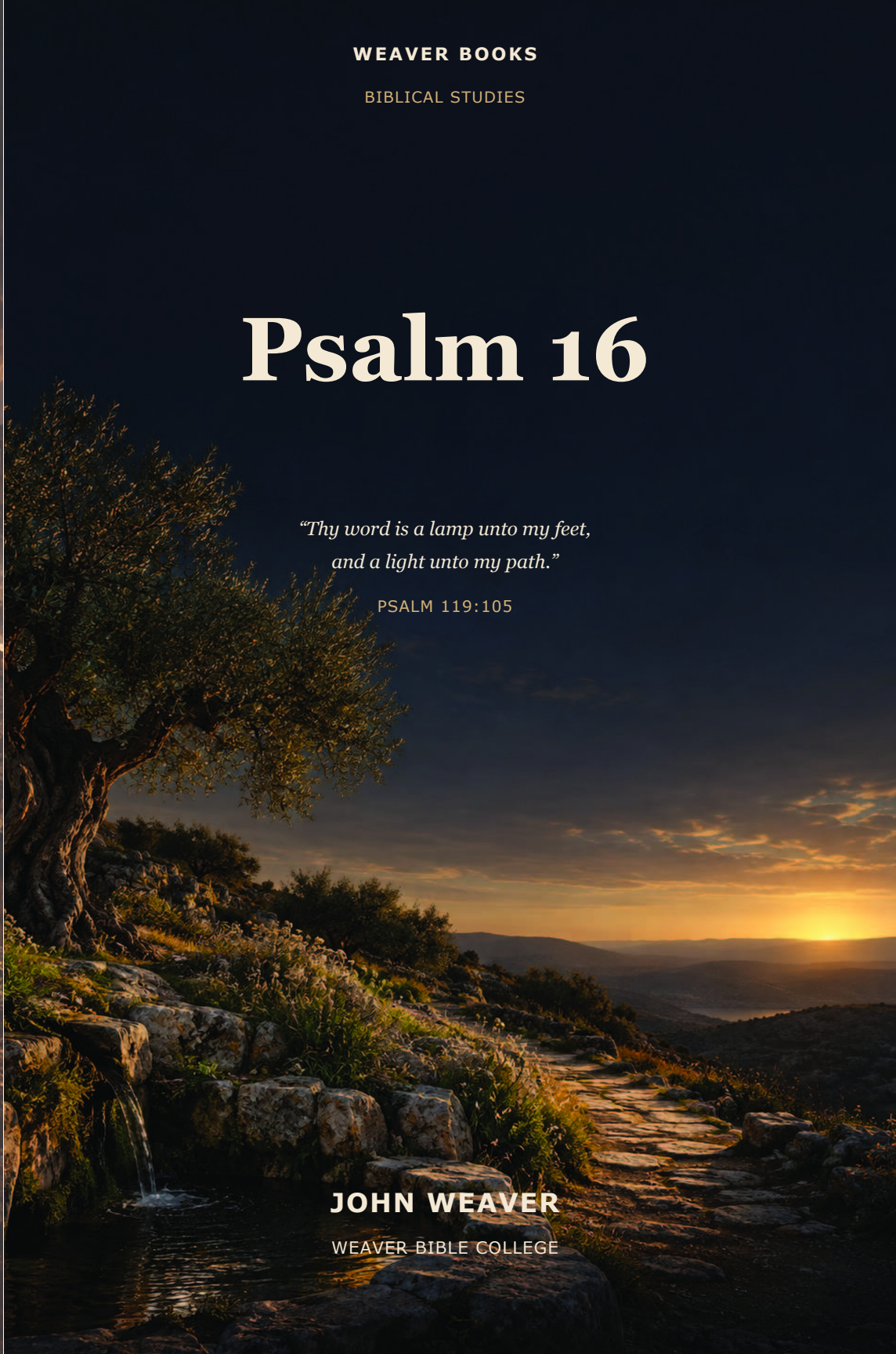
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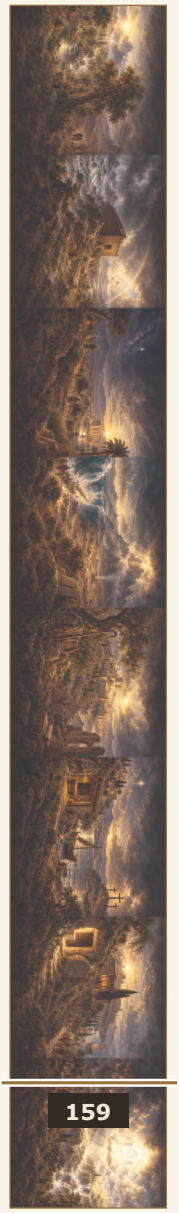


