

PSALM 16

INTRODUCTION:

THEME: *Believing Confidence; Consecration to God.*

This Psalm has something of David in it, but much more of Christ. It begins with such expressions of devotion that can be applied to Christ; but concludes with such confidence of a resurrection (and so timely a one as to prevent corruption) as must be applied to Christ, to Him only, and can not be, in any way, speaking of David. For David died, and was buried, and saw corruption.

The Third Messianic Psalm.

Michtam (graven, a permanent writing) of David.

I. David speaks of himself as a member of Christ, and so he speaks the language of all good Christians, professing his confidence in God (verse 1), his consent to Him (verse 2), his affection to the people of God (verse 3), his adherence to the true worship of God (verse 4), and his entire satisfaction in God and the interest he had in Him, (verses 5-7).

II. He speaks of himself as a type of Christ, and so he speaks the language of Christ Himself, to whom all the rest of the Psalm is expressly and largely applied (Acts 2:25). David speaks concerning Christ, not himself, "I foresaw the Lord always before my face, " etc. And this he spoke, being a prophet, verses 30-31. He spoke:

- A. Of the special presence of God with the Redeemer in His ministry and sufferings, (verse 8).
- B. Of the prospect that the Redeemer had of His own resurrection and the glory that should follow, which carried Him cheerfully through His undertaking, (verses 9-11).

Vs.1 KJV Preserve me, O God: for in thee do I put my trust. 2. O my soul, thou hast said unto the LORD, Thou art my Lord: My goodness extendeth not to thee.

Vs. 1 [MSG] Keep me safe, O God, I've run for dear life to you.

"Michtam comes from a term that may mean "to cover". It could mean a covering of the lips, a silent prayer, or a prayer to be covered (a plea for protection).

Vs. 2. I say to God, "Be my Lord!" Without you, nothing makes sense.

"My goodness extendeth not to thee" could also be translated, "apart from you I have no good thing."

My goodness extendeth not to thee:

Apart from God, the psalmist sees no meaning in life and no personal happiness. Nothing in his life is good if the Lord's presence and blessings are absent.

[Phil.1:21; Gal.2:20]

Vss. 3-5 But to the saints that are in the earth, And to the excellent, in whom is all my delight. 4.) Their sorrows shall be multiplied that hasten after another god. Their drink offerings of blood will I not offer, Nor take up their names into my lips. 5.) The LORD is the portion of mine inheritance and of my cup: Thou maintainest my lot.

The "inheritance" and cup" are the Lord Himself (73:26; Num.18:20; Deut. 18:1).

An important aspect of our inheritance as N.T. believers is the following: "If a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" [John 14:3]. Communion with God is the sure source of blessings and happiness.

Vss. 6-8 The lines are fallen unto me in pleasant places; yea, I have a godly **heritage**. 7.) I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons. 8.) I have set the LORD always before me: because he is at my right hand, I shall not be moved.

I have set the LORD always before me

Believers should seek and cherish above all else intimate fellowship with God.

*The Lord's continual presence at our right hand brings His guidance, protection, joy, resurrection, and **eternal blessings***

Vss. 9-10 Therefore, my heart is glad and my glory rejoiceth: my flesh also shall rest in hope **[eternal]**.

10.) For thou wilt not leave my soul in hell; neither wilt thou suffer the Holy One to see corruption.

"Hell" (Heb. Sheol) here means the grave.

A personal relationship with God will give believers confidence in a future life with God and certainty that He will not abandon them to the grave.

The Apostles Peter and Paul both applied this verse to Christ and His resurrection

(Acts 2:25; 13:34-37).

Sheol, found sixty-five times in the O. T., is translated "thirty-one times as "the grave" thirty-one times "hell", and three times as "the pit".

When the N.T. quotes these passages, it generally translates it with the Greek word "hades". Some scholars believe Sheol always means "the grave," while others think it never has that meaning alone. In general, the O.T. views Sheol as a place associated with some sort of punishment.

David clearly indicated that Sheol was the place where "the heathen" would go (9:17). There are several passages that indicate the Israelites did not expect to go to Sheol at their death, but would instead go where they would enjoy the blessings of God's presence. When David died he anticipated dwelling in the house of the Lord forever (23:6). And Solomon testified that the wise, God-fearing person goes to the place above, "that he may depart from hell beneath" (Prov. 15:24)

Vs. 11 Thou wilt show me the path of life: in thy presence is the fullness of joy; at thy right hand, there are pleasures forevermore.