

## PSALM 16: Our Refuge and Redeemer

A Michtam of David.

<sup>1</sup> Preserve me, O God, for in You I put my trust.

<sup>2</sup> *O my soul*, you have said to the LORD,  
“You *are* my Lord,  
My goodness is nothing apart from You.”

<sup>3</sup> As for the saints who *are* on the earth,  
“They are the excellent ones, in whom is all my delight.”

<sup>4</sup> 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.

<sup>5</sup> O LORD, *You are* the portion of my inheritance and my cup;  
You maintain my lot.

<sup>6</sup> The lines have fallen to me in pleasant *places*;  
Yes, I have a good inheritance.

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

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

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

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

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

**INTRODUCTION:**

**The title of this Psalm says: A Michtam of David**

Though we are not *completely* sure what this means

It is often understood to mean, “A Golden Psalm”. As in a golden jewel.

This is perhaps not merely speaking of the worth of a golden jewel

But also the preciousness, the mysteriousness of such a jewel.

**If so, this would be appropriate for this wonderful Psalm of David’s**

For when you study and meditate—and please do!—on this Psalm

It is like gazing into such a jewel,

and the worth and mystery of it becomes uncovered and clear.

*It is certainly a Golden Jewel of a Psalm.*

In this Psalm is precious mystery revealed of how to confidently face trials—even death

In this Psalm is hidden prophecy of resurrection of our Lord and all its benefits.

**There are five other Psalms with this title of Michtam: *Psalms 56-60. Pattern?***

Beginning of prayer in midst of trial/danger

Yet with a holy confidence throughout

that leads to a Closing of ultimate joy and safety.

**You can see this in Psalm 16**

**Begins** with prayerful plea to God as his refuge: “Preserve me!”

And **throughout**: Voicing of trust in God, dependence on Him and provision

Despite circumstances, troubled soul at night, not being moved,

Even referring to death in latter verses.

We do not know exact circumstances, but know David is calling out to God

In face of trial, danger, even death

Yes the Psalm **closes** with victory and assurance of joy and safety in Lord now

--and forevermore!

**But this Psalm is also Messianic**—third one after Psalms 2 and 8

Acts 2: Peter quotes Ps 16:8-11 and attributes to resurrection of Lord Jesus Christ

Acts 13: Paul quotes Ps 16:10 and attributes to resurrection of Lord Jesus Christ

**In meditating on this Psalm and in preparation for the Lord’s Table today**

**We will mainly look at this as a psalm of David before looking to Christ in it.**

**How to have Confidence in God in times of trial**

**Priority of God**

**People of God**

**Provision of God**

**Precepts of God**

**Presence of God**

## I. Priority of God (vv1-2)

### **“Preserve me, O God for in You I put my trust”—v1**

**Preserve:** speaks of guarding, protecting, shepherding

**Trust:** idea of a refuge

### **Calling out to God to be his refuge, his guardian in time of great trial**

Preserve me from sin, danger, death

**Psalm 36:6**—O Lord, You preserve man and beast.

**36:7**—Because of precious lovingkindness,  
“children of men put their trust under the shadow of Your wings.”

### **Progression in his appeal for help—v2a-b**

#### **Progression to more and more personal, with use of names....**

v1) **God – El:** Common name, omnipotence, all-powerful helper (ability)

v2a) **LORD – Jehovah:** Personal Covenant God of His people. “I AM” (personal)

v2b) **Lord – Adonai:** Lord and Master (will do it)

Let me take refuge in you God of all power—you are **able** to do it! (el)

I appeal to you, my covenant God—you have **promised** to do it! (jehovah)

I cry out to my Lord and Master—you **will** do it! (adonai)

#### **Progression with way he appeals**

I appeal with my **words:** “Preserve me....”

I appeal in my **soul**—my being—not merely my lips (anyone can do that)

I appeal to you as **MY** Lord—not merely any help

### **Progression to proclaiming his utter dependance and reliance on Him**

#### **“My goodness is nothing apart from You”—v2c**

I have nothing good—I AM nothing good—apart fr/You.

Must depend on You alone, and Your goodness alone. (He is holy, I am sinful)

### **Echoes the Gospel, doesn’t it....**

#### **Since fr/Adam, we enter the world a sinner w/nothing good in us before God.**

David in Ps 51:5,6—“I was brought forth in iniquity, and in sin my mother conceived me.”

