

THE PSALMS

Series: Selected Psalms Phase 2

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

Today's Study: Psalm 49:13-20 Part B

1. Associate the Facts, Compare the Fate of the Foolish and the Righteous Psalms 49:13-15.
2. Assure Yourself Child of God; Do Not Be Disheartened by the Evil Who is Rich and Self-reliant! Psalm 49:16-20.

INTRODUCTION

In summary, Psalm 49 primarily teaches that **wealth cannot buy salvation or eternal life**, emphasizing the futility of placing trust in material possessions and urging people to focus on spiritual riches instead, as everyone will eventually face death regardless of their earthly wealth; essentially, **"money (wealth) cannot buy you out of death and is ultimately meaningless in the face of eternity."**

Matthew Henry notes:

"This psalm is a sermon, and so is the next. In most of the psalms we have the penman praying or praising; in these we have him preaching; and it is our duty, in singing psalms, to teach and admonish ourselves and one another. The scope and design of this discourse is to convince men of the world of their sin and folly in setting their hearts upon the world, and so to persuade them to seek the things of a better world; also, to comfort the people of God, in reference to their own troubles and the griefs that arises from the prosperity of the wicked."

THE EXPOSITION

Previously, in Part A we discussed:

Main and Sub-points Only

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

1. Universal and Urgent Message That is Imperative to Be Heeded. Psalm 49:1-2
2. Understanding the Essence and Depth of What is Being Communicated. Psalm 49:3-4

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

1. Main Thought of the Message Lies in This Verse. Psalm 49:5
2. Might and Money, Irrespective of How Much Cannot Redeem One Soul! Psalm 49:6-9
3. Matter of One's Destiny, Is Not Determined by His Wealth or Earthly Glory. Psalm 49:10-12

Part B Psalm 49:13-20

C. Associate the Facts, Compare the Fate of the Foolish and the Righteous Psa. 49:13-15

1. Folly of the Vain, Godless Man. Psa. 49:13

"This is the way of those who are foolish, And their posterity who approved their sayings. Selah" (49:13 NKJV)

(a) Pathway of the self-reliant person is sheer folly: the NKJV states: ***"This is the way of those who are foolish"*** (Psa. 49:13a). The Amplified Bible: ***"This is the fate of those who are foolishly confident."***

(1) Reference here, Psa. 49:13a, is being made to their way or course of life. It is their ***"folly"*** (recklessness, silliness, stupidity, etc.) for a man to cherish these hopes; to feel that wealth is of such importance; to imagine that it can deliver from the grave; to suppose that he can perpetuate his own name, and secure his possessions in his family upon the earth.

(2) The way of worldliness is a very foolish way: those that lay up their treasure on earth, and set their affections on things below, act contrary both to right reason and to their true interest. As we have noted before in this lesson, God Himself pronounce such a person a ***"fool"*** (Vv. 10, 13) who thought his goods were laid up for many years, and that they would appropriate for his soul (Luke 12:19, 20).

(3) This present life may be easier for those who have much, but the future is far brighter for those who trust in the LORD, rather than those who trust in their wealth (Prov. 11:4; 16:8). **Tragically, many wealthy people never realize this truth; because they have everything they need, they fail to see their need for God (Luke 18:25; Luke 12:21; 1 Tim. 6:6-10; Rev. 3:17-19).**

(b) Posterity of the wealthy, follow the foolish way of their ancestors. (Psa. 49:13b)

(1) Even more tragic, those who come after them (their posterity) follow in their foolish footsteps. Because of their worldly success, others view the wealthy as wise and approve their teachings and philosophies.

(2) Psa. 49:13b: ***"... approve their sayings"*** or "delight in their mouth." That is, they delight or take pleasure in what proceeds from their mouth: in what they say; in their view of things.

