

### A Prediction of the Resurrection of Christ

#### Psalm 16

**Psalm 16** - *“Preserve me, O God, for in You I put my trust. O my soul, you have said to the LORD, “You are my Lord. My goodness is nothing apart from You.” As for the saints who are on the earth, “They are the excellent ones, in whom is all my delight.” 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.*

*O LORD, You are the portion of my inheritance and my cup; You maintain my lot. The lines have fallen to me in pleasant places. Yes, I have a good inheritance. I will bless the LORD, who has given me counsel. My heart also instructs me in the night seasons. I have set the LORD always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoices and my flesh also will rest in hope. For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption. You will show me the path of life. In Your presence is fullness of joy; at Your right hand are pleasures forevermore.”*

#### Background Notes

The title of Psalm 16 says that it is a “Michtam of David.” Although we don’t know the exact meaning of *michtam*, it is related to the word meaning “to cover.” This may indicate that the psalm speaks of God’s covenant of protection when David was in danger.

This Messianic psalm contains a prediction of the resurrection of Christ, and throughout the psalm there is also much application for faithful believers. “Messianic psalms” are psalms that look forward prophetically to the coming of the Messiah.

There are three different types of Messianic psalms.

a. The pure prophetic Messianic psalm.

The purely prophetic Messianic psalm is entirely about the Messiah, and it does not have anything to do with the experience of the psalmist. It is like the other Messianic prophecies in the Old Testament – it is straight prophecy. Psalm 110, one of the most quoted psalms in the New Testament, is a pure prophetic Messianic psalm. It has nothing to do with David’s experiences.

b. The “typical” Messianic psalm.

In “typical” Messianic psalms, the experiences of the psalmist are definitely in view, but the psalm goes beyond the experiences of the psalmist to picture the experiences of the Messiah. Thus the psalmist’s experiences foreshadow the coming Messiah.

c. A combination of the first two types.

Parts of “combination” psalms are pure prophetic, and parts are “typical” of Messiah.

Psalms 16 is a “combination” Messianic psalm. Through most of the psalm, David was speaking out of his own experiences of trust in the Lord - but everything he says is also “typical.” It pictures the perfect Man and Son of God trusting in God the Father.

However, the second half of verse 10 is pure prophetic: *“Nor will You allow Your Holy One to see corruption.”* This statement could not in any way be said of David. This is straight prophecy, and it refers to the resurrection of the Messiah, Jesus Christ.

In fact, that’s the very point that both the apostles, Peter and Paul, made when they quoted from this psalm. On the day of Pentecost, after Peter quoted Psalm 16:8-10, he went on to say: *“Let me speak to you of the patriarch David. He is both dead and buried, and his tomb is with us to this day. 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, he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses” (Acts 2:29-32).*

On Paul’s first missionary journey, the apostle quoted from Psalm 16:10 in reference to the resurrection of Jesus Christ: *“He also says in another Psalm: You will not allow Your Holy One to see corruption. For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption. But He whom God raised up saw no corruption” (Acts 13:35-37).*

So Psalm 16:10 is pure prophetic and refers only to Christ. However, in the rest of the psalm David was speaking of his own experiences that form a “type” of the Messiah. And David’s experiences are instructional for faithful believers.

## **Doctrinal Points**

### **1. Faithful believers appreciate their present fellowship.**

Fellowship for the believer is both vertical and horizontal - vertical fellowship with the Lord, and horizontal fellowship with other believers. In verses 1-2 we see the vertical, and in verses 3-4 we see the horizontal. Verses 1-2: *“Preserve me, O God, for in You I put my trust. O my soul, you have said to the LORD, ‘You are my Lord. My goodness is nothing apart from You.’”*

In these verses David looked to the Lord for everything: protection, security, goodness, and blessing. When you are in close fellowship with the Lord, you are completely dependent on the Lord. And when you are completely dependent on the Lord, you are in close fellowship with the Lord. That was David’s experience.

In verses 3-4, we see David's desire for fellowship with those who loved the Lord and practiced righteousness, and his determination to separate from those who have turned away from the Lord to foreign gods. Verses 3-4: *"As for the saints who are on the earth, 'They are the excellent ones, in whom is all my delight.' 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.*

What about us? Do we desire the company of fellow believers? Do we appreciate Christian fellowship? Do we enjoy it? Do we separate from worldly activities and ungodly people? Do we avoid everything that is not pleasing to the Lord?

I remember appreciating Christian fellowship as never before when I was in college. ROTC cadets were required to spend 6 weeks of summer training with the military. During training, I finally got a day off and was able to get away from the constant blasphemy and four-letter words, and found some other Christians on the base. What a joy and relief to experience Christian fellowship!

Do we appreciate Christian fellowship? Right now - not just when we get to Heaven! Faithful believers appreciate their present fellowship.

## **2. Faithful believers appreciate their spiritual inheritance.**

*"O LORD, You are the portion of my inheritance and my cup; You make my lot secure. The lines have fallen to me in pleasant places; yes, I have a good inheritance" (v5-6).*

When the nation of Israel entered the Promised Land, the territory was divided up between the twelve tribes. In verses 5-6, David likened his spiritual inheritance to land that was divided up by drawing lots. David said that the Lord secured his "lot," and the boundary lines had *"fallen to me in pleasant places."*

Remember, this is a Messianic psalm. The Messiah could say *"the lines have fallen to Me in pleasant places"* because He knew God's eternal plans are perfect. The Lord Jesus could say this, even though His earthly lot was rejection, and suffering, and death by crucifixion.

Can you say that? Can I? Do we have such a high view of the sovereignty of God that no matter what happens, we know that God is in control, and He has our best interests in view? Even if we've done wrong, and we receive discipline from the Lord, we can thank Him, because we know that it's part of His perfect plan for us.

If we appreciated our spiritual inheritance as David did, we wouldn't complain when it appears that our circumstances are not in our best interest, or are far from what we hoped. Faithful believers appreciate their spiritual inheritance.

## **3. Faithful believers appreciate their eternal security.**

Verses 8-11: *"I have set the LORD always before me; because He is at my right hand I shall not be moved. Therefore my heart is glad, and my glory rejoices; my flesh also will rest in hope. For You will not leave my soul in Sheol, nor will You*

*allow Your Holy One to see corruption. You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore.*

The Bible teaches the doctrine of “eternal security.” This means that if you are truly trusting in Jesus Christ for your salvation, you cannot lose your salvation. To believe in your eternal security is one thing - but to appreciate and enjoy your eternal security is something more. David enjoyed and appreciated his eternal security!

In these verses David revealed his confidence in his salvation. There’s not even the slightest hint that he thought he might lose his salvation. David was trusting in the Lord for his safety and security in this life, and he knew that God would not leave him in *Sheol*, or the grave. **Death was not the end.** He would walk the path of life with the Lord in the present, and he was confident that after death he would experience the presence of the Lord forever!

The end of verse 10 applies only to the Lord, whose body never underwent decay, but verses 9-11 taken together imply the bodily resurrection of all believers. We are eternally secure! We can rejoice in this truth! Faithful believers appreciate their eternal security.

## Practical Applications

### 1. Turn your problem of insomnia into a program of instruction!

What do you do when you can’t sleep? In verse 7, David said: *“I will bless the Lord, who has given me counsel. My heart also instructs me in the night seasons.”* David used wakeful time during the night for prayer and meditation on God’s Word - and we can do the same! Some of my greatest times of meditation on God’s Word have been while I’m lying awake in bed. Have you had that experience?

Why take sleeping pills? Why not use your sleepless times for prayer and meditation on Scripture? You may even find that this will help put you to sleep (is that a good thing or a bad thing?). In any case, turn your problem of insomnia to a program of instruction!

### 2. Let the Bible define your standard of excellence.

We hear a lot about the “standard of excellence” in academics, in sports, and even in what kind of vehicle we should buy! But the biblical standard of excellence is different. It is much higher and much greater. The Bible’s standard of excellence is **righteousness!** That’s why David said that the saints on the earth are the excellent ones, or the glorious ones, or the majestic ones (v3). Not the rich, and not the famous - but the **righteous!**

What is your standard of excellence? How do you measure your own success or the success of others? What standard do you use? Let the Bible define your standard of excellence.