"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105

JOHN WEAVER

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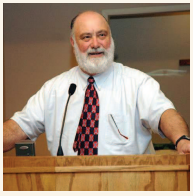
Thou wilt shew me the path of life.

PSALM 16:11, EXCERPT

Psalm 16 directs the believer toward preservation, contentment, and lasting confidence in God. John Weaver follows the psalm's testimony through a series of messages, considering the Lord as the portion of His people and the source of their hope. The study connects these truths with the everyday practice of trust and obedience.

"The Bible tells us that we in Christ are heirs of God and joint heirs with Christ."

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CHAPTER 1

Psalm 16

Part One

The Golden Psalm

SCRIPTURE READING - Psalm 16:1-11 (KJV)

"Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips. 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 reins also instruct 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 rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to

see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."

Introduction: The Golden Psalm

The title of this psalm, given above verse 1, is "Michtam of David." The message is entitled "The Golden Psalm." This title is found first in Psalm 16, and then in Psalms 56, 57, 58, 59, and 60; Psalm 16 is its first occurrence.

Scholars are divided as to the meaning of "michtam." Some derive it from the Hebrew word "kethem," which seems to indicate a golden crest or a golden jewel. Others think it is the beginning of a song that was once very common. Still others say that "michtam" refers to a tune. One scholar believed the word meant "to mark" or "to engrave," denoting that this psalm is worthy to be engraven or marked on a valuable and durable pillar. He said it could be used as a sepulchral inscription, a writing on a tombstone, and that it might have been written on our Redeemer's tomb as a triumphal monument.

It might have been sung by him in the region of the departed spirits, and, in either or any sense, it may be considered a golden composition, as apples of gold in a network of which occur, and the titles of psalms are often names of old melodies. The scholars, therefore, are divided as to what "michtam" means.

Charles Haddon Spurgeon, the preacher's preacher, said concerning Psalm 16: "This is usually understood to mean the golden psalm, and such a title is most appropriate, for the matter is of most fine gold. Ainsworth calls it David's jewel or notable psalm. Dr. Hawker, who is always alive to passages full of savor, devoutly cries, 'Some have rendered it precious, others golden, and others precious jewels.' And as the Holy Ghost, by the Apostles Peter and Paul, has shown us that it is all about the Lord Jesus Christ, what is here said of Him is precious, is golden, is a jewel indeed." Some, then, have referred to Psalm 16 as the psalm of the precious secret.

Scholars may be divided as to what the word “michtam” actually means, but no Bible believer will deny that this psalm is important, relevant, and concerned with Jesus Christ. Matthew Henry said, “This psalm has something of David in it, but much of Christ. It begins with such expressions of devotion that may be applied to Christ, but concludes with such confidence of a resurrection, and so timely one as to prevent corruption, as must be applied to Christ, to him only, and cannot be understood of David, as the Apostle Peter and Paul have observed.”

David wrote Psalm 16, and certainly there are applications in it that may refer to David. The main applications, however, refer to the greater David, the Lord Jesus Christ Himself. It might accurately be said that the whole psalm reflects the life and leaning of Jesus Christ upon His Father.

New Testament Application to Christ

Psalm 16:8-11 says: “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 rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” Peter applies this passage directly to Christ in Acts chapter 2. We will return to this passage later in the study.

