

THE PSALMS

Series: Selected Psalms Phase 2

Psalm 49: The Beguiled Self-reliant and the Concerned Righteous Psa. 49:1-20

Today's Study: Psa. 49:1-12 Part A

1. Address to Everyone in the World Psa. 49:1-2
2. Anxiety Must be Overcome, Even Though Surrounded by Evil Perpetrators Psa. 49:5-12

INTRODUCTION

1. Highlights from Psalm 48

(a) A Brief Summary of Psalms 46, 47, 48.

(1) Psalm 46

Emphasizes God's strength and presence, and that people should trust and give thanks to Him. It also calls for universal ceasefire and a world of peace.

(2) Psalm 47

A hymn that celebrates God's reign as King over the earth. It describes a procession to celebrate God's kingship; with God **"going up"** and with a **"shout"** and **"trumpet."**

(3) Psalm 48

Written to honor Jerusalem and the God who protected it. It focused on Jerusalem as a symbol of God's love and power; and encourages people to tell others about God's great deeds for Israel.

(b) **Glorify the Almighty God! See His Great City. Psa. 48:1-8**

(1) The psalmist noted God's greatness: **"Great is the LORD"** . . . that is, He is high and exalted; He is a being of great power and glory.

(2) **"Greatly to be praised"**: because He is worthy to be praised!

- In his own nature He is worthy of adoration; in intervening to save the city (of Jerusalem Psa. 48) from its enemies and as a result has shown that he is worthy to be praised.
- We praise Him because He deserves and merits the highest honor, reverence and admiration; indeed, His greatness is beyond our understanding (Psa. 145:1-3).

(3) **"In His holy mountain"** (Psa. 48:1): refers to Mount Zion, which is a symbolic representation of Jerusalem, the city considered God's dwelling place; **essentially, it highlights that God's greatness and praise—worthiness is most evident in this sacred location, emphasizing the special relationship between God and His people in Jerusalem, considered a place of holiness and refuge.**

- (4) ***"The joy of the whole earth"*** (Psa. 48:2): This emphasizes that Jerusalem as God's chosen city, is a source of ***"joy,"*** not just for the Israelites but for all people, signifying the universal reach of God's blessings.
 - (5) The coalition of the kings was with the intent to invade Jerusalem (Psa. 48:4). However, in Psa. 48:5, we observe (a) They saw it (Jerusalem) (b) They were surprised (c) They were shaken to the core (d) They sprinted away.
 - (6) A strong message noted in Psa. 48:6: Those who oppose God, His presence brings fear and trembling.
The verse also speaks of God's power and holiness – qualities that inspire awe and respect among those who know Him but terror among those who oppose Him.
- (c) **Governed by God's Unfailing Love! Adore Him. Psa. 48:9-14.**
- (1) Psa. 48:9, shows a deep contemplation and appreciation for God's unwavering love and loyalty; highlighting the idea that God is ***"chesed"*** (***lovingkindness***), is a source of great comfort and strength.
 - (2) ***"According to Your name, O God, So, is Your praise . . ."*** (Psa. 48:10a): The name ***"God" (Elohim)***, testifies to His mighty power that exceeds every other power in the universe.
The phrase, ***"According to Your name, O God So, is Your praise . . ."*** is saying, as far as thy name is known, it will be praised; or the effect of knowing it will be to inspire praise.
 - (3) ***". . . Your right hand is full of righteousness."*** (Psa. 48:10b): Signifies that God's power and actions are completely aligned with justice and fairness. It emphasizes that His might is used to uphold what is morally right; with the ***"right hand"***, representing His active agency in carrying out righteous deeds.
 - (4) Psa. 48:11, is essentially signifying that the people are rejoicing, because God has protected and defended them against their enemies, solidifying their faith in His power and faithfulness; it highlights the security and peace that comes from knowing God is on their side.
 - (5) Psa. 48:12, presents a powerful image that invites the reader to visually explore and appreciate the strength and beauty of Jerusalem, seen as a symbol of God's protection and power, emphasizing the city's fortified defenses and its unbreachable nature.
The verse is often interpreted as a call to contemplate the security and stability of God's people, even in the face of adversity.
 - (6) Beloved, let us triumph in God, and in the assurance we have His everlasting lovingkindness. Tell these glorious tidings to future generations; transmit this truth as a sacred deposit to them (your posterity), ***"That this God, who has done such great things for us, "is our God forever and ever."*** He is constant and unchangeable in His love to us and cares for us!"

