

SBC – July 17, 2022
Psalm 16 (NKJV)
“The Messiah’s Victory”

We know that David was the human author of half of the Psalms (75) and perhaps more of them. It is said that David’s favorite subject in the Psalms is the Messiah which is a dominate theme in his writings.

Psalm 16 is a Messianic Psalm in that it is quoted in the NT showing very specifically that the resurrection of Jesus is the fulfillment of prophetic truth found therein. Both Peter (Acts 2:25-31) and Paul (Acts 13:35-37) quoted from this Psalm to prove that Jesus’ resurrection is the fulfillment of prophecy. Psalm 16 as a Psalm of David was written about 1000 years before the time of Christ.

The great truths that we hold dear in the gospel are grounded in the OT Scriptures. When Paul says the gospel is according to the Scriptures in 1 Cor. 15:1-4 he means the OT Scriptures of which Psalm 16 is key.

Messianic prophecy in the OT is often depicted as a “type” and then the fulfillment of it in the NT is called the anti-type. We have the experience of David in view as a type but prophetically it has the Greater David (the Messiah-Jesus) ultimately in view – but at certain points it can only ultimately apply to Jesus.

A Michtam of David.

It is uncertain what “Michtam” means. Some think it refers to the idea of golden or precious. Others think it may mean “to cover” or “to inscribe”. It seems to have the emphasis that this is something special. It was evidently a musical term that held some kind of special designation.

1 Preserve me, O God, for in You I put my trust.

This is a Messianic Psalm but it could be titled: “The Confidence of a life lived with God that takes you into eternity”. The blessings of living for and in close fellowship with God are portrayed. Verses 1-8 emphasize God’s special care of the Psalmist. It is a very personal Psalm with the personal pronoun “my” being used over half a dozen times.

Verse 1 serves as a summary emphasis that is then developed throughout the Psalm.

David depends on God to preserve Him in this life and ultimately on into eternity. The idea of “Preserve” is to watch over – or take care of.

David was depending on God to take care of Him and because of this he put His trust in God's sovereign care. All the way through life and on into glory the trusting soul depends on God's loving care.

2 O my soul, you have said to the LORD, "You are my Lord, My goodness is nothing apart from You."

There are several names for God used in verses 1-2.

Slide # 1

God = El– means "Almighty"

LORD = YHWH – means self-existing/eternal/unchanging One

Lord = Adonai – means sovereign Lord or Master

This describes the God in whom David trusted. And because he knew Who God is he lived with confidence in God's sovereign care that not only has ramifications for this life but on into eternity and for all eternity.

Slide # 2

Psalm 73:25–26 (NKJV)

25 Whom have I in heaven but You? And there is none upon earth that I desire besides You.

26 My flesh and my heart fail; But **God is the strength of my heart** and **my portion forever.**

David's trust is expressed in telling God "You are my Lord" – that is my sovereign Master who controls my fate. When David says, "My goodness is nothing apart from You" he here has in mind his welfare or his well-being. David realized that his entire well-being is because of God's good care (cf. Rom. 8:28). As James says, "Every good and every perfect gift is from above and comes down from the Father..." (Ja. 1:17).

3 As for the saints who are on the earth, "They are the excellent ones, in whom is all my delight."

The saints are God's people who are set apart for Him. Saints is literally "holy ones". David describes them as "excellent ones" or noble ones in whom is all his delight. A man is known by the company he keeps. David's people were God's saints. These are the people he delighted in. David delighted in the community of true faith.

But there are two groups of people on the earth. There are the saints and there are the wicked who are not set apart for God. David delighted in the saints but would have nothing to do with the activity of those who forsake God for idolatry. His fellowship was not there! He says of them...

4 Their sorrows shall be multiplied who hasten after another god; Their drink offerings of blood I will not offer, Nor take up their names on my lips.

The unfaithful hasten after false gods and offer up idolatrous offerings to them. David will have no part of this, and he won't in any way even take up the names of these false gods on his lips. He has nothing to do with them!

