

Before we look at Psalm 16 could I ask you to turn to Acts 2. For those of you who are visiting with us this morning we have spent several weeks looking at Old Testament prophecies of Christ's first advent and some of you if you don't know the New Testament passages might wonder what justification we have for saying that Psalm 16 is a psalm of Christ and by that we might only mean that it is prophetic of Christ but like Psalm 22 which we looked at last Sunday morning it is the psalm which our Lord in the days of His life here on earth could have prayed and may have prayed. And so I want you to see from Peter's message in Jerusalem on the day of Pentecost that one of the passages that he refers to is Psalm 16 and I won't take the time to read the whole message which Peter preached but ask your attention beginning with verse 25 where Peter quotes from Psalm 16 and I think that I am right in saying that he did not have a copy of the Scriptures before him and perhaps didn't have any notes at all so that the references that he makes to the Old Testament, to the prophecy of Joel and to Psalm 110 and so on were references that he made from memory and indicate that Peter was one who had spent some time committing the Word of God to heart. But notice what he says about Psalm 16 because verses 25 through 28 of Acts 2 are quotation of the last four verses of Psalm 16. And he explains it to us. For David speaketh concerning him. Now he has been speaking of Christ so he tells us very clearly that when David was writing while he may have been speaking of his own experience to some extent he was primarily speaking of Christ and this is what he said. I foresaw the Lord always before my face. The Lord is saying this for he is on my right hand that I should not be moved. Therefore did my heart rejoice and my tongue was glad moreover also my flesh shall rest in hope because thou wilt not leave my soul in hell. And the word that is used in the Old Testament passage is the word sheol which does not mean in this context the place of eternal torment but the grave. Thou wilt not leave my soul in the grave neither wilt thou suffer thine holy one to see corruption. Thou hast made known to me the ways of life. Thou shalt make me full of joy with thy countenance. And that's the end of Psalm 16.

Then he says, Men and brethren let me freely speak unto you of the patriarch David. This really at this time could not apply to him because he is both dead and buried and his sepulchre is with us unto this day. Therefore being a prophet and knowing that God has sworn with an oath to him that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. So when David spoke those words he was not speaking especially of himself though in a future day he would be included but he was speaking of one of his descendants, the fruit of his loins and of course the most notable of all of the descendants of David is the Lord Jesus. He seeing this before spoke of the resurrection of Christ that his soul was not left in sheol neither did his flesh see corruption. This Jesus hath God raised up whereof we all are witnesses. So if the question is asked <sup>now</sup> the Old Testament prophecy the resurrection of Jesus Christ you turn to a passage like this and the answer is a very emphatic yes. It does. And this is the nature of the passage that we have before us this morning. Now if you will look at Psalm 16 with this word of explanation you will see at the beginning of the Psalm that it is called a michtam of David. And a michtam is a poem containing some pithy sayings. This is the description that is given by Frans Dailage in his commentary on the Old Testament. A poem containing pithy sayings. Now I thought I knew what the word pithy meant but to make sure I went to the dictionary. And I found that this word means sayings that are full of meaning, sayings that have a great deal of substance to them, sayings that are powerful sayings. Now there are only five other Psalms besides Psalm 16 that are called michtam psalms. And you will find them from Psalm 56 through Psalm 60. And it has the same significance there. Now this means that in addition to being a messianic Psalm which speaks of the resurrection of our Lord Jesus Christ in this psalm we have some sayings which you could put on the wall of your home. Remember one of the things that Moses told the children of Israel to do in Deuteronomy 6 was to see that the Word of God was posted in their homes, on their gates. That it was the subject of conversation throughout the course of their life. They were to saturate the lives and the minds and the hearts of their children with