2. Introduction to Psalm 49

(a) Title/Author/Occasion

The title of Psalm 49 is similar to the title of Psalms 42, 45, 46, and 47; see my comments as noted before for example Psalms 42, 45 and 46.

The author of the psalm is unknown and we have no evidence that it was written by David; as noted in the psalm's title, it is traditionally credited to the sons of Korah.

Briefly stating: The occasion on which Psalm 49 was written remains unknown, but the psalm is believed to have been written in view of the evil or wrong which the author saw or personally experienced from the rich oppressors and he sought consolations experiencing trials and help for others.

(b) Comments on Psalm 49

The following is a quote from Preacher's Outline & sermon Bible (P.O.S.B).

"On this sin-cursed earth, many things seem unjust and do not make sense to us. One problem that perplexes a number of believers is that so many ungodly people prosper and enjoy a life of ease while the godly struggle. Like Psalm 37 and 73, Psalm 49 addresses the prosperity of the wicked. A wisdom poem, Psalm 49 echoes themes of Ecclesiastes specifically, the certainty of death and the fact that we will leave our possessions behind when we die."

Unlike Ecclesiastes, however, this encouraging psalm points to the hope that believers have beyond this life (v. 15). It brings out in the open the assurance of victory over death which Ecclesiastes leaves concealed.

In addition, Psalm 49 reminds us that we cannot purchase eternal life, prophetically pointing us to the sacrificial death of Jesus Christ (Vv. 7-9).

On those days when our jobs are difficult and unfulfilling, when our expenses are greater than our incomes, when we are struggling just to get by, and when we are tempted to envy the ungodly whose lives seem easier than ours, we should open our Bibles to this psalm." (Emphasis mine)

THE EXPOSITION

Psalm 49:1-20: The Beguiled Self-reliant and the Concerned Righteous.

Today's Study: Part A: Psalm 49:1-12.

A. An Address to Everyone in the World! Ps. 49:1-4.

1. Universal and Urgent Message That is Imperative to Be Heeded! Ps. 49:1-2

(a) Hearken diligently everyone; absolutely, no one is exempted! (Psa. 49:1)

"Hear this, all peoples; Give ear, all inhabitants of the world, . . ." (49:1NKJV)

- (1) The psalmist was saying: What I am about to say is of uttermost importance and needs universal attention; the matter is relevant to all mankind, and each person must heed the message about to be delivered!
- (2) The use of **“hear”**, is not just a passive listening, but an active call to pay close attention and engage with the message.
- (3) **“... all inhabitants of the world, . . .”** (Psa. 49:1): signifies that it is not just for the Israelites who know the LORD but for people of unbelieving nations as well.
- (4) The word **“world” (“cheled”)**, means, “duration of life, lifetime”; it also means “life, time age, duration”; and symbolizes, the world, considered as made up of the living, or passing generations.
- (b) Humble yourselves, rich or poor, feeling high and lifted up or unfortunate and rejected. (Psa. 49:2)
“Both low and high, Rich and poor together.” (49:2 NKJV)
 - (1) **“Both low and high . . .”**: These truths being delivered, pertained to the **“low”**, that is those of humble rank, as teaching them not to envy the rich, and not to fear their power; and they pertained to those of exalted rank (**“high”**), as teaching them not to trust in their riches, and not to suppose that they could permanently possess and enjoy them.
 - (2) Commenting on the **“rich”**, David Guzik notes:
“There are four kinds of riches. There are riches in what you have, riches in what you do, riches in what you know, and riches in what you are – riches of character. The psalmist spoke of those who are only rich in the first way – the least important kind of wealth.”
 - (3) The psalmist addressed the **“rich and poor”** (Psa. 49:2), both needed to understand the powerlessness of wealth in regards to the things of most importance to man, and the fact that all which man can gain must soon be left behind.
 He teaches that one class should not set their hearts on wealth, should not pride themselves on possessing it, and teaching the other class that they should not envy or fear the possessor of riches.