Peter says, "For David speaketh concerning him, that is Christ, I foresaw the Lord always before my face, 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, 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. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had 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; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell,

neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses."

What does Peter do in Acts chapter 2? He takes Psalm 16, verses 8 through 11, and applies it directly to Jesus Christ.

In Acts 13, Paul is preaching: "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee." He is quoting the second psalm. "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Psalm 16, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, that is, he died, and was laid unto his fathers, and saw corruption."

The Confession of Trust

“But he whom God raised again saw no corruption.” Once again, the Bible applies Psalm 16 directly to Jesus Christ. No wonder it is called a golden psalm, a precious jewel, or the psalm of the precious secret. This psalm deals with the life, the leaning, the death, the resurrection, the ascension, and the glorification of Jesus Christ. Peter said in Acts 2:25, “David speaketh concerning him.” In other words, everything David wrote in Psalm 16 actually concerned Jesus Christ.

Threefold Structure of Trust

If we go back to Psalm 16, we can examine this psalm under three simple heads. We are not going to cover all three today, but first there is a confession of trust in verses 1 through 3. Secondly, there is the contentment of trust in verses 4 through 7. Lastly, there is the confidence of trust in verses 8 through 11.

Confession of Trust in Prayer (v. 1)

Our Lord is to be our supreme example in every way. We are not only to follow Him in His obedience to the Father; we are also to follow Him in His trust in the Father. The next time you read

through the Gospels—Matthew, Mark, Luke, and John—take note of how often Jesus Christ refers to God as His Father.

For example, in Matthew 10:32–33, our Lord says, “Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” Jesus Christ refers to God as His Father.

Since we are in Christ as Christians and believers, God is not simply our God, our sovereign, our Lord, or our Master. He is our Father. In John 20:17, our Lord said to Mary, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

A Confession of Trust

Psalm 16 may apply directly to Jesus Christ, but we must remember that He is our example in all things. In fact, 1 Peter 2:21 tells us that Christ also suffered for us, leaving us an example, that ye should follow his steps. He is to be our example in all things.

David begins with this prayer: "Preserve me, O God: for in thee do I put my trust." We may take David's prayer for preservation as he fled from Saul and his numerous enemies. But his prayer here is that he would be preserved unto God's promised kingdom—not merely the kingdom God promised David, but that eternal kingdom. Thus, in this prayer there is both a temporal request and an eternal request. David wanted to be preserved until God elevated him to the throne, where he could rule over Israel; but he also wanted to be preserved unto that eternal kingdom.

When David says, "Preserve me, O God," the word "preserve" expresses the actions of someone watching over another person: guards attending their king, guarding and protecting him, or a shepherd watching over the flock, guarding and protecting the sheep. David is saying, "Preserve me, O God"—in other words, "Guard me and protect me."

Notice what he said: "Preserve me, O God: for in thee do I put my trust." David is confessing that his trust is totally and completely in

God. This is indeed a most powerful plea. It is not only powerful; it is extremely honoring and glorifying to God.

Trusting in Him is one of the highest honors that we can give Him. Why? Because when we trust in God, we recognize His sovereignty, His grace, His mercy, His power, and His goodness. We recognize that God is on the throne. In essence, we acknowledge that the crown is upon His head and that He is the rightful ruler of everything.

When we say, "Preserve me, O God: for in thee do I put my trust," it not only places God where He ought to be, on His throne; it places us where we ought to be, at His feet, begging for mercy. This is a prayer that recognizes both God's position and our own. The Hebrew word for trust is chasah. It is translated as "trust," "to make a refuge," or "to have hope." When David says, "Preserve me, O God: for in thee do I trust," he is saying, "In thee do I place my refuge; in thee do I place my hope." Thus, trust carries the implication of someone fleeing to another for protection, refuge, hope, and safety.

This same word is used in the book of Psalms up until Psalm 16. In Psalm 5:11, David says, "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee." David is putting his trust in God because God is defending him. In other words, he is running to God for protection. Then, in Psalm 7:1, he says, "O Lord my God, in thee do I put my trust."