Isaiah says that **our best works are like filthy rags to God.**

Paul describes it: **no one is righteous, no not one.**

We are dead in our sins, in which we walk,

We are slaves to sin and condemned as children of wrath.

We have nothing good, we are nothing good, left to ourselves.

#### **But God has provided a shelter, a refuge, a covering for us in Christ**

By the power of “El God”, according to the personal covenant of “Jehovah God”

The Lord and Master “Adonai God” subdues us as His own, leading us to

Repent of sin and put faith in goodness of Christ and His work

#### **We take refuge in the One who bore the wrath that our sin deserved**

So that by the goodness of the grace & mercy of God the sinner is redeemed

And the fountain of His goodness to and in us is released forever more.

### **And like David we can proclaim the priority of our personal and powerful God**

Who is the only source of goodness and the only giver of all good that we know

And in Whom we trust our soul as OUR Lord and Master.

*And the rest of reasons for Confidence/Contentment in trial flow from this first point...*

## **II. People of God (vv3-4)**

<sup>3</sup> **As for the saints who *are* on the earth, “They are the excellent ones, in whom is all my delight.”**

<sup>4</sup> **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 one who properly takes refuge in God in this way DELIGHTS in the saints!**

And the saints should be—must be—a great encouragement in time of trial.

**These saints are not some special class of *holy* people, but are the *set apart* ones.**

Those in whom no good is found but have been set apart from their sin  
and into the glorious goodness of God.

**They delight in one another because of the mutual delight they have  
in the goodness of the redemption and refuge of their God.**

A Big part of the refuge, of the protection, of the shelter God provides for His people  
IS His people—the church.

Do we delight in the brethren? Do we delight in the church?

Do we proactively seek to bear each others burdens, encourage, strengthen one another?

Do we, as Paul writes in Phil 1, purpose to stand, strive, and suffer together for Christ?

*What a means of helps we have in the saints on the earth.*

**Do note the contrast between the companionship with the saints and w/the wicked.**

For helps in time of trouble, must not only seek godly fellowship,  
but must guard against the influence of the world.

David trusts in the refuge and goodness of his God and God’s people  
So he in no way desires to be like those who live contrary to both.

David refuses to take part in the activities of those who are running away from God.

The one who seeks the priority of God and His people

is necessarily repulsed by the false gods and sinful practices of the world.

*And notice that the sorrows of those who pursue world will be multiplied*

## **III. Provision of God (vv5-6)**

<sup>5</sup> **O LORD, *You are the portion of my inheritance and my cup; You maintain my lot.***

<sup>6</sup> **The lines have fallen to me in pleasant *places*; Yes, I have a good inheritance.**

Portion, Cup, Lot, Inheritance—all refer to God’s provisions, daily provisions & protections.

Much like “give us this day our daily bread” is requested.

And contentment in what provides. (necessary for confidence in trial)

**Keep in mind is during time in which circumstances not favorable—calling out for help!**

Yet David determined to be content, whether has a lot or a little.

“Lines have fallen to me in pleasant places”—property lines drawn to divide land.

Like when Israel first entered Promised Land and land was divided up.

David says God’s dividing up his circumstances is pleasant—even bad circum!—  
he is content in provision.

**In NKJV, implication is that the LORD Himself is the portion and cup.**

Because of this, we can repeat what Spurgeon wrote:

*“Our shallow cup of sorrow we may well drain with resignation, since the deep cup of love stands side by side with it, and will never be empty.”*

#### IV. Precepts of God (vv7-8)

- <sup>7</sup> I will bless the LORD who has given me counsel; My heart also instructs me in the night seasons.  
<sup>8</sup> I have set the LORD always before me; Because *He is* at my right hand I shall not be moved.

Primary way “given me counsel”—through precepts of His Word

Picture of David meditating on God’s Word in night season

Perhaps *purposeful* meditation in night during trial

Perhaps *unable to sleep*, in those quiet times in which trials weigh much heavier on mind.

At these times counsel of Word sets the Lord before us—preaching the Word to self

Reminds of who He is and what He has done and what He has promised.

As a result, with Him at right hand, we shall not be moved.

“heart” is “reins” in KJV: heart instructed by Word is like reins on horse

--reining in and directing the mind, the emotions, the actions.

The saint **moved** by precepts of God **shall not** be moved by trials/circumstances.

