

**Psalm 16**

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A Michtam of David.

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

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

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

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.

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

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

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

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

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

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

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

**Our desperate need, v1–3.**

Guarding, v1. We are fools, if we think that we are able to keep/guard/preserve ourselves. We must put our trust in the God Who guards us.

Goodness, v2–3. We are even worse fools if we think that we have any goodness of our own. Here, he reminds his own soul of what it has said to the Yahweh in the past. How easily we forget the lessons that we are taught in moments of humiliation! How wise, then, to review those lessons in moments of humility before God.

But David is careful here not to despise the rest of the godly for their same dependence upon the Lord. Rather, those who have been set apart to Him, are excellent for the sake of the Lord's excellence, and delightful for the sake of the Lord's delightfulness.

**A dangerous trap, v4.**

Because man knows that he exists to be dependent and to worship, he manufactures things to worship. Things that will offer atonement (v4b). Things that will hear our crying for help (v4c). Of course, only God can do this, so when you put your hope in something else, it doesn't remove the pain of your neediness but rather multiplies it (v4a).

**An abundant provision, v5–11.**

The LORD our portion, v5–6. We may give up much in this world, if we will not participate in its idolatry. Hebrews 11 and Revelation 13:15–17 famously remind us of this. So, what will those who stick to the Lord receive from the Lord? They will receive the Lord Himself! Now THAT is an inheritance portion, v5a! Now THAT is a cup, v5a! Now THAT is a lot, v5b! Now THAT is prime real estate, v6a! Now THAT is a good inheritance, v6b!

The LORD, our goodness, v7. As for the goodness problem? Not only does the Lord credit unto us His own righteousness, as implied when talking about all the other believers in v3, but He also teaches us and trains us. He both gives us counsel (v7a), and graciously works on our hearts so that we find His same goodness beginning to instruct us even from our new nature's renewed conscience in Christ (v7b). This is goodness imputed (v3) and imparted (v7).

The LORD, our guarding, v8. Here is an "open carry" that can never be taken away: the Lord Himself. vv5–6 presented Him as our portion. Now, we find that He is our protection. Set Him always before you, v8a.

How marvelous to have God Himself, and the God-Man, as your "right-hand man," v8b! What can man (or devil) do to you, when the Lord is your help and your strength? If they would diminish you, they increase your dependence upon Him Who is infinite abundance. If they would kill you, they only become instruments of completing your sanctification, and hasten you unto your Reward, which is the Lord Himself!

The LORD, our pleasure, v9–11. Finally, here is the joy set before Christ, which was infinitely greater than the shame of the cross (Heb 12:2–4). Soon, He would be at the right hand of the Majesty on High (Heb 1:3), leading the worship of the assembly of the godly in whom He also delights (v3, Heb 2:5–13, Heb 12:12–29).

The apostle in Acts 2 makes it very plain that this portion of the Psalm is entirely about Christ in a way that couldn't be true about David. But Jesus came so that we might have His joy in us and that our joy might be complete. Gladness of heart (v9a). Rejoicing of glory (v9a). Secure resting of hope for our flesh (v9b). Fullness of joy in the Lord's presence (v11b). Pleasures forevermore at the Lord's right hand are Christ's, but how marvelous then the Scripture that tells us that through our union with Him we are already seated with Him in the heavenly places (cf. Eph 1:20, 2:6)!

And the book of Hebrews tells us that Jesus gathers us up into this pleasure in a special way every Lord's Day, foretasting the seeing of the Lord that is worth whatever it takes to make us holy. Here is a pleasure that is worth every pain—a pleasure that is as big as the LORD Himself!

**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

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Psalm 16.

A Mick Tom of David. Preserved me, oh my God for a new I put my trust. Oh my soul, you have said to Yahweh, 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 and whom is all my delight.

Their sorrows shall be multiplied to hasten after another God their drink offerings of blood. I will not offer. Nor take up their names on my lips. Oh Yahweh, 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 you all day who has given me counsel. My heart also instructs me in the night seasons. I have set Yahweh 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 and she'll 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. Our pleasures. Forevermore. So far the reading of God's word. So the psalm opens up in the first three verses with our desperate need.