"Save me from all them that persecute me, and deliver me." If David is fleeing to God as a place of refuge and hope, he is saying, "Save me from all them that persecute me and deliver me." The word "trust" has the implication of fleeing to someone for help. Look at Psalm 9, verse 10: "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee." In other words, "Lord, you're not going to turn me away when I flee to you for protection." Then Psalm 11, verse 1: "In the Lord put I my trust." "How say ye to my soul, Flee as a bird to your mountain?" Why should I run? Why should I worry or be afraid when the Lord is my trust, my refuge, and my hope?

Then, in Psalm 16, verse 1, he says, "Preserve me, O God: for in thee do I put my trust." What is the prayer doing? It is a prayer for protection over all—a prayer that God would guard, sustain, and preserve him in every possible way.

Certainly David wrote this psalm, and applications could be made to David. But we have already seen in the New Testament that this psalm speaks particularly of Jesus Christ. Did Jesus Christ trust the Father? He trusted Him implicitly. Did Jesus Christ seek to be sustained, preserved, and protected by the Father? Yes, and He certainly was not disappointed.

God's Preservation of Christ

Hold Psalm 16, but turn to Isaiah chapter 42. I want to read a passage and then go to the New Testament to illustrate how Psalm 16, verse 1, applies to Jesus Christ. Isaiah 42 is indeed a messianic passage, and it applies to none other than Christ Himself. Let us begin with verse 1: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street."

“A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, talking about Christ, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.”

What is God saying in Isaiah 42? He says, “I’ve got my servant, my elect, my Messiah. I’m going to hold his hand.” Look at verse 6: “I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee.” Would you like to know what the Hebrew word

for “keep” means? It means to guard, protect, preserve, and watch over. What did the Father tell the Son? “I have chosen you to be the mediator. I’ve chosen you to be the God-man. I’ve chosen you to be the Lord, the Savior, and I’m going to hold your hand and I am going to keep you.”

The interesting thing is that in Matthew 12 and verse 18, this passage in Isaiah 42 is applied directly to Christ: “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.” Luke says it a little differently in Luke 2, verse 32: he is “a light to lighten the Gentiles, and the glory of thy people Israel.” Isaiah 42 is applied directly to Jesus Christ in the New Testament.

Did the Father keep Christ? Did He preserve Him and protect Him? The answer is yes. Remember the duplicity of Herod in Matthew chapter 2. The wise men inquired where Christ was to be born, and Herod, that old fox, as Christ called him, learned that Christ would be born in Bethlehem. Matthew 2:8 says, “And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.” Did Herod really want to worship Christ? Oh, no. He wanted to kill Him. He did not want any competition.

The Bible says that the wise men, “being warned of God in a dream that they should not return to Herod, they departed into their own country another way.” I wonder who was guarding and protecting the child. When Herod saw that they had not obeyed him and that his plans had been foiled, he sent to have all male children two years old and under murdered. But Matthew 2:13 says, “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.” I wonder who sent Christ, Joseph, and Mary down into Egypt.

After Herod died, his son reigned in his place. Joseph and Mary decided to return to the land, but Matthew 2:22 says, “But when he heard that Archelaus did reign in Judaea in the room of his father

Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee." What was God doing? Guarding, protecting, and keeping Christ, even as a child.

When Christ matured, after John baptized Him, He was led into the wilderness and fasted forty days and forty nights, being tempted by the devil. Mark 1:13 tells us, "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." I wonder who sent those angels, and who was guarding, protecting, and preserving Him.

Look in Luke chapter 4, beginning with verse 22. Jesus opens His ministry here in Nazareth. This is astounding. "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?"

Jesus Christ was teaching and preaching, and all these people said, "Listen to Him. Isn't He wonderful? Isn't this marvelous? Isn't this right?" They bore witness of the gracious words. But then they said, "Is not this Joseph's son?" In other words, "Wait a minute. We raised this boy. He is one of us."

Watch verse 23: "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself. Whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country."

They were saying, "Whatever You have done over there in Alabama, do for us here, and more, because we are Your hometown folks. We helped raise You. You owe us." That was the implication. They expected special treatment because He was from their country.

