

## Psalm 51

*Questions to Consider:*

1. Note: Please reread Psalms 42-50 before starting 51 to gain a context.
2. Looking at the superscript of the Psalm, what event precipitated this Psalm?
3. How would you outline this Psalm?
4. What phrases does David use to describe his penitence?
5. How does Ps. 51 draw from the two categories of people in 1 & 50?
6. How does v. 17-19 relate to Ps. 50?
7. How does Psalm 51 point toward Jesus and the Spirit?
8. How do we apply this Psalm to our prayers?

## PSALMS 42-50

### Introduction & Overview

- The Psalms point toward Jesus (Lk. 24:44), so...
  - The Psalms must be read not only individually but also in harmony together.
  - The Psalms must be read in harmony with the whole of the Scriptures.
- Such a reading will call us to greater praise and trust in God.

### Psalms 42 & 43

- This is a three-stanza hymn (chorus in 42:5, 11; & 43:5).
  - 42:1-5--My soul thirsts for the presence of God.
  - 42:6-11--My soul is cast down because of my oppressors.
  - 43:1-5--So I will call on God to bring me back to His holy hill.
- Psalms 42-49 form a unit, written by the sons of Korah, in the Psalms.

### Psalm 44

- Psalm 44 shifts from individual (42/43) to collective (44).
  - 44:1-8--God offered salvation for Israel.
  - 44:9-22--Yet God has forgotten the current generation.
  - 44:23-26--So arise to action, O God!
- Ps. 44:25 echoes the chorus of 42:5, 11 & 43:5.

### Psalm 45

- Psalm 45 begins the resolution to the dilemmas of Psalm 42-44: the marriage of the King to the foreign daughter.
- Written perhaps with the story of Solomon in mind, this Psalm finds its true fulfillment in the marriage of Jesus the King to His saints (Lk. 4:19-22; Rev. 1:16 & 19:15).
- Psalm 45 offers hope to the despair of Ps. 42-44 by transforming rejection (42:5) to desire (45:11); forgottenness (42:9) to remembrance (45:17); a separated house (42:4) to a thriving household (45:16); oppression (42:3) to praise (45:17); removal from the temple (42:4) to entrance to the palace (45:15); & abandonment (42:4) to union in marriage (45:15).

## Psalm 46

- Psalm 46 answers the call to be back in God's presence after being cast down (42-44), in light of the marriage of the King to the daughter (45).
- Psalm 46 paints an apocalyptic end of the nations as God rules as King.
- No longer is the Psalmist removed (42:4) but is in God's presence (46:4-5); no longer longs for the water (42:1) but finds the river (46:4); & no longer is in turmoil and roars (42:5) as the nations roar (46:3, 6) as God is now the exalted King.
- We should be still as we know that God is exalted among the nations.

## Psalms 47-48

- Psalms 47 & 48 continue the resolution by emphasizing God's victory over the nations and return to His temple.
- God now reigns as King (47:2) and has called His people to Him (47:9).
- No longer are the people to be cast down (42:5) as God is exalted on Zion (48:2), calling His people to dwell with Him in the temple (48:9, 12-14).

## Psalm 49

- Psalm 49 asks how each generation should live, in the shadow of death.
- The Psalmist recognizes that no man can ransom another's life (49:7-8), yet God will ransom us (49:15), pointing toward the resurrection of Jesus.
- We then should live in wisdom and faith, trusting in God.

## Psalm 50

- Psalm 50, written by Asaph who was one of the Levitical worship leaders during the time of David, bridges 42-49 with 51-72.
- Asaph sees God as coming in righteousness (1-6),
  - Calling Israel to trust not in their beastly sacrifices but upon the deliverance of God (7-15) &
  - Calling the wicked to reformation (7-22),
  - Concluding, "The one who offers thanksgiving as his sacrifice glorifies me; to one who orders his way rightly, I will show the salvation of God!" (23).