Maybe helpful to say something about the word mitt. Tom Mick. Tom comes. From a root verb that means something like to stick to or to stain. If you've ever gotten something really gooey on your fingers or on something and have been trying to get it all for a stain that you just get out.

You know to paraphrase Shakespeare in in blessed spot that there are some poems and songs that are designed to make things stick to our souls. That at least is the most likely explanation. I think of the use of that word in Psalm titles and many lexicons will say something like inscription or something like that that it's inscribed upon which also has that sense of making something permanent engraved upon if you will which means the same similar meaning to inscribe.

So make time of David so first our desperate need and verses one through three and that is especially we need guarding and we need goodness preserve me, oh God for in you I put my trust we are fools if we think that we are able to keep or guard or preserve ourselves fools in the biblical sense because it is God who does that he is the one who upholds all things by the word of his power.

Hebrews one, I think verse three. But the fool says in his heart there is no God and we in our moments of foolish prosperity will say I shall never be moved and then the Lord brings a providence that it wants to pull that rug out from under us in his mercy and this of course was one of the things that was so troubling in the last year or so.

How in the culture and even in the church, you know, we had all of these countermeasures for the providence that we faced and didn't realize that the Lord was presenting us with our own helplessness we must put our trust in the God who guards us we are desperately needy of guarding first of all preserve me, oh my God for new I put my trust we are a second of all desperately needy of goodness.

It says oh my soul you have said to Yahweh but the oh my soul isn't actually there it's just a second feminine singular and for David to address something in the feminine singular makes sense comparing other texts that he's talking to his soul but the fact that he doesn't even say my soul he just very kind of abruptly you have said to Yahweh, you are my Lord my goodness is nothing apart from you.

It's it's more sharp or poignant for its being abrupt like that. We are fools not only if we think that we are able to guard ourselves we're even worse fools if we think that we have any goodness of our own so here he is abruptly sharply reminding his own soul of what it has said to Yahweh in the past often we find ourselves thinking or feeling or even speaking or doing things that are sinful that we're horrified and grieved to see still coming out of our hearts or out of our thoughts or out of our mouths and will cry out to God.

Lord you are my goodness. I have no goodness apart from you look at what's coming out of me and yet in the quieter moments of life when we don't notice sin coming up of ourselves like that, we easily forget those lessons that we are taught in those moments of humiliation and that's one of the reasons why humble worship is such a help to us it is wise to review lessons learned in moments of humiliation to review them in moments of humility before God we come before him we remind our own soul.

S before God in prayer and in his word that he is all of our goodness and so what you might cry out desperately in in a moment of horror at your sin you will then remind yourself of in prayer and in song before God of your desperate need for his goodness notice that he doesn't despise the rest of the godly in verse 3, he doesn't say there are no saints on the earth, nobody is good not even one therefore.

I will despise everyone know there are holy ones. What makes them holy they've been set apart to God he is the one who's at work and then and the fact that he is at work in them as he is at work in David here makes them the delightful ones to him.

Those who have been set apart to the Lord are excellent for the sake of the Lord's excellence in them and upon them those who are set apart to the Lord are delightful for the sake of the Lord's delightfulness upon them and in them and so although we say to our own soul, we remind our soul of what we cried out to God when the moment that we saw the sin coming out of us when we look around at the congregation, we are to see those also who are dependent upon God for their goodness.

And who are precious and delightful and excellent for the sake of God's preciousness delightfulness and excellence that is of course the way the Father views us in the sun and the way the Sun views us in the Father and the way the Spirit views us in the Father and in the sun so that the the whole God had treasures us for the sake of hell he father son and Holy Spirit has set us apart to himself.

So there's our desperate need and then there's the dangerous trap and that is to try and find try and have these needs met anywhere but God himself. Every man knows that he exists to be dependent and to worship you never go to a place where the gospel has not been and find atheists.

