

Psalm Sixteen, Ten

Intro: In his book, Jesus Christ Our Lord, Dr. Walvoord of Dallas Theological Seminary calls Psa. 16:10 the most important passage in the OT to anticipate the resurrection of Christ!

The fact that it refers to the resurrection of Christ is established by two Apostles in the NT: Peter and Paul. In the first recorded message by each of them, this passage was used. (Read Acts 2:25-32; 13:32-37.)

Therefore, we have apostolic authority for believing that this verse speaks of Christ--and that even to David this was his hope of resurrection.

There are two parts of the verse which need explanation: one has to do with the word "hell"; the other, with the name, "thine Holy One."

- 1) The word translated, "hell," is sheol. It is the equivalent of hades in the NT.

It speaks of the place of the dead. Sometimes it has to do just with the grave. But such is not the case here (at least in the first part of the verse). In Psa. 16:10 the first part deals with the "soul"; the second, with the body. There were many things about death and the hereafter which the OT saints did not understand; there are many things which we do not understand. SO IT IS SUFFICIENT FOR US TO SAY THAT, IN THE CASE OF THE MESSIAH, DEATH WAS NOT TO BE HIS FINAL ESTATE--WITH RELATION TO THE SOUL, OR TO THE BODY.

- 2) In "thine Holy One" we have a word which can also be translated, Thy beloved One. Either way we take it, it is true. And it helps us to see the fulness of this expression to know that it can be taken either way--with the ~~former~~ <sup>former</sup> emphasized in the two NT passages.

What, now, does the verse teach us?

I. IT TEACHES US AT LEAST TWO THINGS ABOUT THE BIBLE:

- A. The harmony between the Old Testament and the New. Over and over again we see this in NT passages where the writers cite the OT in proof of what they are teaching, thus tying the two together. You cannot deny the one without denying the other.
- B. The supreme place of importance that is given to Christ in the OT as well as in the NT.

You cannot read the OT without realizing the tremendous

importance of David; but you cannot read the OT without realizing that, in the estimation of David himself, Christ was even greater! Somehow it was revealed to David that the Messiah would die, but that he would not stay dead. HE WOULD BE RAISED FROM THE DEAD. And, as we read in the NT passages, David could not have been speaking of himself because he is still dead! His body is in corruption.

Therefore, David had no hope, and neither did Peter and Paul apart from Christ.

## II. DAVID TELLS US A GREAT DEAL ABOUT THE RELATIONSHIP BETWEEN GOD THE FATHER AND GOD THE SON, THE LORD JESUS CHRIST.

Let me mention four.

Remembering that in a case like this there can be double reference, i.e., the words of David can be his and also the words of our Lord, we can see:

- A. The dearness of the Son to the Father. WE SEE IT IN THE EXPRESSION, "THINE HOLY ONE," or, THY BELOVED ONE.

The Father spoke of this at our Lord's baptism, and again at His transfiguration. He could never have been the Beloved One if he had not been the "Holy One."

One of the most wonderful studies in the NT is that which centers in the relationship between the Father and the Son!

- B. The complete trust of the Son in the Father. Would it ever be proper to speak of the helplessness of the Son?

Think of His struggle in Gethsemane--and His final decision: ~~XXXXXXXXXXXXXXXXXXXX~~ "O my Father, if it be possible . . ." Or, on the Cross: "Father, into Thy hands . . ." "Thou wilt not leave my soul in sheol . . ."

Many are the accounts in the Word of men who have trusted the Lord, but none equals that of the way the Son of God trusted the Father.

- C. The sovereignty of God in the life of Christ. What was to happen to our Lord Jesus Christ had never happened before! He was to be raised from the dead never to die again.

What a false understanding we have of Calvary if we think that God was defeated there! He was the victor. Without the death and resurrection of Jesus Christ the

OT would have been discredited forever. And, we can know that, if the Word of God is accurate and dependable on this greatest of all points, it can be expected to be accurate and dependable in every other way!

- III. FINALLY, IN THE RESURRECTION OF CHRIST, DAVID TEACHES US THAT WE HAVE THE HOPE OF OUR OWN RESURRECTION. "Moreover my flesh also shall rest in hope" (Acts 2:26b). Without the resurrection of Christ there is no hope beyond the grave. "If Christ be not raised, . . . then they also who are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. 15:17-20).

Cf. Phil. 3:20, 21.

Concl: What can we learn from this passage?

First, the absolute trustworthiness of the Word of God. This is always the case with fulfilled prophecy, but prophecy reaches its highest point in Christ.

And we know that if such impossible prophecies have been fulfilled, then we need not worry about the fulfillment of those which remain.

Second, the absolute trustworthiness of God. If the Lord Jesus would trust Him for resurrection through death, is there anything that we cannot commit to Him? Paul prayed that the Ephesians might know "the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Eph. 1:19, 20).

A God who can do that, can do anything!

Third (and closely related to the second), the absolute certainty of our resurrection. This is what it meant to David. It has been the balm needed for all of the people of God who have faced death.

In a world which offers us no security at all, how thankful we can be for this verse, written 3,000 years ago, which gives us all of the encouragement we need for such a day as this!