- They adopt their principles, and act on their sayings; and attaching the same importance to wealth which they did, seek as they sought to perpetuate their names upon the earth.
- ***"Yet, their posterity approve their sayings"*** (49:13b). *Those who follow them in descent follow them in folly, quote their worldly maxims, and accept their mad career as the most prudent mode of life. Why do they not see their fathers' failure, their fathers' folly? No, the race transmits it weakness. Grace is not hereditary but sordid worldliness goes from generation to generation. The race of fools never dies out.*" Spurgeon)

2. Fate of the Self-reliant in His Godless Lifestyle. (Psa. 49:14)

"Like sheep they are laid in the grave; Death shall feed on them; The upright shall have dominion over them in the morning; And their beauty shall be consumed in the grave, far from their dwelling" (49:14 NKJV)

(a) Driven by the shepherd to the grave. (Psa. 49:14a)

(1) We have in this phrase: **"Like sheep they are laid in the grave; . . ."** (49:14a), it is a powerful, poetic image depicting the inevitable and helpless nature of death for those who trust in worldly wealth and power, comparing them to sheep that are easily led to the slaughter house.

- Noted in the account, is their (the sheep) lack of control over their fate and their eventual demise (death) like any other mortal being regardless of their riches; the phrase (49:14a) emphasizes the futility of relying on material possessions in the face of death.
- Death is portrayed here, as a cruel shepherd who leads his sheep to the slaughter. Like every other breathing creature, death will greedily devour the self-reliant and they will be laid in the grave.

(2) The world they loved dearly will not only not save them from death, but will sink them so much lower in hell: **"Like sheep they are laid in the grave; . . ."** (49:14a).

"Grave" is from the Hebrew word **"Sheol"** refers to the world or abode of the dead, as contrasted to the realm of the living.

(b) Death, the unconquerable foe shall rule over them (Psa. 49:14b).

(1) The idea here is not, as in our translation (NKJV), **" . . . Death shall feed on them; . . ."** but, **death shall rule over them as the shepherd rules over his flock.**

The reality is, they are driven down to the grave!! **(Sheol)**

"The shepherd, the ruler, he who does this, is death; and the idea is not that death is a hungry monster, devouring them in the grave, but that the shepherd over the flock, instead of being a kind and gentle friend and protector (as the word "shepherd" naturally suggests), is death – a fearful and grim ruler of the departed. The idea, therefore, is not that of "feeding" specifically, but that of controlling, guiding.

(c) Dominion over them will be administered by the upright. (Psa.49:14c)

" . . . The upright shall have dominion over them in the morning . . ." (49:14c NKJV)

(1) The word **"upright"** is from the Hebrew **"Yashar"** which means "Straight", "right", or "righteous."

- In theological context, it can also mean correctness, genuineness and forth-rightness.
- As used in our text (49:14c), the meaning of this part of the verse (v. 14) undoubtedly is, the just or pious (devoted, dedicated, reverend, etc.) would have some kind of ascendancy or superiority over those who

rejected God at the period here referred to as the “**morning**” ... (i.e. after the resurrection).

