs. 14 (Hebrews 13:15) Offer a sacrifice of thanksgiving and pay your vows
 2. Vows refers to the promise we made to God (those at the foot of Sinai and those at the foot of the Cross).
 3. Vs 15 God is faithful to us when we call on Him, He hears and acts upon on our prayers He is faithful to the covenant and so should we.
- III. 16-21 Sins
- A. vs. 16 You have no right to speak of God and His works, you have no right to preach the Gospel to the lost because you are in sin...
- B. vs. 17 you do not **respect** God or His **discipline**, you **ignore** Gods Word.
- C. vs. 18 you say amen to the **thief**, you are pleased when the thief “gets away with it...” You are in **adultery**, associating with adulterers means doing what they do.
- D. vs. 19 You **speak evil**
- E. vs. 20 You **slander** anyone, even your own relatives
- F. vs. 21 You have done all of these things WHILE SITTING IN THE TEMPLE AND OFFERING ME YOUR SACRIFICES. This is why God does not accept our worship. All the sacrifices in the world cannot make anything right until we change our attitudes and how we live. Our bodies should be living and holy sacrifice. (Romans 12)
- IV. 22-23 Discipline/Salvation
- A. If we continue faking our Christianity, thinking that worship begins and ends at the building, God will tear us down, condemn us in the day of judgement.
- B. We need to remember our covenant and pay our vows of thanksgiving every moment of our lives.
- C. Doing this God will forgive and save us.

Conclusion:

1. In the audience that day, the Psalm hit someone right in the heart-David.
2. Psalm 51 - Create in me a clean and contrite heart
3. Repent and change our attitude in how we live every day.
4. Plan of Salvation

Works Cited/Consulted

Bible Hub. "A Thanksgiving Mode of Glorifying God." *Biblehub.Com*, 2019, biblehub.com/sermons/auth/ward/a_thanksgiving_mode_of_glorifying_god.htm. Accessed 21 Dec. 2019. 1. "Offer unto God thanksgiving." For what? "In everything give thanks." The propriety of this is seen at once when we consider that we owe everything to God. It is impossible, without a due acknowledgment of this, to appreciate our dependence upon and obligation to Him, "in whom we live, and move, and have our being."2. But our text enjoins us "to pay our vows unto the Most High."3. "And call upon God in the day of trouble." Our fathers had their troubles, and we shall have ours. They may arise from sources anticipated or unanticipated; for the former we may to some degree prepare, or even, perhaps, by prudent forethought and action in some cases prevent; for the latter, we can only patiently wait upon God who sees and knows all things, and with whom is all wisdom and power. No intelligent observer can be unaware of serious dangers that threaten our God-given heritage. "The price of liberty is eternal vigilance." We think our cherished institutions well guarded in citadels of truth and righteousness, and if all who man the citadels are reliable and faithful, it is certain that no foes without can harm, for the God in whom we trust will never suffer the righteous to be confounded or finally overcome. And we must trust in Him for the protection and defence of all that is right; and we must, if we would be safe and secure, look to Him for wisdom to devise and strength to execute all our purposes in His fear.4. "And thou shalt glorify Me." Not "make Him glorious," as if to imply that we can add anything to His glory that ever was, is, and ever shall be complete in itself beyond any comparison; but "show forth His glory," by acknowledging it in our hearts, pro claiming it with our lips, exhibiting our

regard for it in our lives, and diffusing it all abroad by the exertion of all our ransomed powers and possible energies in His service for the good of all within the range of our influence. For this we were created, for this we are preserved, and when we are told that we are redeemed by the precious blood of Christ, we are exhorted “therefore” to “glorify God in our bodies and our spirits, which are His” - (J. T. Ward, D. D.).

---. “Thanksgiving Due to God Alone.” *Biblehub.Com*, Bible Hub, 2019, biblehub.com/sermons/pub/thanksgiving_due_to_god_alone.htm. Accessed 21 Dec. 2019. A lady applied to an eminent philanthropist of Bristol, Richard Reynolds, on behalf of a little orphan boy. After he had given liberally, she said, “When he is old enough I will teach him to name and thank his benefactor.” “Stop,” said the good man; “thou art mistaken. We do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain.”