the Word of God. Now if you are looking for something to put up in your home then look especially at these michtam psalms. This is the kind of a saying that you would put up. This is the kind of a saying that would be writing on a monument. It might be an epitaph over someones grave. These are the kind of sayings that could be taken as a person's testimony or as you go through this psalm we could deal not just with the psalm as a whole but these pithy sayings could be taken individually and each one of them could become the subject of a sermon. So this means that it is a psalm of peculiar importance, special importance. It's a psalm which is a prayer and yet if you read through it you will find that actually there is only one request that is given in the entire psalm and that is found in the first verse. Preserve me O God. That's your request, for in thee do I put my trust. And since this is a Messianic psalm I want you to think of this this morning really in a three fold way. It is interesting to think of this as a prayer that David prayed. And for the most part at least when you include that future day when David also will be raised from the dead it can all apply to him. It does apply to the Lord Jesus but it also applies to you and to me. So as you think of it in these different relationships see that the whole Psalm is built upon this and then when you trace through the psalm and you see some of the struggles that the Lord Jesus Christ went through and then you come to the verses that speak of the fact that He was in sheol meaning that he was dead and buried but God did not permit his soul to see corruption, did not leave his soul in hell and then the end of the psalm says thou wilt show me the path of life, in thy presence is fullness of joy. At thy right hand there are pleasures forevermore. I want you to see this morning that though that 11th verse might be a verse that we in a limited sense can claim now and most of us here who know the Lord know something of joy of being in the Lord's presence those times like we assemble here this morning or when we take our Bibles and read privately, we know what it is to experience the joy that comes from the presence of the Lord. But verse 11 goes beyond anything that you and I can experience here on earth as we are now. Verse 11 speaks of heaven and how appropriate for our

choir to sing this morning, we wish we were there. Because that's exactly what this psalm is designed to do. Thou wilt show me the path of life and this path of life is the path of getting from the grave to glory. And if you have loved ones whose bodies ~~are~~ in the grave this morning as most of us do and if you have ever given any thought as to how those people are going to get their bodies from the grave to heaven then this is your verse. The Messiah says and David says thou wilt show me the path of life. He's going to make the way clear. just as he did for the Lord JEsus when the Lord Jesus ascended from earth and went to heaven. Where did He go? Nobody has ever been able to tell us except that He went to heaven. But where is it. We don't know but the Lord was shown the path of life, in God's presence there is fullness of joy which you can never experience here. At His right hand there are uninterrupted, uncontaminated pleasures forevermore. Now you see when you start with a request, preserve me, what an illustration of that familiar verse in the New Testament, Now unto him that is able to do exceeding abundantly above all that we can ask or think. Because in the case of the Lord Jesus, in the case of David, in the case of every child of God. God is not only going to preserve us for Himself here on earth and if He delays His coming though death but He is going to preserve us until He gets us all to heaven. He's able to keep us from falling and to present us faultless before His presence with exceeding joy. What assurance and what joy is to be found in a psalm like this. So I want you to see that whole picture and if you are worried about the next 24hr of your salvation then let me recommend the 16th Psalm as a good Psalm to memorize. Because you will see if you do that the Lord is not only sufficient for the next 24hr but He is sufficient for the 24hr after that and all of 1981 and however much more time He may grant to you or to me, He is sufficient and He is going to preserve us unto His heavenly kingdom. And therefore you and I have the right to rejoice as the Messiah did, as David did and as every child of God can do if he knows this truth. It's a psalm in which the Psalmist speaks concerning either what he is doing or will do or will not do or what he possesses. Look at some of these expressions and I trust that these are expressions that you and I

are able to say at least to some extent. Verse 1 he says, In thee do I put my trust. Therefore the psalm begins with faith. Verse 2, O my soul, in other words he is speaking to himself, thou hast said unto the Lord thou art my addonai is the word. You have said to Jehovah you are my addonai my goodness extendeth not to thee. I will come back to that verse in just a moment. Verse 4 When he is talking about the God's of the heathen. The God's that people turn to. He wants to stay just as far away from any of that as he possibly can so he says their drink offerings of blood will I not offer nor take up their names into my lips. Verse 6, I have a goodly heritage. Verse 7, I will bless the Lord. Verse 8, I have set the Lord always before me. I shall not be moved. And so you see these are some of those pithy statements that he makes. Statement that can bring a great deal of strength and courage to the heart of any child of God. Now as we consider this psalm this morning I would like to consider it under four headings. Let me give you what appears to me to be the four main divisions of the psalm. And let us think of them as coming from our Lord in His humanity when He was here on earth that these sections anticipate both His death and His resurrection and for our Lord to be able to say all of these things facing what He had to face which is more dreadful than any of us will ever have to face ought to be a real encouragement to us. Now these are the four divisions that I want to consider with you. First of all, the Messiah's petition in verse 1. Preserve me O God for in thee do I put my trust. Secondly, the Messiah's deep convictions. Verse 2 expresses a deep conviction concerning the Lord. Thou art my Lord, my goodness extendeth not to thee. In verse 3 he expresses a deep conviction concerning the people of God. As for the saints that are in the earth, the excellent in whom is all my delight. And then in the 4th verse which is the last of this second section he expresses a deep conviction regarding the heathen, regarding people who do not know the Lord. And the point of this verse is similar to what I am sure many people have experienced, possibly all of God's people experience once in a while. You go through a difficult time, a time of testing and the future looks dark and your prayers are not being answered and the joy of reading the Word of God somehow has been removed