- (2) “... **shall have dominion over them** . . .” (49:14c): They shall “**triumph**” over the God-deniers. That is, they will be exalted over them; or shall have a more favored situation, a truly blessed one!
- Although the “**upright**” may experience adverse circumstances, may be discouraged, and though crushed by the rich, yet they will soon have a more exalted rank and higher honor than those who although once rich, but are now laid in the grave, consumed by the dominion of death.
 - “**The upright**” shall not only be advanced to the highest dignity and honor when the deniers of God are filled with everlasting shame and contempt. “**The upright**” shall be elevated to the highest heavens, when they (the God deniers) are sunk to the lowest hell, they (“**the upright**”) shall be assessors with Christ in passing judgment upon the God-deniers, and shall applaud the justice of God in their devastation.
- (3) The fact is established: In eternity, the self-reliant will not celebrate the supremacy and jurisdiction that they enjoyed in their earthly lives.
- “... **in the morning; . . .**”: is a reference to the day of resurrection – “**The upright shall have dominion over them.**”
 - There is a time coming – a brighter time – when the relative condition of the two classes shall be changed, and when the “**upright**” – the pious – although poor and oppressed now, shall be exalted to higher honors, than the wealthy who rejected God! **Indeed Beloved! “There’s A Great Day Coming!!”**
- (d) depressing dwelling place will be their final destination. (Psa. 49:14d)
- (1) Psa. 49:14d is, a powerful statement highlighting the impermanence (temporary, quickly passing away, etc.) of earthly beauty and the inevitability of death, emphasizing that even the most physically attractive people will eventually decay in the grave, leaving nothing of their outward appearance behind.
- It serves as a reminder to not place value solely on physical attributes and instead focus on a deeper spiritual beauty that transcends mortality.
- “... **beauty** . . .” (Psa. 49:14d), as used here represents not just physical appearance but also worldly status, wealth and power, of which are rendered meaningless in the face of death.
 - The phrase, “... **far from their dwelling.**” (49:14d), further emphasizes the finality of death, implying that the beauty once associated with their life will be complete absent from their resting place.
- (2) Spurgeon notes:
- “Whatever of the glory the ungodly had shall disappear in the tomb. Form and comeliness shall vanish from them, the worm shall make sad havoc of all their beauty. Even their last dwelling place, the grave shall not be able to*

protect the relics committed to it; their bodies shall dissolve, no vestige of remaining beauty shall be discovered.”

3. Favor of God Upon Those Who Serve Him! Psa. 49:15

“But God will redeem my soul from the power of the grave, For He shall receive me.” (49:15 NKJV)

(a) Rescuing my soul from the power of the grave, assured by God! (Psa. 49:15a)

(1) ***“But God will redeem my soul from the power of the grave, . . .”*** (49:15a):

This is literally saying: **“from the hand of Sheol;”** that is from the dominion of death!

- The hand is an emblem of power, and as used here, means death or Sheol holds the dominion over all who are in the grave. The control is absolute and unlimited.
- The souls of the righteous will be gloriously redeemed or delivered from the power of the grave!!

As implied above, **“power”** is from the word **“hand”**. The message conveyed here is: ***“But me? God snatches me from the clutches of death, He reaches down and grabs me ... delivered me!!”***

(2) The use of **“But”** (49:15a) signifies a turning point, indicating that despite human inability to save themselves from death, God has the power to change the narrative.

This reflects the biblical theme of God’s redemptive power and His ability to intervene in human affairs, offering hope and salvation.

(3) Note three **brief** pointers:

- **Redeem**

The word signifies a “ransom” or “buying back,” implying that God will rescue the believer from the clutches of death as if paying a price to set them free. God will deliver His people from the grasp of death and the grave (see Hosea 13:14). Paul reproduced a part of this verse (Hosea 13:14) to declare the Christian shall not be totally overcome by death (see 1 Cor. 15:55).

- **Power of the grave.**

As noted, before, “Sheol” (grave) in the Hebrew text, refers to the place of the dead, signifying the ultimate power of death. The grave shall have no power **to retain** the deceased believer, but to give him/her up into God’s hand and hell shall have no power to seize them (2 Cor. 5:6-8)!!

- **Hope in the afterlife.**

Indeed, death is an unconquerable enemy and no one can escape its grip. However, the promise that God will redeem from this power underscores His authority over life and death. It assures believers that death is **NOT** the end, as God has power to overcome it.

Psa. 49:15, also assures believers that even when physical death is realized, their soul will be preserved and ultimately brought into God's presence. (John 11:25-26; Phil. 1:21-23; 1 Thess. 4:13-18; etc.)
(This thought continues in the next phrase Psa. 49:15b)

(b) Rescued from a life of hopelessness and guaranteed God's presence! (Psa. 49:15b)

(1) **"... He shall receive me."** (49:15b): literally, **"He shall take me."** The general idea conveyed here is, that God would take hold of him, and save him from the dominion of the grave; from the power which death exercise over the dead.