2. Understand the Essence and depth of What is Being Communicated. Psa. 49:3-4

- (a) Wisdom and understanding will be the essence of my message. (Psa. 49:3)
“My mouth shall speak wisdom, and the meditation of my heart shall give understanding.” (49:3 NKJV)
 - (1) As seen in other psalms, they (other psalms), focus on praise and praying to God; this psalm (Psalm 49), teaches **wisdom** and imparts **understanding**.
 - What he was about to present was true and good and such facts eminently deserved full attention.
 - It is wisdom and understanding, it will make those wise and intelligent that receive it and submit to it, it is not doubtful but certain, not trivial

but weighty, not a matter of nice speculation but admirable use to guide us in the right way to our great end.

- (2) What his mouth spoke was the “**meditation of**” his “**heart**” (Psa. 19:14); it was what God put into his mind, what he had himself seriously considered, and was fully made aware of the meaning of the truth it conveys.

NOTE: That which ministers, speak from their own hearts, is most likely to reach the hearts of their hearers.

- (b) Wholesome guidance and the truth, to be presented with clarity. Psa. 49:4

“I will incline my ear to a proverb; I will disclose my dark saying on the harp.”
(49:4 NKJV)

- (1) This was a matter that he had personally given himself to: ***“I will incline my ear to a proverb, . . .”*** (49:4a NKJV)

- It is called a “**proverb**” (NKJV) – (“**parable**” KJV), not because it is figurative and obscure but because it is a wise discourse and very instructive.
- Note a few related lessons:
 - He was taught what he was about to share by God and did not speak of himself. **Those that undertake to teach others must first learn themselves.**
 - He considered that he was almost anxious about the matter **and was resolved not to venture his own souls upon what he exhorted others not to venture upon.**
 - He would not expect others should attend to that which he himself did not attend to as a matter of greatest importance. **Where God gives the tongue to the learned He first wakens the ears to hear as the learned (see Isa. 50:4).**

- (2) ***“. . . I will disclose my dark sayings on the harp.”*** (49:4b NKJV): ***“A saying on the harp”*** or ***“riddle”*** was an enigma or difficult subject that required deep consideration and contemplation to understand.

- The idea here is, that matter was intricate or obscure; it was not well understood, and he purposed “to lay it open,” and “make it plain.” **What he learned for himself he would not conceal or confine to himself, but would communicate, for the benefit of others.**
- ***“. . . on the harp”*** (49:4b): The idea here is, that he would accompany the explanation with music, or would so express it that it might be accompanied with music; that is, he would give it a poetic form, a form such that the sentiment might be used in public worship, and might be impressed upon the mind by all the force and power which music would impart.

B. Anxiety Must Be Overcome, Even Though Surrounded by Evil Perpetrators. Psa. 49:5-12.

1. Main Thought of the Message is in This Verse. Psa. 49:5

(a) Showing the main thought of the psalm. (Psa. 49:5)

(1) Psalm 49:5, states the main subject of the psalm, we have the result of the reflections of the psalmist on what had been to him a source of perplexity; on what had seemed to him a dark problem.

- He had evidently felt that there was occasion to dread the power of the wicked rich men; but now felt that he had no ground for that fear and alarm.
- He saw that their power was short-lived; that all the ability to injure, arising from their position of wealth, must soon cease; that his own highest interests could not be affected by anything which they could do.

