

- I. The appearance of God to judge (vv. 1-6).
- II. The reproof of the people of God (vv. 7-16).
- III. The reproof of the wicked (vv. 17-23).

The Psalms of Asaph are principally from 73-83
Asaph was a Levite, a musician, a poet.
His name is linked with David's in 2 Chron.
29:30 and Neh. 12:46.

Three characteristics of Asaph's Psalms are:

(1) They use Elohim as the name for God almost exclusively. "Lord" is used once in Ps. 50. (Jehovah).

Elohim has to do with His greatness, majesty, sovereignty, glory, omnipotence.

(2) They are primarily prophecies of judgment.

(3) God is introduced as the speaker.

Delitzsch summarizes the Psalm as follows:

"After the manner of the prophets the twofold truth is here advanced, that God has no delight in animal sacrifices without the sacrifice of prayer in which the heart is engaged, and that the confession of His word without a life that accords with His word is an abomination to Him" (Vol. II, p. 124).

Since Asaph was a ~~Levite~~ he was well qualified to speak on the subjects of these Psalms.

50:1. Mighty = El

God = Elohim } A sublime array of the
Lord = Jehovah } names of Deity

Since the Psalm is dealing primarily with those who profess, the rest of the earth is called upon to hear and see.

The fact that this prophecy was written hundreds of years (3000) ago is indirectly a

warning to all who make no profession.
It would seem that it is an example
of the truth expressed in 1 Pet. 4:17, 18.

50:2 From Psa 48:1, 2 this verse identifies
~~the~~ God as the Messiah.

"Shined" - at His return in glory, not as
he did at Sinai (Deut. 33:2), but nevertheless
linking this event with that.

50:3 The long period of God's silence is
now at an end. See v. 21. Cf. Rev. 10:7,
the mystery of God's silence.

Cf. 2 Thess. 1:7-9; 2:7-10.

So this comes at the end of the 1st Trib.

50:4 So the heavens - i.e., angels.

So the earth - i.e., those not included
in this phase of the judgment. These are
redeemed and unredeemed, but those with the
light of the Word.

50:5 "Father my saints" - cf. Mt. ~~25:31~~ 24:29-31.

See judgment of Israel - "those that have
made a covenant with me by sacrifice."

50:6 "Heavens" - i.e., angelic beings. One
of the purposes of angels is to vindicate
the righteousness of God.

"God is about to judge.

V. 1-13 against the ceremonial part of the law.

V. 16-23 against the legal part of the law.

tsa.
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50:7 The Judge breaks His silence.

"Testify against" - but with an imploring protest to bring them to repentance (Tausset).

"I am God, even thy God," the latter part as in Ex. 20:2.

50:8 Cf. on this theme, Mt. 23:3, 23; Jas. 2:19.

God not discourage outward observances even though they may not be sincere.

"Burnt offerings" - devotion.

50:9-13 To show that God was not in need, nor was He hungry or thirsty, but all things were already His, is the main point of these verses.

So God does not ask us to sacrifice: ^{when we disagree} God makes poor!

(1) to enrich Himself, nor

(2) to satisfy His personal needs. The Creator will not be dependent upon the creature.

v.11 - "Know" - Omniscience

50:14 This and the following verse show what was wrong. V.15 is dependent upon v. 14. What they had been doing was right, but it all lacked the devotion of their hearts - cf. Isa. 29:13

They were giving God something; He wanted praise for what He is, and what He does and has done for us.

Cf. Heb. 13:15.

"Vows" - Psa. 56:12, Ex. 19:8, obedience

50:15 The fruit of v. 14. Ill. 2 Chron. 20:19-24. Also, prophetically, Zech. 12:9-14:5.

50:16 "Wicked" - one who is condemned as guilty before a judge. Cf. Jr. 3:18. There is no substitute for faith manifested in obedience.

"Statutes... covenant" - i.e., the Law. Cf. Rom. 2:17-29. The Law is called a covenant in Ex. 19:5. "Statutes" = laws.

It is God's way of saying that these things do not add up.

How similar
to Rom. 1, 2.

50:17 These are people who revel in knowledge, but who scorn the practice. They hate instruction and cast it behind them, they turn their backs on the Word, so they won't be able to see it.

50:18 - Cf. Rom. 1:32. Since this has to do with the second 5 commandments, can we assume that they had not violated the first part and were inclined to justify their behavior on this account?

How appropriate are the words of James in 2:10! In vv. 18-20 commandments #7 (adultery) #8 (stealing) + #9 (bearing false witness) are spoken of as having been broken!

50:19 These are deliberate sins of the tongue.

50:20 "Silly" - Cf. Psa. 1:1

50:21 Men's misunderstanding of God's silence. Cf. 2 Pet. 3:1-12. God is not silent because He is ignorant of man's sin, much less because He approves; but in order to give men the opportunity to repent.

Cf. Psa.
73:11

50:22 - The greatest puller contributing to such behavior is that they have forgotten God. This is the reason for the emphasis in vv. 1-6.

50:23 God wants praise. Why? This demands that our attention be given to Him, and to all that He is doing. Such a consciousness of God leads to ordering our conversation aright. Then deliverance comes.