"He shall receive me" or "take me out of this vain, mortal and miserable life, into heaven. (Gen. 5:24; Ecc. 12:7; Acts 7:59)

(2) The phrase: **"... For He shall receive me."** (49:15b), implies a personal and direct action by God. We hereby focus on the Hebrew word **"laqah"** (**"laquach"**) which means "to take," "to get," "to receive," "to acquire," etc., often used in context of taking someone into care. This suggests a personal relationship between God and the believer, where God actively brings the individual in His presence.

It reflects hope of eternal life and communion with God, affirming the believer's trust in the promise of salvation.

(3) Spurgeon notes:

"... . . . My spirit God will receive, and my body shall sleep in Jesus till, being raised in His image, it shall also be received in glory. How infinitely superior is such a hope to anything which our oppressors can boast!"

D. Assure Yourself Child of God; Do Not Be Disheartened by the Evil Who is Rich and Self-reliant. Psa. 49:16-20

1. Fearlessness Encouraged, Despite the Wealth and Power of the Godless Rich. Psa. 49:16

"Do not be afraid when one becomes rich, When the glory of his house is increased;"
 (Psa. 49:15 NKJV)

(a) Dread not when the wicked increase in wealth. (49:16a)

(1) We are given advise against feeling threatened or envious when the wicked gains significant wealth and increase in power. **Do not dread the power derived from wealth; do not fear anything which man can do merely because he is rich.**

(2) It is natural to become discouraged, or even fearful when godless people seem to prosper. **"... the prosperity of the wicked"** (Psa. 73:3b) caused the psalmist to challenge God's justice. So severe was this struggle that the psalmist **"almost stumbled"** (Psa. 73:2a) (Read Psalm 73)

- One solution in addressing that problem is to remember that wealth does not prove favor with God (Note Psa. 49:10-13).

- We should not fear wealthy, self-reliant unbelievers, nor should we be dismayed when they oppress us. Instead, we should be encouraged because we are redeemed! **Jesus told His followers not to fear what the wicked, influential men can do (Matt. 10:28).**

(b) Despise not the wealth and glory of the wicked. (Psa. 49:16b)

- (1) **“... When the glory of his house increased;”**: Rich people often lavish much of their wealth on their dwelling; on the furniture; on the grounds and additions of their habitations. The objective is to make an impression of the power and rank of the owner.
- (2) The psalmist warns us against being envious or fearful of the outward display of prosperity because ultimately, when they die, they cannot take any of it with them; their earthly glory will not follow them to the afterlife!!
- (3) **Note a few brief pointers:**
 - The underlying message is that our true security and well-being should come from trusting in God’s provision, not from material possession or accumulation of wealth.
 - While not condemning wealth, the verse (Psa. 49:16), implies that true values lie in using riches wisely and responsibly, not in placing excessive trust in them.
 - **When seeing others prosper, remember that their wealth does not define them and that true worth lies in character and relationship with God!**

2. Final Day on Earth, The Glory of The Godless Will Cease! Psa. 49:17

“For when he dies he shall carry nothing away; His glory shall not descend after him.”
(49:17 NKJV)

(a) Deceased person takes none of his wealth with him! (Psa. 49:17a)

- (1) Despite anyone’s wealth, he likewise must die: **“For when he dies . . .”**: The rich man’s wealth cannot save him from the grave. (Obviously, the emphasis on this thought continues and throughout the psalm).
 - It is always to be **assumed** of rich people, as well all other men, that they **will have to die.**
 - The point is not one which is to be argued; not one about which there can be any doubt. Of all people, whatever else may be said of them, it may always be affirmed that they must die, and important inferences may be always drawn from that fact.
- (2) Obviously, the psalmist maintains focus on this irreversible fact: **While the rich godless enjoy their wealth, such is only temporal and no one can take any material possession from this world to the afterlife!**
- (3) Some scholars believe that it is most likely that Paul had this passage in view, Psa. 49:17, when he stated: **“For we brought nothing into this world, and it is certain we can carry nothing out.”** (1 Tim. 6:7)

- The believer has nothing to fear about the future because his hope is built on Jesus' blood and righteousness! Beloved! On Christ the Solid Rock we Stand!!
- It is the ungodly who has cause to be deeply concerned because the fool who trusted and boasted in riches can take **"nothing"** with him to the world beyond.