Then Jesus said, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." This was a woman outside of Israel.

Watch verse 27: "And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."

Now, wait a minute. What is our Lord saying? He told them that there were many widows in Israel in Elijah's time, but none were taken care of except this Sidonian woman, and she was not an Israelite. There were many lepers in Israel in Elisha's time, but none were healed except Naaman, and he was a Syrian. You know what our Lord was telling these people?

"I don't owe you anything. Anything you get from me is grace. It is not justice. It is not merit. It is grace." And watch what happens: "And all they in the synagogue, when they heard these things, were filled with wrath." Isn't it amazing? It went from hearing His gracious words to being filled with wrath. "And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way."

Who protected Him at that time? Who kept that infuriated mob from killing Him? Of course, it was none other than the Father.

Remember, "Preserve me, O God: for in thee do I put my trust." Look at John 7, verse 1: "After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him." He walked in Galilee and would not walk in Jewry because the Jews sought to kill Him. Have you ever asked yourself this question? Out of all those Jews that were alive, you mean all of them together could not kill one man? They wanted Him dead, but they could not. John 7, verse 30, says, "Then they sought to take him: but no man laid hands on him." Why? Because His hour was not yet come.

Who was protecting Christ? Who was preserving Christ? What did the Father say? "I'll hold thy hand and I will keep thee." All the Jews in the world could not kill Christ, because Christ was being protected by God the Father.

When it came time for Christ to die, He was more than willing to die. In John 12:27 He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour." Our Lord said, "I came to die. And I'm not going to say, 'Save me from this death.' I came to die." But He came to die in an appointed way and an appointed time by the will of the Father. Not

one finger would be laid upon Him until that day, hour, time, and manner of death.

We must remember that in Christ—and by the way, now listen—we are in Him. We are His body. In Christ, neither the assaults of Satan, the hatred of our enemies, the circumstances under which we live, the ignorance of truth by the multitudes, nor the powerful weapons of our enemies can destroy us before our time. Here it is. Let me spell it out dogmatically.

In Christ, we are immortal until the day that God has ordained that we die. We cannot be killed. We cannot be stopped because we are in Him. We are in Christ now. This is the promise God has given.

Application to Believers

Let me show you this. You've got to see this promise. I do not know about you, but I sure want to learn to pray with David: “Preserve me, O God: for in thee do I put my trust.” But notice Isaiah 54, and notice verse 17. Look what God says: “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. No weapon that is formed against thee shall prosper. What is God saying? God is saying, “I’m able to protect you. I’m able to guard you and preserve you. It doesn’t matter what man says, what man does, or what they conspire to do. I am quite capable of taking care of you.”

Did God the Father preserve Jesus Christ in the Garden of Gethsemane? Yes, He did. Did He preserve Jesus Christ through all the physical torture and sufferings of the Romans? Yes, He did. Did He preserve Him through the hatred and enmity of the Jews? Yes, He did. Did He preserve Him through the weight of sin imputed upon Him because of our sins? Yes, He did. Did He preserve Him from death and corruption? Yes, He did. Did He preserve Him into His heavenly kingdom? Yes, He did. He raised Him from the dead, and Christ ascended and is sat down on the right hand of God.

It was God who preserved and protected David. It was God who preserved and protected Christ.

Now, how does all this apply to me? What do I get out of this? If we are in Christ, what shall we say to these things? Everything that Paul has mentioned from Romans 1 through chapter 8 leads to this: “If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

If we are in Christ, and God be for us, who can be against us? The enemy may fight, plan, scheme, and desire to murder and destroy. But if God be for us, He is quite able to protect us and overthrow their plans, schemes, and wicked desires.

And then he said, watch carefully: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Do you think that we are any less protected since we're in Christ? I just showed you what God the Father did for Christ. He preserved him and protected him until his appointed time. If we're in Christ, and if God gave His only begotten Son for us, shall He not also with Him freely give us all things? Will He not give us protection? Will He not give us provision? Will He not give us His mercy? Of course He will.