David's identity was with the saints not those who forsake the true God for false gods.

A great indicator to where someone is really at is this: Whom do they identify with? Where is their fellowship? David's commitment to the Lord was clear as seen in the fellowship he delighted in with God's people – the saints.

5 O LORD, You are the portion of my inheritance and my cup; You maintain my lot.

David here uses LORD (YHWH) the sacred covenant name for God to acknowledge God's gracious provision for him. He sees himself as a "God-made" man. God Himself is the portion of his inheritance and the One Who maintains his lot.

This language was based on what God did for Israel when they conquered the Promised Land. Under Joshua each tribe was assigned a special inheritance – except for the tribe of Levi and the priests – in which case the Lord Himself was their inheritance (cf. Josh 13-21; Num. 18:20-32; Deut. 10:8-9; 14:27-29; Josh. 13:14, 33).

David now sees his relationship with the Lord in that same light.

It's not merely about WHAT God has given Him but about this very special relationship that he has with God Himself. Having this was the most important thing to David. And this relationship was secured by God Himself.

6 The lines have fallen to me in pleasant places; Yes, I have a good inheritance.

This is one of my favorite verses. It emphasizes the blessing of God and what He has sovereignly bestowed. The lines drawn in the Promised Land didn't just fall by accident – they were sovereignly determined by God.

David celebrates that the lines God has drawn for him – his lot in life is a very pleasant reality. Yes, he had a good inheritance and it was all according to God's doing.

The song promotes contentment with the arrangements of one's life, seeing them as providentially ordered. – **ESV Study Bible**

The spirit of this is similar to Paul's emphasis in Romans 8:28...

Slide # 3

Romans 8:28 (NKJV)

28 And we know that **all things work together for good** to those who love God, to those who are the called according to His purpose.

Rehearsing what God has done for him, David then blesses the Lord for how He has counseled and led him.

7 I will bless the LORD who has given me counsel; My heart also instructs me in the night seasons.

The word "bless" means "to speak well of" and thus to praise. To provide counsel is to provide guidance and direction. It is believed that David probably wrote Psalm 119 which is the longest chapter in the Bible coming in with 176 verses. But the theme of this long Psalm is the Word of God with virtually every verse referring either directly or indirectly to God's word.

Clearly David put a high premium on God's counsel provided to him through the inspired Word of God.

Slide # 4

Psalm 119:105 (NKJV)

105 Your word is a lamp to my feet And a light to my path.

Psalm 119:27 (NKJV)

27 Make me understand the way of Your precepts [rules]; So shall I meditate on Your wonderful works.

Psalm 119:130 (NKJV)

130 The entrance of Your words gives light; It gives understanding to the simple.

The counsel of the Lord comes from the Word of the Lord – the Bible. David also wrote Psalm 19 which is neatly divided into 2 parts – related to natural revelation and special revelation as found in the Bible. This is how God has revealed Himself to us.

Slide # 5**Psalm 19:7–9 (NKJV)**

7 The law of the LORD is perfect, converting the soul; The **testimony of the LORD** is sure, making wise the simple;

8 The statutes [written laws] of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes;

9 The fear of the LORD [synonym for the Law emphasizing it is to be revered] is clean, enduring forever; The **judgments of the LORD** are true and righteous altogether.

Slide # 6**Psalm 19:10–11 (NKJV)**

10 More to be desired are they than gold, Yea, than **much fine gold**; **Sweeter** also than honey and the honeycomb.

11 Moreover by them Your servant is warned, And in keeping them there is **great reward**.

It is thought that David probably also wrote Psalm 1.

Slide # 7**Psalm 1:1–3 (NKJV)**

1 Blessed is the man Who walks not in the counsel of the ungodly, Nor stands in the path of sinners, Nor sits in the seat of the scornful;

2 But his delight is in the law of the LORD, And **in His law he meditates day and night**.

3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.