We only find atheism where the gospel has been and man is intentionally ignoring the God who is revealed himself to him it was special revelation man knows that he is dependent and that he has created to worship and so he manufactures things to worship what kinds of things well things to which you make during offerings of blood things in other words that that supposedly purportedly solve the goodness problem they offer atonement.

You remember even when we were studying last summer I think it was or maybe into last fall critical justice critical race theory those kinds of things and how it's a false religion with false original sin and a false way to a tone he says no I'm not going to touch their attendant and I'm also not going to touch their crying out for health.

Nor will I take their names upon my lips third part there of verse four so you he won't depend upon for either attourment or for help the idols that man's hearts man's minds can manufacture only God can attend for our sin only God can help us if we put our hope and something else it will not remove the pain of our neediness, but rather multiply it that too.

I think we saw with the critical critical justice stuff. No. Matter how much of the supposedly atoning activity you do you can never you can never be a turn for absolved. And that's every idolatry. I mean, you look at the Muslims and yeah how vehemently they? They try to follow the the pillars of their faith because they know their sin isn't getting attended for and they still have that guilty conscience or even false branches and false attainment and Christianity and you know, some of these monks among the orthodox or the Roman Catholics and the great measures they go to to inflict pain upon themselves in their distortions of Christianity and they can find no help there.

Well, he won't take the names of the idols upon his lips but he will take the name of the Lord verse five, oh Yahweh and you see the abundant provision if you always not only for the goodness in verse seven and the guarding in verse eight, but also as his portion versus five and six and then especially his pleasure versus nine through eleven sees he all four of those things Yahweh are portion, oh yah way, you are the portion of my inheritance.

And my cup you maintain my lot the lines have fallen to me and pleasant places yes. I have a good inheritance so in in rapid fire burst fire for those of you who like such things as burst fire, he kind of pulls the trigger once on versus five and six and five different ways of expressing that the Lord is his portion come out of the prophet come out of David here.

We may give up much in this world if we refuse to participate in its idolatry you think of Hebrews 11 and those who refuse a pleasure or reputation or power in this world in order that they might have the better treasure of the Lord Jesus Christ you think of revelation verse chapter 13 verses 15 17 and the image of the beast that they were to worship and that those who didn't take the mark of the beast and participate in this worship they weren't able to buy or sell or trade.

You can lose a lot by treasuring Christ in a way that says I will not take the names of the idols on my lips, so what do you gain what can you receive from the Lord well most of all we receive the Lord himself? I mean, we do receive brothers and sisters and fathers and mothers and lands a hundredfold with.

Persecution says the text raise God, but most of all we receive the Lord himself. Five times here in verses five and six that the Lord himself is our portion now that is an inheritance portion verse five a that is a cup the Lord himself is the greatest of lots verse five

be the Lord himself is prime real estate as it were the lines falling to him in pleasant places first half of verse six the Lord himself is the good inheritance second half of verse six, so the Lord is our portion the Lord also is our goodness not only is his goodness upon us and counted unto.

Us as those who are set apart as wholly unto him from verse three, you know that's goodness in part imputed counted upon us but there's also goodness in part it verse seven. I will bless Yahweh who has given me counsel and not only does the Lord instruct us in what is good, he actually works goodness in us isn't it amazing thing that he can say my heart also instructs me in the night seasons.

Wait, I thought the heart of man was desperately wicked. Well, it is apart from grace. But grace is real. And when you have that wrestling of the heart in which there's actual love for God and his law and is goodness yes, it's in a mighty battle but it's there and that is evidence that God is not only counted his goodness upon you imputing it to you but he's also working the goodness of Christ in you imparting it to you.

And that's a marvelous gift and so you have those twin lines in verse seven not only does Yahweh give me counsel but now even my heart also instructs me in the night seasons, so the always our portion verse five and six he's our goodness for seven, he's our guarding verse eight.

I have set Yahweh always before me because he is at my right hand I shall not be moved. There are people who out of the diligence and wisdom, they never leave the house without carrying. Well. That's fine don't leave the house without your concealed carry weapon. But you had better not leave the house without your concealed carry.