(b) Disassociated from his earthly glory! (Psa. 49:17b)

(1) His wealth, and those things which have been obtained by wealth, as indicating position and class, cannot accompany him to the other world.

- This fact is stated to show that the rich is not to be **"feared"** because of his wealth (see again verse 16).
- The crucial factor to be noted here is: whatever there is in wealth that seems to give power, and afford the means of doing injury or any other factors, must soon be separated from him.
- In respect to wealth, and all the power derived from wealth, he will be like the most poor and penniless of mortals. **All that he possesses will pass into other hands, and whether for good or evil, it will no longer be in his power to use it!**

(2) Whatever **"glory"** the rich man's wealth has secured to him in this life, all shall be left behind. He shall be imprisoned in *Sheol*, with death to shepherd him (Psa. 49:14), and with no hope of returning to the light (Psa. 49:17, 19).

(3) Spurgeon notes:

"As he goes down, down, down forever, none of his honors or possessions will follow him. Patents of nobility are invalid in the sepulcher. His worship, his honor, his lordship, and his grace, will alike find their titles ridiculous in the tomb. Hell knows no aristocracy. Your dainty and delicate sinners shall find that eternal burnings have no respect for their affections and refinements."

3. **Fading and Culminating of One's Earthly Honor Will Finally Be realized! Psa. 49:18-19**

(a) Despite glorifying in his wealth, he lives unrealistically and without hope. (Psa. 49:18)

"Though while he lives, he blesses himself (For men will praise you when you do well for yourself)." (49:18 NKJV)

(1) This self-reliant (self-sufficient, self-sustained, etc.) person is blind to the reality of his eternal future and fails to put emphasis on that which is most important!

- Note that as long as he lives: **"Though while he lives he blesses himself ... (49:18)** he congratulates himself; he regards his status as desirable and enviable: **"... he blesses himself ..."** (49:18 NKJV)
- **"... he blesses himself ..."**: This indicates a person is self-satisfied (as implied before) and believes their wealth guarantees happiness, and this thought the psalmist warns against. He (the rich ungodly) thinks himself

better than others, he felt that he indeed was a privileged and happy man; he expected and demanded respect and honor from others because of his wealth. (Luke 12:13-21).

- (2) Irrespective of their lifestyle and their dark future they will be praised and exalted by men because of their earthly wealth and glory: “... **(For men will praise you when you do well for yourself)** (49:18 b NKJV).
- When you indulge and please yourself, and advance your own worldly interest, men will praise you, irrespective of the destructive pathway that you are travelling on (Prov. 14:12; Ecc. 11:9-10; Isa. 59 :8; etc.). Others will praise you because in reality, the unthinking multitude (see Psa. 49:13), worship success and wealth. They see nothing wrong in selfish misuse of riches.
 - A strong message here: not only such men congratulate themselves, but the world’s applause follows on them. So long as they are well-to-do, and keep themselves in the forefront of the battle of life, they will have “honor, reverence, and troops of friends”, who will admire and flatter them.
 - Praise from other people is also not wrong when it is truth. However, the praise of other people is ultimately temporary; only God’s approval can last (Prov. 27:2, 21; John 12:43; Phil 4:8; etc.).
- (b) Darkness and doom will continue to be experienced by him and future generation. (Psa. 49:19)
“He shall go to the generation of his fathers; They shall never see light.” (49:19 NKJV)
- (1) **“He shall go to the generation of his fathers; . . .”** (49:19a): Means that he (the wealthy when deceased) will unite again with those who have gone before, in the regions of the dead. Death had indeed separated them, but by death they are united again (he will join with his ancestors).
- (2) Matthew Henry notes:
“In the other world they will be infinitely the worse for all their abuses of wealth and prosperity they enjoyed in this world (v. 19): The soul shall go to the generation of his fathers, his worldly wicked fathers, whose sayings he approved and whose steps he trod in, his fathers would not hearken to the word of God (Zech. 1:4)”
- (3) **“... They shall never see light.”** (Psa. 49:19b): The rich sinner will die as others have before him, leaving all his earthly possessions, and will no more be permitted to revisit the world where his forsaken possessions are, and will not even be permitted to **look** on what before had been such a source of self-confidence, self-gratulation and pride.
- He shall go to be there where they are that shall **never see light**, shall never have the least glimpse of comfort and joy, being condemned to utter darkness.
 - A few closing thoughts to Psa. 49:19 (**briefly noted**)