---. “The Duty of Praise and Thanksgiving.” *Biblehub.Com*, 2019, biblehub.com/sermons/auth/atterbury/the_duty_of_praise_and_thanksgiving.htm. Accessed 21 Dec. 2019. “Offer unto God thanksgiving.” Which that we may do, let us inquire first how we are to understand this command of offering praise and thanksgiving unto God; and then how reasonable it is that we should comply with it. Our inquiry into what is meant here will be very short: for who is there that understands anything of religion hut knows that the offering praise and thanks to God implies our having a lively and devout sense of His excellencies and of His benefits; our recollecting them with humility and thankfulness of heart; and our expressing these inward affections by suitable outward signs; by reverent and lowly postures of body, by songs, and hymns, and spiritual ejaculations; either privately or publicly. Our praise properly terminates in God, on the account of His natural

excellencies and perfections; and is that act of devotion by which we confess and admire His several attributes: but thanksgiving is a narrower duty, and imports only a grateful sense and acknowledgment of past mercies. Now, the great reasonableness and obligation of this duty of praise or thanksgiving will appear if we consider it absolutely in itself as the debt of our natures: or compare it with other duties, and then the rank it bears among them; or set out, in the last place, some of its peculiar properties and advantages, which recommend it to the devout performer.¹ It is the most pleasing part of our devotions. It proceeds always from a lively, cheerful temper of mind; and it cherishes and improves what it proceeds from.² It is another distinguishing property of Divine praise, that it enlargeth the powers and capacities of our souls; turning them from little and low things, upon their greatest and noblest objects, the Divine nature; and employing them in the discovery and admiration of those several perfections that adorn it.³ It farther promotes in us an exquisite sense of God's honour, and an high indignation of mind at everything that openly profanes it.⁴ It will work in us a deep humility and consciousness of our own imperfections.⁵ A conscientious praise of God will keep us back from all false and mean praises, all fulsome and servile flatteries, such as are in use among men. (Bishop Atterbury.).

---. "True Religion and Its Counterfeits." *Biblehub.Com*, 2019, biblehub.com/sermons/auth/forsyth/true_religion_and_its_counterfeits.htm. Accessed 21 Dec. 2019. Article Author: William Forsyth.

Bullinger, Etherlbert W. *The Companion Bible: Being the Authorized Version of 1611 with the Structures and Notes, Critical, Explanatory and Suggestive and with 198 Appendixes.*

New Knoxville, Tenn., American Christian Press, 1986, ref.ly/logosres/companionbible?art=ps.2.9&off=9. Accessed 20 Dec. 2019.

CSB Study Bible: Christian Standard Bible. edited by Edwin Blum DR. and Trevin Wax, Nashville, Tennessee, Holman Bible Publishers, 2017, pp. 815–943, ref.ly/logosres/csbstudybible?ref=BibleHCSB.Ps50.17-20&off=252. Accessed 20 Dec. 2019. Article by Kevin R. Warstler 51:1–2 Blot out ... wash away, and cleanse are terms for forgiveness, which is David's main plea (see note at 32:1–2 for similar terms). He relied completely on God's mercy, which is evident in the terms gracious ... faithful love, and abundant compassion. In David's case, his sins were severe enough that sacrifice was not acceptable (v. 16). According to God's laws, deliberate and premeditated sins such as adultery and murder were referred to as sins of "the high hand" (cp. "defiantly" in Nm 15:30–31). Their punishment was being "cut off" from the community, which in many cases meant death (see note at Ps 31:22).

Denny. "Why Are Psalms Written 'for the Choir Director'?" *Denny Prutow*, 2016, dennyprutow.com/why-are-psalms-written-for-the-choir-director/#easy-footnote-bottom-1. Accessed 18 Dec. 2019.

Gaiser, Frederick. *The David of Psalm 51: Reading Psalm 51 in Light of Psalm 50*. Word & World, 2003. With clear thematic and literary connections, Ps 50 sets up Ps 51, providing the accusation and call to repentance that produce the confession of David and Israel in Ps 51. Reading Ps 51 in the light of Ps 50 enhances its meaning for us, calling us to task for our failures and our attempts to manipulate God to our advantage while announcing the steadfast love of God that promises genuine renewal.

Henry, Matthew. *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged*.

Peabody, Mass., Hendrickson Publishers, 1991, [ref.ly/logosres/mhenry?](http://ref.ly/logosres/mhenry?ref=Bible.Ps50.7-15&off=946)

[ref=Bible.Ps50.7-15&off=946](http://ref.ly/logosres/mhenry?ref=Bible.Ps50.7-15&off=946). Psalm 50:7-15 To obey is better than sacrifice, and to love God and our neighbour better than all burnt-offerings. We are here warned not to rest in these performances. And let us beware of resting in any form. God demands the heart, and how can human inventions please him, when repentance, faith, and holiness are neglected? In the day of distress we must apply to the Lord by fervent prayer. Our troubles, though we see them coming from God's hand, must drive us to him, not drive us from him. We must acknowledge him in all our ways, depend upon his wisdom, power, and goodness, and refer ourselves wholly to him, and so give him glory. Thus must we keep up communion with God; meeting him with prayers under trials, and with praises in deliverances. A believing suppliant shall not only be graciously answered as to his petition, and so have cause for praising God, but shall also have grace to praise him.

Houston, James M, et al. *Psalms as Christian Worship - an Historical Commentary*. Grand

Rapids, MI.; Cambridge, U.K., William B Eerdmans Publishing, 2010, ref.ly/logosres/pschrworship?ref=Page.p+iv. Accessed 18 Dec. 2019. "The Psalm of All Psalms" is the title the Anglican liturgist Psalm 51.

Keil, Carl Friedrich, and Franz Delitzsch. *Commentary on the Old Testament*. Peabody,

Massachusetts, Hendrickson Publishers, 2011. By my count, Fifty-five Psalms are written "For the Choir Director." The Authorized Version translates the Hebrew term, "To the chief Musician." According to Franz Delitzsch, the meaning is simple. "At the head of the Psalms, it is commonly understood of the director of the Temple-music.

Losch, Richard R. *All the People in the Bible: An A–Z Guide to the Saints, Scoundrels, and Other Characters in Scripture*. 6th ed., Grand Rapids, MI; Cambridge, U.K., William B Eerdmans Publishing Company, 2008, ref.ly/logosres/1lpeoplebbl?art=a.86. Accessed 18 Dec. 2019. Asaph was one of the three prime musicians in David’s Tabernacle. He was a Levite, thus in the line of hereditary priests, although it is unknown whether he was actually a priest himself. He is apparently the ancestor of a long line of temple musicians known as the “Sons of Asaph.” Asaph is mentioned in the opening lines of Psalms 50 and 73–83. This means that either he wrote them, or they were in the style established by him, or they were composed by the guild bearing his name. Probably some of the twelve fall into each of these categories. When David had built the Tabernacle and brought the Ark of the Covenant to Jerusalem, it was accompanied by the musicians Asaph, Ethan, and Heman, representatives of the three major clans of the Levites. They sang and struck cymbals as the Ark entered the city, and thereafter Asaph was made the chief of the musicians who sang and played the harp and cymbals at formal ceremonies in the Tabernacle. Asaph’s music was considered prophetic (1 Chron. 25:1–2). Jahaziel, a temple musician and “a Levite and descendant of Asaph” (2 Chron. 20:14), used prophetic song to inspire Judah to defeat the Edomites. He is called “Asaph the seer” in 2 Chronicles 29:30. The guild of the “Sons of Asaph” was responsible for the music in the temple after the exile (Ezra 3:10).

Murray, Robert. *PSALM 51: Some Interpretations Examined*. 5 Aug. 2007. “Michael Goulder, in his ingeniously argued book *The Psalms of the Sons of Korah* (Sheffield, JSOT Supplement Series, 1982), makes a strong case that the ordering of the psalms in Book 2 is both deliberate and full of clues to the lost history of the northern cult centre of Dan. I

mention this here only because at one point in his proposed reconstruction Goulder suggests that Ps. 50 was inserted where it is, 'as the psalm most like to 51' (p. 200).

Indeed, a careful examination of the two psalms suggests that they do belong together, as a series of reflections on how humans (as a people and as individuals) stand before God in all their actions from evil to righteous, on the value of sacrifices, and how to live in ways pleasing to God."

Pawson, David, Dr. "David Pawson: Psalms." *Davidpawson.Org*, 2016, www.davidpawson.org/resources/category/old-testament-studies/psalms/. Accessed 18 Dec. 2019. Psalms 50-51-
Dr. Pawson explains in Psalm 50 the importance of worshipping with a pure and sincere heart. In Psalm 51 he explains David's response to the psalm via repentance.

Perkins, Betsy. "PSALM 50 and 51." *First Baptist Church of Delavan*, First Baptist Church of Delavan, 2018, firstbaptistdelavan.com/wp-content/uploads/2016/11/PSALM-50-51.pdf. Accessed 18 Dec. 2019. A psalm of Asaph. A teaching psalm about True Worship. Asaph was one of David's three choir leaders (1 Chron.6:39, 16:5).

Pope, Kyle. "What Does Psalm 51:5 Teach?" *Ancientroadpublications.Com*, 2019, ancientroadpublications.com/Studies/BiblicalStudies/Psalm51.5.html. Accessed 17 Dec. 2019. "We should note that nowhere in the Old Testament is it explicitly stated that Adam's sin was passed down! One would think that if Adam's sin had such a monumental effect on his posterity it would at least be eluded to in the account of his sin. Yet all that is declared is: 1.) Adam and his wife were cast from Eden - Genesis 3:23. 2.) This deprived them of the tree of life (which deprived them of unending physical life) - Genesis 3:22. 3.) The man was cursed with having to work for food - Genesis 3:17-19.

And 4.) The woman was cursed with pain in childbirth and submission to man - Genesis 3:16.”

Probable Timeline of When Each Psalm Was Written - Study Resources. “Probable Timeline of When Each Psalm Was Written - Study Resources.” *Blue Letter Bible*, 2019, www.blueletterbible.org/study/parallel/paral18.cfm. Accessed 17 Dec. 2019.

SW-Admin. “Psalm 50 Commentary - Sermon Writer.” *Sermon Writer*, 2017, sermonwriter.com/psalm-50-commentary/. Accessed 21 Dec. 2019.