from you and you at least say in your heart, well if this is what it means to be a Christian no thanks. I don't want it. Now it's kind of a word of warning because think what the Lord Jesus must have gone through for Him to have just a break down of His body so He would sweat great drops of blood. What was in His heart when He cried out O my Father if it be possible let this cup pass from me. When He cried out on the cross as we saw last Sunday morning, My God, my God why hast thou forsaken me. Think of what the Lord Jesus experienced and don't minimize because you know that He was the Son God. He was the Son of Man also and He experienced the depths of suffering and therefore you see that here when he says concerning the heathen, their sorrows shall be multiplied that hasten after another God. Now Americans have different kinds of god's. We worship the god of pleasure, we worship the god of ambition and fame, we worship the god of money. But you can put that right in this that their sorrows shall be multiplied that seek after another god. So that if your heart is turned in any direction this morning but to the Lord it's a great price that is to be paid for it. So David says, the Lord Jesus says, you and I should say the drink offerings of blood will I not offer nor take up their names into my lips. Often the heathen you know would just repeat the names of their gods over and over again. You remember seeing at least on slides a few years ago those prayer wheels they used in Western China where they would just spin the wheels and spin them again and again and this was their way of worshipping their god and presenting their petitions and repeating the names of their gods over and over again. Here is David and the Lord Jesus saying I don't even want to talk about them. I don't want my lips that are dedicated to His praise to be contaminated with their names. What a wonderful thing it would be if we were to stay as far away from sin as we possibly could. And then the scene changes doesn't it in verses 5 through 8 and you see the Messiah's delight in Jehovah. And then finally in the last three verses, verses 9, 10 and 11 you see the Messiah's hope. And these things as I have mentioned are things that are for you and for me to claim because of our relationship to the Messiah to whom this psalm actually belongs. Now just a moment again looking at the petition, verse 1.

You see here the dependence that the Lord Jesus exercised upon the Father when He was here on earth. I can't understand how the eternal God our Lord Jesus the one we refer to as the second person of the Godhead would be put in a place on earth where He still is God in every sense of the word and yet brought into the human family, to the point where He sincerely, honestly had to be in dependence upon His Father, I can't understand that. I can't understand why in a psalm dedicated to Him, a psalm which belongs to Him the only request which belonged to Him was this, preserve me O God and the word that He uses here for God is the Hebrew word El which speaks of His might, His power, His omnipotence and He obviously knows that whatever it takes to preserve Him, to keep Him, to watch over Him, to guard Him to see that ultimately we get down to the truth described in verse 11 and the place that God has for us. All that is needed to do that for the Lord Jesus and to do that for David and to do that for you and for me is to be found in God. And you see you and I need to understand that He is the only one who can keep us. Thank God we don't have a salvation where we are responsible to keep ourselves in salvation. He is our Savior, salvation is of the Lord. And here is this amazing cry from the Messiah, preserve me O God for in thee do I trust, not that I am going to trust you if you get me out. But I am trusting you right now.

Alright secondly, His deep conviction and oh what marvelous lessons there are for us here. Unfortunately this second verse and the third verse are verses that are not translated as well as they should so that we miss the point of the verse. I would suggest that you look at these two verses in the New International or in the New American Standard but I personally am not entirely satisfied with the way that they have rendered them. And he talks about goodness here in verse 2 He is using the word the way it is used again and again in the book of Genesis chapter 1. God did something and He saw that it was good. Do you remember that. And then as you come down to the end of the chapter, He looked upon everything that he had made and behold it was very good. Now what did he mean. What did Moses mean in writing that. He meant that God was completely satisfied