- The verse directly addresses the reality of death, stating that even the wealthy and powerful will eventually die and **see the light no more**, highlighting that earthly achievements cannot escape the grasp of mortality.
- Preacher's Outline and Sermon Bible notes:
" . . . Despite material blessings in this life, and despite having praise heaped upon them by others, self-sufficient people will spend eternity separated from the presence of God. For this reason, Scripture described hell as a place of darkness (Psa. 88:12; 2 Peter 2:4; Jude 13). In splendid contrast, the righteous will live eternally where there is no night – no darkness whatsoever. Heaven will be brilliantly illuminated by the glory and presence of God and His dear Son, Jesus Christ, who is the Lamb of God (Rev. 21:23-25; 22:5)."

(4) Allow one last pointer for Psa. 49:19 (briefly):

When a person dies without God's truth, he will never see light again!

- He will spend eternity in hell where he will suffer torment. Jesus described hell as a place of utter darkness where there is weeping and gnashing of teeth (Matt. 8:12) (see also Matt. 13:49-50; Mark 9:42-48; Luke 16:19-31)
- Because a person rejects Jesus, the **"Light of the World,"** he lives under divine judgment (John 3:16-18, 36).
 But when a follower of the **"Light of the World,"** dies, he enters the presence of the **"Light of the World"** and dwells for ever in dazzling glory of heaven (Rev. 21 and 22). Revelations 22:5 declares that the future home of the redeemed will never experience night (Rev. 22:1-6, MN v. 5).

4. **Forceful Reminder of the Lesson Taught in This Psalm. Psa. 49:20**

"A man who is in honor, yet does not understand, is like the beast that perish." (49:20 NKJV)

The Psalmist concludes the psalm by re-emphasizing what has been taught in all the other verses.

In general, the psalm criticizes the vain pursuit of material wealth as a source of security; it warns that such objective cannot provide everlasting happiness or salvation.

We are encouraged to think of our finite existence and to put priority on our spiritual life, seeking true fulfillment in God rather than worldly achievements.

(a) Enjoying worldly prestige and glory but remaining hopeless. (Psa. 49:20a)

- (1) In his closing of the psalm the psalmist repeated the warning in verse 12 (Psa. 49:12). It is the grave warning to those who may have **"honor"** in this world but no understanding. Their **"honor"** in this world will not give them any hope beyond the grave.

- (2) Despite the fact that the wealthy is generally intelligent, make sacrifices, accomplishes great achievements, etc., they lack the most important understanding of all, the comprehension of Scriptural truth that determines their destiny.
- (3) **What are some things the self-reliant do not understand? See verses 6-10, 15.**
- Trusting in their wealth is baseless . . . it is a false sense of security (v. 6).
 - Their wealth cannot save him or his brother (v. 7).
 - Their wealth cannot save their souls (v. 8).
 - Their wealth cannot deliver them from eternal damnation – they need a Redeemer (Vv. 8-9).
 - Their wealth cannot go with them to the afterlife – they leave everything behind (v. 10).
 - Their wealth cannot deliver them! Jesus Christ gives victory over death and the grave (v. 15).
- (b) Exalted because of his wealth but have no future above the animals. (Ps. 49:20b).
- (1) **“ . . . *is like the beast that perish.*”** (49:20b): In reality, they live only for this life! They have no higher nature than that which pertains to their personal needs, carnal gratifications and the glory of the world and they live accordingly.
- Scripture reminds the reader that those who reject God and rely on money lack understanding. No different from the lowliest animal and will die similarly. (Psa. 49:10; **Ecc. 3:19**)
- (2) Preacher's Outline & Sermon Bible notes:
- “ . . . The truth of this lesson should encourage us in difficult times, and it should free us from the fear of those who might oppress us. It should also drive us to prayer for the souls of those who lack the understanding of Scriptural truth. We should be burdened for them rather than envious or afraid of them. We should fervently pray that their eyes will be opened to the light of the gospel before it is eternally too late (2 Cor. 4:4).”*

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 B

Review Questions

1. Complete the following.

A paragraph from the Introduction of the lesson.

In summary, Psalm 49 primarily teaches that (a) _____ cannot buy (b) _____ or eternal life, emphasizing the (c) _____ of placing trust in (d) _____ possessions and (e) _____ people to focus on (f) _____ riches instead, as everyone will eventually face (g) _____ regardless of their (h) _____ wealth; essentially, “money (wealth) (i) _____ buy you out of death and is ultimately meaningless in the face of (j) _____.”

2. “... **the way** ... (NKJV), “... **their way** ...” (KJV): as used in Psa. 49:13a what is the phrase referring to? Briefly explain.

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

The phrase: “**Like sheep they are laid in the grave; . . .**” (Psa. 49:14a), refers to the peaceful rest experienced by self-reliant (referred to in our study passage Psalm 49).

-
-
-
-
-
-

- [illegible]

- (a) preserved safely forever and ever
- (b) be subjected to the unknown
- (c) ultimately brought into God's presence

(d) have no hope after death

8. What is the general idea conveyed in “. . . **He shall receive me**” as used in Psa. 49:15b?

9. What is one way to avoid fearing the wicked when they increase in wealth as noted in our study passage? (Psa. 49:16)

10. Complete by choosing the correct answer.

One of the comments made discussing Psa. 49:17a.

Obviously, the psalmist maintains focus on this irreversible fact: _____, **such is only temporal and no one can take any material possession from this world to the afterlife!**

- (a) While the rich godless rejects God's grace
- (b) While the godless rich are sometimes grieved
- (c) While the godless rich enjoy their wealth
- (d) While the rich godless pampers only himself

11. Complete by choosing the correct answer.

A statement commenting on 49:18a

This self-reliant (self-sufficient, self-sustained, etc.) person is blind to _____ and fails to put emphasis on that which is most important.

- (a) the reality that he is secured
- (b) the reality that he is correct
- (c) the reality of his great wealth
- (d) the reality of his eternal future

12. Explain the phrase: ***“He shall go to the generation of his fathers; . . .”*** (Psa. 49:19a).

13. What message conveyed in ***“. . . They shall never see light.”*** (Psa. 49:19b)

14. Complete the following

An excerpt from a quote by Preacher’s Outline & Sermon Bible, commenting on Psa. 49:19b.

“. . . Despite (a) _____ blessings in the (b) _____, and despite having (c) _____ (d) _____ upon them by (e) _____, self-sufficient people will spend (f) _____ (g) _____ from the presence of God. For this reason, Scripture described hell as a place of (h) _____ (Psa. 84:12; 2 Peter 2:14; Jude 13).”

15. List six things that the self-reliant do not understand; as discussed, commenting on Psa. 49:20a.

16. Briefly explain what message is communicated in Psa. 49:20b, focusing on the phrase:
“... .. Is like the beast that perish.”