Reminded of portion of Psalm 119 which we sometimes sing at RBCKC

Psalm 119:49-56 (just 50, 54-56 below)

<sup>50</sup> *This is my comfort in my affliction, For Your word has given me life.*

<sup>54</sup> *Your statutes have been my songs In the house of my pilgrimage.*

<sup>55</sup> *I remember Your name in the night, O LORD, And I keep Your law.*

<sup>56</sup> *This has become mine, Because I kept Your precepts.*

#### V. Presence of God (vv9-11)

- <sup>9</sup> Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.  
<sup>10</sup> For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.  
<sup>11</sup> You will show me the path of life;  
In Your presence *is* fullness of joy; At Your right hand *are* pleasures forevermore.

Therefore....

Heart is glad! Glory rejoices! Flesh will rest in hope!---last one hints at death!

For...not leave my soul in Sheol

Sheol signifies the state of death, “the grave”. **David is confident of resurrection!**

Nor will allow to see corruption

Soul will not be left apart from God, and body will not be left ultimately to rot forever

**Job 19:** <sup>25</sup> *For I know that my Redeemer lives, And He shall stand at last on the earth;*

<sup>26</sup> *And after my skin is destroyed, this I know, That in my flesh I shall see God,*

<sup>27</sup> *Whom I shall see for myself, And my eyes shall behold, and not another.*

*How my heart yearns within me!*

In that Day, “presence is fullness of joy”...”pleasures forevermore”

**David** finds confidence/assurance in trial because of Priority of God, People of God,

Provision of God, Precepts of God—but **summarized with the Presence of God.**

**Paul** echoes this: Phil 1—whether I live or die, Christ will be exalted in my body!

For to me, to live is Christ, and to die is gain!

**But these final verses can only ultimately be speaking of Christ**

—only His body literally w/o corruption. So Peter (Acts 2:25) and Paul (Acts 13:35)

both quote some or all of final verses as speaking of Christ! *This has many*

*implications....*

*[FIRST, SING 16B!]*

Read Acts 2:23ff—David speaking of Christ—breaks chains of death, exalted.

**So Psalm 16 is definitely, at least in part speaking of Christ**

Some would say the whole Psalm speaks of Him and His trial surrounding cross.

Some would say this is what Christ was meditating upon while dieing.

**So it is not out of the question to look at the Psalm to see Christ. [see Spurgeon]**

### **I. Priority of God—Preserving and Covenant God (vv1-2)**

Our Lord, though God, took on flesh and placed Himself in the trust of the Father

Trusting Father's preserving Him, so establish New Covenant in blood

**New Covenant that would save and preserve His people from their sin and unto God.**

Isa 49:8--I will preserve You and give You As a **covenant** to the people,

Isa 42:6--I will keep You and give You as a **covenant** to the people,

As a light to the Gentiles, <sup>7</sup>To open blind eyes, To bring out prisoners from the prison

John 17—I kept them in your name, now You keep them (giving to Father those given)

### **II. People of God (vv3-4)**

Christ came as man to redeem for Himself a particular people—saints in whom He would delight.

Laid down His life for His sheep, His people, His brethren!

**Heb 2:11—not ashamed to call us “brethren”**

Took on flesh and blood “that through death He might destroy him who had the power of death...and release those who through fear of death were all their lifetime subject to bondage.” (Heb 2:14,15). “Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people.” (Heb 2:17).

Out of love for Father, out of love for His people, Christ died for sinners. He delights in His people.

### **III. Provisions of God (vv5-6)**

**Christ took the cup that was His inheritance, His portion, His allotment**

The cup of wrath that only He could drink, to satisfy (propitiate) Father's judgment.

He drank it to the full, so could say “It is finished!”

**Yet He could say, as David wrote, “the lines have fallen to me in pleasant places”**

(Heb 10:5-7; Psalm 40:7-8) But a body You have prepared for Me....

<sup>7</sup> Then I said, ‘Behold, I have come—In the volume of the book it is written of Me—  
(I delight) To do Your will, O God.

**What wondrous love this is that could suffer so much in our place...and delight.**

### **IV. Precepts of God (vv7-8)**

What an example our Lord was for us—meditation upon and upholding Word.

He did everything according to His Father's will

Wrestling in prayer in Garden—not my will but Your will be done!

**Praise God that His heart was reined in, that He could not be moved!**

## **V. Presence of God (vv9-11)**

**See 16:9-11. Facing death, His heart was glad, His glory rejoiced.**

**For knew soul not left in Sheol, body not see corruption.**

So for the **joy** set before Him endured the cross, despising its shame, and sat down at the right hand of the throne of God (Heb 12:2)

**Because Holy One not see corruption,**

the holy ones (saints) in whom He delights can know the path of life.