with what he had done in creation. You don't have sin until you get to chapter 3 at least on earth. And as God looked upon the world as He had created it and man and woman as He had created them He was satisfied with them. He was pleased with them. Now the psalmist is saying that here. He is using goodness in the sense of that which it takes to satisfy Him and/or the thing that it takes to satisfy any child of God. And the meaning of this expression is that: that which it takes to satisfy me is all found in thee. The idea that my satisfaction doesn't go beyond you, take away everything else but my God and I still have all that I will ever need to satisfy me. I have told some of you this story and you will pardon the repetition but it's such an excellent illustration of this that I would like to give it again this morning. Years ago, he was a young man at the time a fellow seminarian of mine was, he graduated from seminary and had two children, two or three children and the doctors told him that as the result of some trouble that he had complained of that he did n't have long to live. And of course you can imagine what devastating news this was to him. And yet as the doctors continued to work with him and to treat him they found for some reason that his problem was not as serious as they originally thought and even predicted that he would recover. He is still living today. But he stood before a group of about 250 high school young people relating a story of what it meant to go through all of that and he said this and this is the meaning of this second verse. He said you never know that Jesus Christ alone can satisfy you until you have everything but Jesus Christ taken away. Most of us here this morning don't know that in the way that we could. But here is the Lord Jesus saying this about the Father. I have made you my master. I am committed to do your will and I have found that my satisfaction, my joy, my delight doesn't have to go one step beyond thee. That is marvelous truth isn't it. You know we here in this country feel that we have got to have our lives surrounded with all kinds of things and material possessions and often we even measure the blessing of God in terms of the money that we have, or the health that we have and yet the saints of God in this day and generation as well as in past days and generations have born testimony to the fact that while it is wonderful



to have these other things that God so graciously pours out upon us, they are not really necessary for our satisfaction. The only one that we actually need to satisfy the desires of our heart is our God and our Savior the Lord Jēsus. He says to the saints that are in the earth and to the excellent in whom is all my delight, He's ministering to them, their sorrows shall be multiplied ~~that~~ hasten after another God, their drink-offerings of blood will I not offer nor take up their name into my lips. Now you say how can the Messiah delight so much in God and then turn around and say to the saints and to the excellent and this word really means the glorious ones, and here the Messiah is looking upon His people as they will be. They are saints now and they are destined for glory but they are so certain of obtaining that glory that He speaks of them as glorious now and He says in who is all my delight. Now you see the Lord Jēsus because of our relationship to Him and because of our relationship to the Fāther can turn and delight in us in exactly the same way that He delights in the Fāther. The Lord Jesus delights in the Father, the Father delights in the Lord JEsus. The Lord Jesus delights in us. Why we ought to get Marianne back to the organ at this point and sing Amazing grace how sweet the sound that saved a wretch like me. I once was lost but now am found, was blind but now I see. Think of it that you and I have been brought into such a relationship with our God that the members of the Godhead who delight infinitely in each other and who do not really need us yet in marvelous grace have chosen to delight in us and to remind us that those who turn to any other god regardless of what that god may be can never find what you and I have found in our God and in the Lord Jesus Christ and we need to keep away from these other things just as far as we can. The Lord is the portion of mine inheritance and of my cup. Thou maintainest my lot. The lines are fallen unto me in pleasant places, yea I have a goodly heritage. I will bless the Lord who hath given me counsel. My reigns also instruct me in the night season and so I have set the Lord always before me because He is at my right hand. I shall not be moved. Would you put the earthly ministry of the Lord Jesus into those verses. Think of Him saying that I have a goodly heritage, the lines have fallen

unto me in pleasant places. I will bless the Lord who has given me counsel. My reigns also shall instruct me in the night seasons. Why if He were talking from glory I could understand that. But when He is talking from the earth about His lot, His portion, that expression in verse 5 means that which God has assigned to Him. As far as the Lord Jesus was concerned this meant the cross. This meant ridicule. This meant unequalled suffering. It meant the worse kind of existence but why is it that God the Son is able to speak with such glowing terms about His cup, see if there in verse 5 and you remember this is the cup that He prayed about when He said if it be possible let this cup pass from me and yet He said as far as what I inherit and my cup and the assignment that is given to me and the work that I have to do it is a goodly heritage because right in the midst of all of this He found the sufficiency of God the Father who was ministering to Him continually. I will bless the Lord who hath given me counsel. This means that God was actually ministering to His Son through the Word. Just as He ministers to you and to me through the Word. He says my reigns and this is an Old Testament word which could be translated my heart. It has reference to the inner man. God gives me counsel through His Word and then my inner man instructs me in the night seasons. You know when you read a verse like this think of those times when the Lord Jesus went out and He spent all night in prayer. Do you remember that as you read through the Gospels. And I don't know all that was taking place when the Lord spent all that time in the presence of the Father but I do know one thing, I do know that the Father was ministering to the Son in those night seasons and that as the Word of God came to the heart of the Son of God there was that within the Son of God that responded joyfully and gladly knowing that though this was His assignment here on earth ultimately to go to the cross he had in His heavenly Father one who was even sufficient for Him in all of those dreadful hours. It gives you a picture of the cross that you don't often see. And so He speaks of praising the Lord and for those of you who are members of the Berachah class this is your word because berachah comes from this and it means not only to praise but it means to praise Him from your knees.