Lord that you would always have him at your right hand that he would be that the Lord himself and especially in the God man the Lord Jesus Christ the Lord would be your right hand man this Yahweh is at my right hand. I shall not be moved some of you have told me in the past that Psalm 56 is one of your favorite portions that part of it that says when I am afraid, I will trust in you and God whose word.

I praise. And God, I trust. I will not be afraid what can man do to me. And you can even add in that what can the devil do to me, so he is not only our portion and our goodness but also our guarding verse 8 and finally and supremely verses 9 through 11 are pleasure when he says that your right hand our pleasures forevermore that too just as verse 10 verse 10 remember Peter says, David wasn't talking about himself, you can visit his grave his rotted corpse is in there, it was allowed to seek corruption, but Jesus's body is not in his tomb is it where is Jesus' body it is at the right hand of Majesty right and Hebrews leads off with that Hebrews one verse two that after a toning for our sins, he sat down at the right hand of the Majesty on eye and it proceeds to describe what the Lord Jesus is doing there as he leads our worship and, you know, we usually look especially at verses 11 through 13 in Hebrews chapter 2 when we're talking about worship because it talks about Jesus declaring his name to us his father's name to us.

Jesus singing his father's praise in the midst of the assembly. Jesus presenting us behold I and the children and you have given me Jesus's own faith as the faith through which our worship has offered when we cling to him. I will put my trust in him. Jesus says and, but if you look back earlier verses five through ten are covering the the fact that Jesus was willing to attend for sin in order that he might do that you have something similar in Hebrews 12 verses 12 through 29 the for the joy set before him he endured he endured the cross despising the shame that's at the beginning of Hebrews chapter 12 and now whereas Jesus he's at the right hand of Majesty and then he goes on to talk to us about enduring the discipline.

Of the Lord why so that we can have that holiness so that we can see him which is to say to enter into the same joy that Jesus now bodily has in glory and in which he gives us these foretastings as we join the assembly and so he says not only as the discipline of the Lord worth it because it gives you that holiness without which you can't see him but he goes on and the rest of the chapter Hebrews chapter 12 to talk about how he has gathered us to Zion he has.

Gathered us with the holy angels he's gathered us with the souls of the just made perfect he's gathered us with Christ our father or God our Father in Christ, our mediator whose blood speaks better than the blood of Abel and so we have for tastings of joy of that final ultimate joy in.

In the public worship, which is right to have and to think upon to dwell upon because you and I are never going to be at the right hand of the Father are we? Well, that was a trick question. You guys shook your heads. Ephesians 2 says what that we are seated with him.

Not seated before him. So there is a sense isn't there. In our wonderful mystical union with Christ that that which is so much exclusively Christ's. He remember when when John and James had mommy go ask Jesus if they could sit at his writer left and he said you have no idea what you're talking about.

Right because the triune gods sits on the throne. And yet we are united to the God man the Lord Jesus Christ through faith. So that Ephesians 2 can rightly say and we would say it was blasphemy. If it didn't come from a Holy Spirit carried pen that we are seated with him in the heavenly places.

And Jesus himself said these things I have spoken to you that my joy might be in you. And Jesus himself said, I have come that you may have joy and have it to the full. And then he prays in John 17 that we would be so caught up in the reciprocal this this back and forth glorifying of one another and enjoying of one another that the father and the son of had from all ages that yeah again he says things that we would if the Holy Spirit hadn't said it if Jesus is Holy Spirit and Clary John to write it if Jesus hadn't said it as John was quoting him he.

That they would be in me as I am in you and as you are in me. That sounds like blasphemy, right? But that's because of the greatness of the joy of Psalm 16 verses 9 through 11 which has you know, verse 10 and you read it and Peter can pray to all that's only Jesus and verse 11 talks about your right hand and you say well, that's only Jesus.

And then the truth of the gospel comes along and says aha. But salvation comes by union with Jesus. And you will have the joy that is rightly the sons. SON. For unending ages. Now, what does it matter? What you give up to say no to the idols. If that's what you receive in exchange.

Abundant provision the Lord not only our portion and our goodness and our guarding. But also our pleasure. A marvelous. Psalm.