**Christ Jesus is the firstfruits from the dead**

so that we, His people can follow in His path, freed from death and sin and hell.

**And we can know joy and pleasure of eternal life now**

**And we long for the fullness of joy and pleasures forevermore**

**in His very presence in glory.**

**AS WE COME TO THE LORD'S TABLE....**

Let us come with awe and soberness because of the great love and sacrifice of Christ.

But let us also come with joy, for what our Lord has done and won for us.

## **MATTHEW 26**

<sup>26</sup> **And as they were eating, Jesus took bread, blessed and broke *it*, and gave *it* to the disciples and said, "Take, eat; this is My body."**

<sup>27</sup> **Then He took the cup, and gave thanks, and gave *it* to them, saying, "Drink from it, all of you. <sup>28</sup> For this is My blood of the new covenant, which is shed for many for the remission of sins.**

<sup>29</sup> **But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."**

<sup>30</sup> **And when they had sung a hymn, they went out to the Mount of Olives.**

## **Body**

Took on a body to be fully like those He came to redeem, to die in their place.

Took a body so that in that body you might absorb the wrath of God for our sin

Formed out of us your spiritual body, your church

You are the Bread of Life, the only bread that gives life, that satisfies, that strengthens

Remind us that you and you alone give life, satisfy, strengthen

As we, your body, feed on this bread that represents your body

Remind us of the unity we should have as your body feeding by faith upon you.

And we rejoice that because your soul not left in Sheol, your body saw no corruption

We are guaranteed to have our sinless soul dressed in an incorruptable body on Great Day.

## **Blood**

No remission of sin w/o shedding of blood. Wages of sin is death—blood is symbol.

Our death, our blood would never have been sufficient—we are lawbreakers.

You came and obeyed the Law perfectly in your life so that satisfy penalty perfectly in death

By your shedding of blood the Law was fulfilled

And our sins could then be washed clean because of your shed blood.

We thank you and praise you for your Refuge, Love for People, Provision, Precepts

We thank you and praise you for the promised Presence and Pleasures of God in eternity

Promises guaranteed by your Wonderous love and work on cross.

And we ask that you would enlarge our hearts that we would have More Love to Thee, O Christ.

**Paul: Acts 13:35...**

<sup>22</sup> And ... He raised up for them David as king, to whom also He gave testimony and said, 'I have found David the *son* of Jesse, a man after My *own* heart, who will do all My will.' <sup>23</sup> From this man's seed, according to *the* promise, God raised up for Israel a Savior—Jesus—<sup>24</sup> after John had first preached, before His coming, the baptism of repentance to all the people of Israel. <sup>25</sup> And as John was finishing his course, he said, 'Who do you think I am? I am not *He*. But behold, there comes One after me, the sandals of whose feet I am not worthy to loose.'

<sup>26</sup> "Men *and* brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent. <sup>27</sup> For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled *them* in condemning *Him*. <sup>28</sup> And though they found no cause for death *in Him*, they asked Pilate that He should be put to death. <sup>29</sup> Now when they had fulfilled all that was written concerning Him, they took *Him* down from the tree and laid *Him* in a tomb. <sup>30</sup> But God raised Him from the dead. <sup>31</sup> He was seen for many days by those who came up with Him from Galilee to Jerusalem, who are His witnesses to the people. <sup>32</sup> And we declare to you glad tidings—that promise which was made to the fathers. <sup>33</sup> God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm:

'You are My Son, Today I have begotten You.'

<sup>34</sup> And that He raised Him from the dead, no more to return to corruption, He has spoken thus: 'I will give you the sure mercies of David.'

<sup>35</sup> Therefore He also says in another *Psalms*: 'You will not allow Your Holy One to see corruption.'

<sup>36</sup> "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; <sup>37</sup> but He whom God raised up saw no corruption.

<sup>38</sup> Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; <sup>39</sup> and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

**Peter: Acts 2:25...**

<sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; <sup>24</sup> whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. <sup>25</sup> 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.

<sup>26</sup> Therefore my heart rejoiced, and my tongue was glad;  
Moreover my flesh also will rest in hope.

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

<sup>28</sup> You have made known to me the ways of life;  
You will make me full of joy in Your presence.'

<sup>29</sup> "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. <sup>30</sup> 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, <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> This Jesus God has raised up, of which we are all witnesses. <sup>33</sup> Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear.