**The Sermon for Psalm 49, Part 2**

**Wherefore Should I Fear?**

**Introduction**

 The last Psalm in the sons of Korah section of the second book of the Psalter (42-49) concludes with the parabolic question about fear in times of trouble. It is universal in scope as the psalmist addressed all mankind, and connects the current psalm with the global audience of Ps. 47:2-3 and 9. Perhaps ousted King David desired to encourage himself and his followers with the solution to the age-old question of prosperity (cf. *“rich”* [vv. 2, 16], *“riches”* [v. 6], *“wealth”* [vv. 6, 10]) and the wicked. His third son Absalom, with great wealth, popularity, and beauty, attempted his coup of taking over the David’s kingdom (cf. II Sam. 14:25-26; 15:1-5). David attempted to put everything into perspective in this current psalm, considering that even though some may fear the wicked who are prosperous, riches are powerless in man’s certain death, and God is the final arbiter for all men. Although this psalm was applicable to David and his contemporaries, he wanted all peoples, Jews and Gentiles, rich and poor, to hear the *“dark saying”* of his parable.

 His parable contained redemptive theology (vv. 7, 8, 15), observations from life (vv. 10-11), figures of speech such as the simile and personification (vv. 12, 14, and 20), and refrain (vv. 12 and 20). The theme of the wicked and their wealth occurs in the classic perspective of Ps. 73. Asaph, the psalmist, delineated the problem and gave the solution to the prosperity of the wicked. For example, the problem focuses around the observation, saying, *“For I was envious at the foolish, when I saw the prosperity of the wicked”* (v. 3). The solution advises all believers with the perspective: *“But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works”* (v. 28). David attempted to give biblical insight to the apparent injustices of life (cf. Ps. 39:6). Death is the great rectifier of injustices in this life, and this psalm prepares the audience for death (cf. vv. 10, 14, and 17), connecting it to the claim of the previous psalm that God will be *“our guide even unto death”* (Ps. 48:14).

**Structure**

 Although it looked like Absalom and his band of renegades would be victorious, the psalmist inscripturated the divine perspective, giving the flow of the psalm as follows:

**A. The Parabolic Question about Fear (vv. 1-5): The Invitation (vv. 1-2), The Intention (v. 3), The Inclination (vv. 4-5)**

**B. Although Riches Exalt, they are Powerless (vv. 6-13)**

 ***1. The Audacity of Wealth (v. 6)*** > Absalom

a. Wealth promotes Perfidy (Heb. 13:5-6) > *“trust” >* example: cf. Lk. 12:16-20

 b. Wealth promotes Pride (I Tim. 3:6, 6:10, 17) > *“boast” >* *halal* (165x)

 c. Wealth promotes Problems (Prov. 15:16; 23:5)

 ***2. The Absurdity of Wealth (v. 7-13)***

 a. Wealth is limited in Redemption (vv. 7-10a)

 1) Limited to *“redeem”* (v. 7) > (*padah* [59x])

a) animals (Ex. 13:13)

b) slaves (21:30)

 2) Limited to *“ransom”* (v. 7) > (*copher* [17x])

a) By Lord (Ps. 130:8) > *“precious”* > *yaqar* (11x); *timios* (14x) > invaluable!

 (1) Christ’s Blood (Heb. 9:12-14)

 (2) Man’s Gold (I Pet. 1:18-19)

b) Not by man > (commentary on vv. 8-9: the price is too great and men cannot buy in order to live forever without corruption [Mt. 16:26])

 b. Wealth is limited in Reservation (vv. 10b-11)

 a. Limited in Protection: Inheritance > (Eccl. 2:18-19)

 b. Limited in Provision: Inner thought > (*contra* Eccl. 12:5)

 c. Wealth is limited in Reality (vv. 12-13)

 a. Wealth cannot avoid the One Event (Eccl. 2:14; 3:19-21; 9:2-3)

b. Wishing cannot avoid the One Event (Rom. 3:23) > the “fool” (*cesil* [13x]) follows their error!

**CONCLUSION: David knew Absalom was greedy for the kingdom and everything that went with it!**