(2) “... **the days of evil**, ...” (49:5a), may also be translated as “**days of adversity**” (N.A.S.B) and “**times of trouble**” (E.S.V): this is referred to in the following phrase: “... **When the iniquity at my heels surround me**” this will be briefly discussed below).

(b) Surrounded by iniquity of the enemies. (Psa. 49:5b): “... **When the iniquity at my heels surrounds me.**”

(1) The idea conveyed here (Psa. 49:5b) is, when I am exposed to the crafts, the cunningness, the tricks of those who lie in wait for me; I am liable to be attacked suddenly, or to be taken unaware; but what have I to fear?

(2) Spurgeon notes:

*“The man of God looks calmly forward to the dark times when those evils have dogged his heels shall gain a temporary advantage over him. Iniquitous men, here called in the abstract **iniquity**, lie in wait for the righteous, as serpents that aim at the heels of travelers: the iniquity of our heels is that evil which aims to trip us up or impede us.*

What then? Shall we yield to cowardice? Shall we be prey to their teeth? God forbid. Nay, we will not even fear, for what are these foes?”

2. **Might or Money, Irrespective of How Much Cannot Redeem One Soul! Psa. 49:6-9**

(a) Falsely trusting in their wealth is definitely an illusion. (Psa. 49:6)

“Those who trust in their wealth And boast in the multitude of their riches” (49:6 NKJV)

(1) They positioned themselves confidently in their riches: “**Those who trust in their wealth . . .**” (49:6a).

- The problem is not their wealth but having their riches dominate the worldly; they depend upon it as their **portion and happiness**, and expect that it will secure them from all the evil and supply them with all the good, and that they need nothing else, no, not from God Himself (**on the contrary God is our portion Psa. 16:5; also Psa. 73:26; 142:5; Lam. 3:24**).
- Riches keep us from entering God’s kingdom when we trust in them instead of God. They tempt us to think that we can take care of ourselves (Mark 10:17-31, NB v. 24; see also 1 Tim. 6:17; etc.).

- (2) They take great pride in their riches: “. . . **And boast in the multitude of their riches**” (Psa. 49:6b NKJV). The emphasis here, is showing the vanity of seeking security in material possessions.
- We also observe the arrogant attitude that can accompany great wealth where people flaunt their possessions and even become self-important due to their financial status and essentially putting their confidence in money rather than God.
 - Preacher’s Outline & Sermon Bible (P.O.S.B.) notes:
“The correct mindset regarding money and wealth is to keep our eyes fixed on what God has provided for us. We assign too much importance to temporal material things when instead – as the psalmist counsel us – we ought to focus on eternity. This is the secret to overcoming the fear that deceitful people stir up in us.
- (b) Futility of their wealth in accomplishing man’s most important need. Psa. 49:7
“Now none of them can by any means redeem his brother, Nor give to God a ransom for him—” (49:7 NKJV)
- (1) Everlasting life is a jewel of too great a value to be purchased by wealth of this world. We “. . . **were not redeemed with corruptible things like silver or gold**” (see 1 Peter 1:18-19).
- (2) The objective, is to show how powerless and valueless wealth is in regards to the things that most pertain to man’s welfare. It can do literally **nothing** in which he most need help.
- Despite one’s wealth, money can do nothing about the common enemy every human face: **“death”**.
 As the psalmist stated, nobody can redeem or ransom himself or another person from death. Nor is there any amount of money that can persuade God to spare a person from death.
 - A simple straightforward message in Psa. 49:7: is that even the wealthiest cannot use their riches to escape death, thus exposing the fleeting nature of earthly power and emphasizing the need to focus on true riches found only in God!!
NOTE: At that special moment, nothing but the blood of Jesus Christ, shed on the cross can avail then; and the wealth of the rich can do no more here than the poverty of the poorest. SALVTION IS NOT FOR SALE!!!
- (c) Face the reality, irrespective of anyone’s wealth, **it cannot redeem one soul!** (Psa. 49:8-9).
“For the redemption of their soul is costly, And it shall cease forever – That he should continue to live eternally, And not see the Pit.” (49:8-9 NKJV)
- (1) As we continue studying the psalm, it becomes more and more clear that the psalmist is not speaking merely about life on this earth but also about eternal life (note verse 15).

- The price required to redeem a soul is precious – extremely costly, beyond the scope of human wealth (Psa. 49:8).
- **“For the redemption of their soul is precious . . .”** (49:8a NKJV): The fact communicated here, is re-emphasizing that no amount of riches can buy salvation or prevent death, and only true redemption comes from God alone.

(2) Matthew Henry notes:

*“Christ did that for us which all the riches of the world could not do; well therefore may He be dearer to us than any worldly thing. Christ did that for us which a brother, a friend could not do for us, no, not one of the best estate of interest, and therefore those that **love father or brother more than Him are not worthy of Him**. This likewise shows the folly of worldly people, who sell their souls for that which would never buy them.”*

(3) **“That he should continue to live eternally, And not see the pit.”** (Psa. 49:9 NKJV): The emphasis here is, that even the wealthy cannot evade death and the natural process of decomposition and those who reject God cannot escape eternal damnation.

Here (v. 9), we see the concept of **Sheol (the Pit)** as more than the grave, but the ultimate and empty destiny of those who reject God.

(4) **BRIEFLY NOTED, “A Practical Challenge”:**

Reflect on whether your life is overly focused on accumulating wealth and material things, and consider shifting focus to spiritual growth and meaningful relationships.

All Christians have a glorious hope and victory in Jesus Christ; see 1 Cor. 15, NB Vv. 51-58, highlight Vv. 54-55; 1 Thess 4:13-17; Phil 3:20-21; etc.

3. **Matter of One’s Destiny, Is Not Determined by His Wealth or Earthly Glory. Psa. 49:10-12**

(a) Wisemen, the foolish and senseless person will die and take nothing with them. (Psa. 49:10)

“For he sees wise men die; Likewise the fool and the senseless person perish, and leave their wealth to others.” (49:10 NKJV)

(1) Death happens to everyone, whether **“wise”, “foolish”** or **“brutish”** (KJV) (**“senseless”** NKJV). Wealth or poverty are not substitutes for God’s approval. The Word of God assures us: **“Blessed are the dead”** who die trusting in the Lord! (Rev. 14:13).

(2) **Note some “Brief Pointers”, relating to Psa. 49:10a:**

- **“... wise men die; ...”:**
 - He must see the established fact; he does see it. He perceives that no one can be saved from death. It comes on all alike – the wise and the unwise. Nothing saves from it.

- The simple fact, as stated: is that no matter what may be the character of the man of wealth, whether wise or foolish, he must certainly die, his wealth cannot save him from the grave.
 - **“... Likewise the fool ...”**
 - Scripture presents us with many examples of foolishness, including the fool who denies God (Psa. 14:1; 53:1), the fool who hates God (Prov. 19:3; Psa. 14:1) and the fool who disregards God (Prov. 12:15-19; Psa. 14:1).
 - As used in our text (Psa. 49:10), **“fool”** is not just about intelligence but also about a flawed perspective on life, prioritizing worldly possessions over spiritual values. The worldly fool who trusts in his riches and boast of them, his soul is immediately required of him (see Luke 12:16-21).
 - **“... and the senseless (“brutish” KJV) person ...”**
 - **“Brutish”** (KJV), means **“senseless”**, or unable to reason, like an animal. Thus, as in our text (49:10), referring to the rich man who is stupid and dull; who lives to eat and drink; who lives for gross sensuality – he dies as well as he who is wise.
 - This unalterable fact tormented Solomon, the richest and wisest man. See his comment, noting that death is the great equalizer of all human in Ecc. 2:14-17; 9:2-3.
- (3) One’s wealth will be left behind to others: **“... And leave their wealth to others.”** (Psa. 49:10b NKJV)
- Beloved, the undisputed fact is, when we die, we will leave our wealth (all possessions) to others – every penny and everything else!!
 - Money and possession are useless to us when our appointment with death arrives (Luke 12:16-21; Heb. 9:27:
 - Wealth, power, popularity, etc. cannot keep us one minute longer and we cannot take anything with us . . . absolutely NOTHING!!
 - This fact also plagued the wealthy, hardworking King Solomon, see Ecc.2:18-20.
 - Those who place their trust in Christ also leaves all earthly possessions behind when they die, but they receive an abundant inheritance in heaven (1 Cor. 2:9; 9:24-25; Col. 3:24-25). The apostle Peter describes Christian’s inheritance as, **“... incorruptible and undefiled and that does not fade away ...”** (1 Peter 1:4, NB Vv. 3-4).
- (b) Wishfully optimistic that their earthly glory will last forever. (Psa. 49:11)
“Their inner thought is that their houses will last forever, Their dwelling places to all generations; They call their lands after their own names.” (49:11 NKJV)
- (1) The secret expectations and feelings are that they have secured permanency for their wealth in their own families, though they themselves will pass away.