And this is what the Lord Jesus says that He is going to do and may I say just before I go on to close this morning may I say that if the Lord Jesus could fall to His knees and bless God and worship God when He had before Him that which had been assigned to Him then as you and I see our lives unfolding and it may mean suffering and it may mean trials of various kinds and testings but if the Lord Jesus could get to His knees you and I need to get there too. Because the God of heaven who was sufficient for Him is obviously according to this Psalm the God who is sufficient for you and for me.

Verses 9, 10 and 11. Look at His hope. Therefore my heart is glad and my glory rejoiceth. My flesh, my body also shall rest in security for thou wilt not cut me lose is what the word leaves means as thou wilt not abandon my soul in sheol neither wilt thou permit, there are some things that God doesn't allow, and one thing He didn't allow, He did not allow the body of His Son on earth to see corruption and He's not going to allow our bodies to remain in corruption. And because He is El, the mighty God verse 1, preserve me. oh God, you see He not only preserves us through the trials and testings of life but according to Psalm 23, though I walk through the valley of the shadow of death I will fear no evil for thou art with me. You see He not only keeps me in life but He watches over my body when it goes in the grave. **And** He's not going to let that body stay there. And the resurrection of the Lord Jesus Christ is the guarantee of that and what's going to happen. Instead of allowing the bodies of the redeemed to see corruption the Lord Jesus says, David says, you and I can say the Lord is going to show us the path to life. Don't worry for one moment about how, if the Lord delays until you and I die how we are going to get from the grave to heaven. The path is all laid out, He is going to show it to us. He will show us the path of life into His very presence And at His right hand there are pleasures that go on and on and on. You know if we knew, if we could understand this morning what awaits us in heaven, we wouldn't want to spend another day here. We talk a lot about heaven but we hang on to earth as much as we can. I am as guilty as you are. But you see this is a psalm that releases us.

Preserve me O God, is He sufficient for my trials this morning. Yes. Is He sufficient if they get worse. Yes. Is He sufficient in death. Oh I have seen this so manytimes as I have been with our people as they have been on the threshold of eternity and I have never seen greater examples of peace than I have of people who know the Lord who are facing death. The Lord is sufficient for that and thank God He is sufficient to raise us from the dead; to show us the way to heaven where in His presence at His right hand there are pleasures forevermore. And as I close this morning let me reiterate what David says in this psalm, what the Lord Jesus says in this psalm, you won't find this in any other place except in a saving relationship with the God and Father of our Lord Jesus Christ. Do you know Him as your Savior this morning, if not will you put your trust in Him this morning. Don't delay. Think of all the heartache and tragedy and endless despair and suffering that awaits those who know not God and obey not the Gospel of the Lord Jesus Christ. There is only one who can help us and when the Lord Jesus on earth facing all that He faced cried out for help He cried to the living God. Don't you cry any place else. Put your faith and trust in Him this morning and know the joy, the sufficiency of the living God day by day who is not only able to keep us through all of the testings and trials of life but He is able to deliver us out of death and to take us to glory where at His right hand there are pleasures that we have never known anything about here on earth. May this hope be yours and if you don't know the Savior I trust that you will put your faith in Him before you leave this room this morning. For those of us who know the Lord we ought to be shouting Hallelujah shouldn't we to know that we have such a wonderful God and such a wonderful Savior who went through all of the sufferings that He did among other things to prove that under any circumstances it is safe and blessed and sufficient and wonderful to be able to trust God and to trust God alone.