David was clearly a man of the Word who lived in it day and night. The counsel of the Lord came to him via the Word. This was the great thing that so enriched his life.

And so he said, "***My heart also instructs me in the night season.***" In the night when all is quiet but the mind is active as David meditated on God's Word God instructed him.

A lot happens in the night. Through my many years of ministry I have known quite a few "sleepless night" in which God came and ministered His Word to my heart in an indescribable way. That ministry of the Lord is special and it is so very real.

The word "instruct" carries with it the idea of discipline and chastening, for David learned many lessons when God's loving hand chastened him (Heb. 12:1-12). – ***Warren Wiersbe***

And many of those lessons came home to his heart in the middle of the night on the quiet of his bed.

Sleepless nights provide opportunity for instruction (facing hard facts.) – ***Charles Ryrie***

Slide # 8

"And many a rapturous minstrel,
Among those saints of light,
Will say of his sweetest music,
'I learned it in the night!'
And many a rolling anthem
That fills the Father's home,
Sobbed out its first rehearsal
In the shade of a darkened room."
(Author unknown)

Slide # 9

Psalm 33:11 (NKJV)

11 The counsel of the LORD stands forever, The plans of His heart to all generations.

This ministry of the LORD results in spiritual stability!

8 I have set the LORD always before me; Because He is at my right hand I shall not be moved.

David engaged in deliberate reflection and focus on the Lord. He purposed in his heart to constantly set the LORD (YHWH) before Him. He was stayed on being focused on God continually.

And because of this David was cognizant that God was at his right hand – immediately present and consequently he would not be moved. He had security in God’s presence and keeping.

Beginning at verse 8 Peter in Acts 2:25-28 makes direct application to Jesus the Messiah and His experience. David wrote of his own experience, but he also wrote prophetically of the coming Messiah.

9 Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.

The security found through trust in the Lord fills the heart with gladness. The language of “my glory rejoices” is translated as “my tongue” in Acts 2:26.

It is best to consider “my glory” as referring to that distinctive way in which man is created in the image of God, i.e., his intelligence and ability to speak. – **John MacArthur**

It is our “glory” to joyously speak God’s praises. It is one of our highest activities. What a neat phrase “My glory” – that is my tongue that sings God’s praises rejoices.

And because of the reality of knowing security in the LORD David said, “My flesh also will rest in hope.” This verse describes total security.

David ultimately had a physical hope as well as spiritual one. He had a physical future with the Lord – and that segues into the great Messianic prophecy concerning the resurrection of Christ.

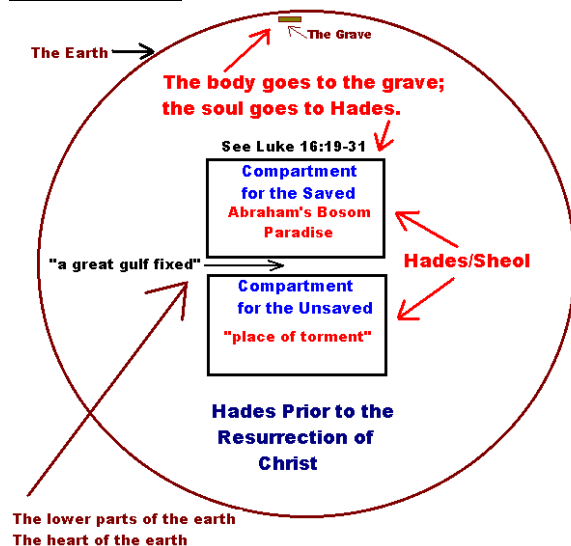
Slide # 10

In verse 9 there is an interesting change in perspective as David changes from the perfect tense to the imperfect tense. In Hebrew the perfect tense denotes a completed action whereas the imperfect tense denotes an in-completed or future action.