- The essential thought in this verse (49:11) is, that the rich people referred to in foregoing verses imagine that their possessions will be perpetuated in their own families.
 - The word *“inner thought”* (NKJV), *“inward thought”* (KJV) means, their hope, their calculation, their secret expectation; and the entire verse is designed to show the value or importance which they attached to wealth as being in their apprehension, suited to build up their families forever.
- (2) We can do nothing to change the fact that when we die, we are cut off from everything we possessed in this life.
- As we saw above, some people think inwardly that their houses and dwelling places will go on forever as a tribute to their lives.
 - Many name land and other monuments after themselves in an effort to prolong their memory and influence.
- (3) It is an established fact that wealth is commonly as powerless as it is in saving its possessors from the grave. It is not far into future times that mere wealth can carry the name after he is dead; lands and tenements pass into other hands, and the future owner soon ceases to have any concern about the “name” of the former occupier, and the world cares nothing about it.
- (c) Wealth, fame, or any earthly glory is not permanent and cannot make anyone immortal (Psa. 49:12).
- “Nevertheless man, though in honor, does not remain; He is like the beast that perish”* (Psa. 49:12)
- (1) The riches of the wealthy cannot prevent them from dying, neither will their honor: *“Nevertheless man, though in honor, does not remain; . . .”* (49:12a NKJV).
- No matter to what ranks he may rise, no matter how much wealth he may accumulate, no matter how fixed and secured he may seem, make his possessions lasts forever . . . he cannot make them permanent and enduring!! He must pass away and leave all this to others.
 - `Many are inclined to believe that a man who has advanced to the highest pinnacle of preferment, as great and happy as the world can make him, man in his splendor, man at his best estate, surrounded and supported with all the advantages he can desire, yet he abides not. Earlier, I referred to Luke 12:16-21, where Christ gave the parable of the rich fool, note carefully the declaration made in verse 20.
- (2) *“. . . He is like the beast that perish.”* (Psa. 49”12b): This does not mean that in all respects he is like them, but only in this respect that he must die as they do; that he cannot by his wealth make himself immortal.
- He must pass away just as if he were an animal of the inferior creation, and had no power of accumulating wealth, or of laying plans that stretch into the future.
 - J. M. Boice notes:

"It is the ability to think and reason that sets human beings apart from the remainder of creation. Yet how animal-like we are when we fail to consider the shortness of our days and prepare for how we will spend eternity."

NOTE: Due to volume, I have decided to present this lesson in two parts.

I will close **Part A** with a quote from Preacher's Outline & Sermon Bible:

"The message of this passage is clear: we should not give too much importance to money and earthly possessions. Rather, we should be focused on eternity. This is the remedy for fear about the uncertainties of the future and the possibility of being swindled or robbed by dishonest, deceitful crooks.

*This is not to say that money is not important. Nor does it mean that we should not prepare for the future or be good with all that God has entrusted to us. It simply places money and possessions in their proper place, giving us the right perspective on what is most important. **Jesus taught us this perspective. He instructed us not to worry about material things, but to make God's kingdom and righteousness the first priority of our lives (Matt. 6:31-34).***

(Emphasis mine). Warning us against covetousness, Jesus reminded us that our lives are not defined by our possessions (Luke 12:15). He also reminded us that wealth cannot prevent death, telling a parable about a wealthy man who secured his future and set himself up for a lifetime of ease (Luke 12:16-21). This same man was prepared for a long, secured life, but he was not prepared for eternity.

Eternity—and being prepared for it by turning to Jesus Christ for salvation—is what matters most. You may not have much in this world, but if you have Christ, you are eternally rich. In contrast, you may have an abundance of everything this world can offer, but if you do not have Christ, you will have absolutely nothing in eternity.

'Therefore take no thought, saying, What shall we drink? or, Wherewith shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.' (Matt. 6:31-34)'

Other references note are in this presentation by P.O.S.B: Luke 12:15-21; 1 Tim 6:7-11; Heb. 13:5

DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT!!

2 Tim. 2:15 NKJV

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."

2 Tim. 3:16-17 NKJV

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

Psalm 49 Part A

Review Questions

1. In Psalm 49:1: (a) explain the usage of **“hear”** as used in the text, (b) What message is conveyed in the verse (v. 1)?

2. (a) Answer True or False (b) Explain your answer.
As implied in Psalm 49:2, the challenge conveyed in the psalm is directed **ONLY to the rich**.

3. Complete the following:
A comment by David Guzik on the “rich” (discussing Psa. 49:2).

“There are (a) _____ kinds of riches. There are riches in (b) _____ you (c) _____, riches in what you (d) _____, riches in what you (e) _____, and riches in what you (f) _____, -- riches of (g) _____. The psalmist (h) _____ of those who are (i) _____ rich in the (j) _____ way – the (k) _____ important kind of wealth.”

4. In what way does Psalm 49 differ from other psalms? Briefly explain.

5. Define the usage of ***“parable”*** (KJV), ***“proverb”*** (NKJV), as used in Psalm 49:4a.

6. Explain what is taught in the phrase: ***“. . . I will disclose my dark sayings on the harp.”***
(Psa. 49:4b)

7. Briefly explain what is communicated in Psalm 49:5a: ***“Why should I fear in the days of evil, . . .”*** (NKJV)

8. Clarify the phrase: “... *When the iniquity at my heels surrounds me?*” (Psa. 49:5b NKJV)

9. (a) Answer True or False. (b) Explain your answer.

According to Psalm 49:6, being wealthy makes it impossible for any one to be wholeheartedly committed to God.

10. Complete the following:

A comment on Psa. 49:6 by Preacher’s Outline & Sermon Bible.

“The (a) _____ mindset regarding (b) _____ and wealth is to (c) _____ our eyes (d) _____ on what God has provided for us. We assign too much (e) _____ to (f) _____ material things when instead – as the psalmist (g) _____ us – we ought to focus on (h) _____. This is the secret to (i) _____ the fear that deceitful people stir up in us.”

11. What simple, straightforward message is noted in Psa. 49:7?

12. Explain what is conveyed in the words “*senseless*” (NKJV), “*brutish*” KJV), as used in Psa.49:10.

13. Base on Psa. 49:11, what has been revealed in regards to the inner thoughts of the wealthy man? Briefly explain.

14. Complete by choosing the correct answer.

The following sentence is taken from a paragraph commenting on Pas. 49:11, there we noted that they (the wealthy) were: “***Wishfully optimistic that their earthly glory will last forever.***”

“It is an established fact that wealth is commonly as powerless as it is in saving _____.”

- (a) only the poor from dying.
- (b) its possessors from the grave.
- (c) the wealthy from getting richer.
- (d) the poor from endless difficulties.

15. Briefly explain the message conveyed in Psa. 49:12.