This ultimately looks forward for complete fulfillment in what the Messiah will accomplish as the text goes on to show in verse 10. Thus as applied to the Messiah in Acts 2:26 verse 9 would prophetically be fulfilled in the burial of Christ. Death in the Bible for God's people is spoken of as "rest" and Christ in His burial rested in the HOPE (certain expectation) of resurrection.

10 For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.

In death the soul of Christ went to Sheol while His body was put in the grave. Sheol refers to the realm of departed spirits in the OT. Luke 16 indicates that in the OT there were two separate compartments to the realm of the dead called Sheol in the Hebrew in the OT but translated as Hades in the Greek of the NT.

Slide # 11

Clearly at the moment of death the soul of Christ went to the paradise section of Sheol/Hades. He said to the repentant thief on the cross, ***"Assuredly, I say to you, today you will be with Me in Paradise"*** (Lk. 23:42).

In the context of this “underworld” Colossians 2:15 indicates Christ made a public over His enemies. 1 Pet. 3:19 also indicates that Christ went and proclaimed His victory over fallen angels in this realm (cf. 2 Pet. 2:4). The cross was a VICTORY and all of the underworld new it as Christ proclaimed it.

But the soul of Christ was not left in Sheol/Hades. On the third day it was united with His body in resurrection glory.

And so this verse also addresses the physical/bodily reality of Christ in death. In death Christ’s soul went to the spiritual realm of Sheol/Hades but His body was placed in the tomb – but only for a short time – namely 3 days and 3 nights. It was not left there long enough to see corruption. The decaying process had not yet begun. For before that could happen He was bodily resurrected from the dead.

What an amazing prophecy – given 1000 years before the time of Christ – that the Holy One (the Messiah) would in death go for a short time to Sheol and His body to the grave – but only for such a short time that His body would not see corruption. This was fulfilled to the letter in the resurrection of Jesus Christ.

We don’t have to wonder about this because both Peter and Paul under inspiration connected these dots perfectly.

Slide # 12

Acts 2:25–28 (NKJV)

25 For David says concerning Him: *‘I foresaw the LORD always before my face, For He is at my right hand, that I may not be shaken.*

26 *Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope.*

27 For You will **not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.**

28 *You have made known to me the ways of life; You will make me full of joy in Your presence.’*

This is an exact quote from Psalm 16:8-11 which Peter says was fulfilled in the resurrection of Jesus Christ.

Paul made the very same point in Acts 13.

Slide # 13

Acts 13:35–37 (NKJV)

35 Therefore He also says in another Psalm: ‘You will **not allow Your Holy One to see corruption.**’

36 “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;

37 but He whom God raised up **saw no corruption.**

Sheol/Hades in the OT was not spelled out real clear with a lot of uncertainty surrounding it. However, the NT says Christ has brought life and immortality to light through the gospel. Now we know from NT revelation that the souls of departed saints go immediately to heaven to be in the very presence of the Lord – absent from the body present with the Lord (cf. 2 Cor. 5:8; Phil. 1:23). And from the book of Hebrews, we now see that the spirits of just men made perfect (OT saints) have also been transferred to heaven (cf. Heb. 12:23).

After the resurrection of Christ we find that Hades is only used in reference to unbelievers. Today the realm of Hades is the place of temporary torment where the departed spirits of unbelievers go as they await final judgment at the Great White throne where all who are not written in the book of life will be cast into the lake of fire which is the place of their everlasting punishment.

Slide # 14**Revelation 20:14–15 (NKJV)**

14 Then **Death and Hades were cast into the lake of fire.** This is the second death.

15 And anyone not found written in the Book of Life was cast into the lake of fire.

Death represents the graves that hold the bodies of the lost while Hades represents the holding place of their spirits. At this time they will be resurrected with their bodies coming out of the graves to join with their spirits to appear before the Great White throne for final judgment (cf. Dan. 12:2; Jn. 5:29).

The prophecy of Ps. 16:10 could not directly apply to David because his body did corrupt in the ground and is still in the grave to this day.

Slide # 15

Acts 2:29–31 (NKJV)

29 “Men and brethren, let me speak freely to you of the patriarch **David, that he is both dead and buried, and his tomb is with us to this day.**

30 Therefore, being **a prophet**, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne,

31 he, foreseeing this, **spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.**

Peter is showing them that this could not ultimately apply to David but being a prophet and speaking prophetically what David said here in Psalm 16:10 applied to Christ the Messiah and has now been fulfilled in His resurrection.

There are other key clues in the verse showing that this is a Messianic prophecy. The title “Holy One” (literally “favored One”) is used here the imperfect tense indicating that this would have a future fulfillment which it did in reference to Jesus the Messiah. The description “Holy One” is clearly Messianic in nature only being surpassed by use in the phrase “Servant of the LORD” in the OT.

This would happen in relation to the Holy One – which it did proving that Jesus is the Messiah.

Prior to the time of Christ and His resurrection when ancient Israel sang this song, they must have scratched their heads in puzzlement wondering what exactly this could mean when it spoke of the Holy One not seeing corruption. But in the resurrection this puzzlement goes away. Now we see the answer to this riddle is the truth of the resurrected Christ.

11 You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore.

Peter also applied verse 11 to the experience of the Messiah in Acts 2:28. Jesus in His human experience anticipated the time of His resurrection glory and the pleasures He would enjoy on the other side.

In His high priestly prayer in John 17:5 Jesus prayed that God the Father would restore the glory which He had with Him before the world was.

Slide # 16**Hebrews 12:2 (NKJV)**

2 looking unto Jesus, the author and finisher of our faith, **who for the joy that was set before Him** endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Jesus knew His coming death was not the end and looked forward to the path of life in the resurrection in which there is fulness of joy in the intimate presence of the Lord and where there are pleasures at His right hand forevermore.

And, bless His name, in Christ we now share in the wonder of these spiritual blessings as heirs together with Christ. We too will share in this fullness of joy in the presence of the Father and forever enjoy pleasures forevermore – all thanks to Jesus and what He has accomplished for us in His death and resurrection.

This is the first of twenty-one Biblical references to Christ ascending to the Father's right hand following His resurrection. – ***Henry Morris***

In Psalm 16 we have a remarkable outline of the death, burial, resurrection, and ascension of Christ – all beautifully laid out prophetically.

Slide # 17

Psalm 16:9 – Death and Burial: “My flesh also will rest in hope”.

Psalm 16:10 – Resurrection: “not leave my soul in Sheol, Nor allow Your Holy One to see corruption.”

Psalm 16:11 – Ascension: “In Your presence...At Your right hand...”

The fulfillment of centuries old prophecy establishes the Bible to be the inspired Word of God and the fulfillment specially in the Person of Christ shows that indeed Jesus is the promised Messiah exactly as prophesied in the OT Scriptures.

The story is told about Dutch Prince Johan Friso. As he was about to get married a few years ago the pastor asked him what God meant to him in his life. The prince, who is a pilot and has studied aircraft engineering responded in this way.

He said that for him faith in God is as important as the instruments in the cockpit of an airplane. The instruments are reliable, even in poor visibility; they can be completely trusted. They remain on course, and provide a good landing. (As told by Norbert Leith).

The Bible is a perfectly reliable guide leading us to the truth that Jesus is the true Messiah, and all is fulfilled in Him. The prophetic Scriptures provide confidence for a life lived with God that takes you into eternity.

David said, “**Preserve me, O God, for in You I put my trust.**” And that trust results in God showing the believer the path of life and ultimately entering in the presence of the Lord where there is fullness of joy and knowing the experience of being in God’s intimate presence at His right hand where there are pleasures forever more.

Indeed, we as believers can all say with David, “**The lines have fallen to me in pleasant places, Yes, I have a good inheritance.**”

“**Therefore, my heart is glad, and my glory rejoices!**”

And all God’s people said...