And if you'll look in your Bibles to the book of Jude, right before the book of Revelation, the last two verses in the book of Jude, this is the icing on the cake. I want you to look. What is written? In fact, I could point out verse 1. Let me read verse 1 first. Jude, verse 1: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Now go to verse 24. Look how he praises God.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Notice: "Now unto him that is able to keep you from falling, and to present you blameless." I don't know about you, but that sounds like a pretty good plan of protection to me. I think it's even better than Medicare and Medicaid.

So here is the prayer. We see the trust in His prayer: "Preserve me, O God: for in thee do I put my trust." Go back in your Bible to

Psalm 16, because I want you to look at verses 2 and 3. I want to tie these together. Look in Psalm 16, verse 1: "Preserve me, O God: for in thee do I put my trust." Verse 2: "O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight." Now, in this passage, verses 2 and 3, we want to see his confession of trust in his prosperity. We saw his confession of trust in his prayer in verse 1. Now the confession of trust in his prosperity.

Confession of Trust in Prosperity (vv. 2-3)

I chose the word "prosperity" for a reason, because it aptly applies to David and to Christ. The Hebrew word "tov" is translated as "good," "prosperity," "favor," "wealth," and "precious" in our Bibles. But prosperity refers to all that we accomplish. You could point out an extremely rich man and say he is very prosperous. You could point out a farmer who had good crops. He may not necessarily be rich, but we could say he is prospering. You could look at someone in good health and say he is prospering. The word "prosperity" covers a lot. So look in verse 2. David says, "O my soul, thou hast said unto the Lord, Thou art my Lord."

Have you ever said in your spirit, in your soul, "O my Lord, thou art my Lord"? That is, have you confessed Him in your spirit and soul, not with just lip service? Has there been that in your life where, in the deepest part of your being, you said to the Lord, "O my Lord, thou art my Lord"? There is a big difference between acknowledging Christ with your lips and acknowledging Christ with the very depth of your soul.

One of the stinging complaints that God had against Israel of old is found in Isaiah 29:13: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." What is God saying? It is all a ritual with them. They are saying it with their mouth, but they do not mean it. There is no depth, emotion, or desire.

It is easy to say with your mouth, "Jesus Christ is Lord." Remember what the word "Lord" means? It is the Greek word "kurios." It means boss, owner, master, sovereign. When you

acknowledge Jesus Christ as Lord, you are saying, "You are my sovereign. You have the absolute right to tell me what to do, when to do it, how to dress, how to act, how to speak—everything. You are my Lord." David said, "O my soul, thou hast said unto the Lord, Thou art my Lord." With David, it was not just lip service. With Christ, it was not lip service when He acknowledged God as His Father and as His God.

“O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.”

In order to understand these verses, you must grasp, in some degree, the doctrine of the perfection of God. God is not only the most absolute, simple being; He is also the most perfect being. Since God is absolutely perfect, nothing can be added to Him, and nothing can be taken from Him. If something could be added to God, He was not perfect before. If something could be taken from Him, He would no longer be perfect. God is the most perfect being; nothing can be added to Him, and nothing can be taken from Him.

In light of that, God does have an inherent glory, and He does have an external glory. They are two separate things. His inherent glory is absolutely perfect and is never affected by what anyone does or does not do. God is perfectly content in and of Himself. Whatever we do cannot add to God's inherent glory.

Suppose everyone in this room stood up and, with one mouth and one heart, magnified God, praised Him, and glorified Him. As great as that might be, it adds nothing to God. Suppose everyone stood up with one voice, cursed God, and denied God. That does not detract one thing from God. God is still God, and He is still the most perfect being. Regardless of what men do, the inherent glory of God is not affected.

When we talk about people dishonoring God and failing to glorify Him, we are talking about God's external glory. There is nothing added to God. He is so perfect that sin cannot hurt Him, and He is so righteous that righteousness cannot benefit Him. Thus David says, “O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not unto thee.” Nothing can touch God. God's

external glory may be glorified or despised by our actions, but none of that affects His inherent glory. When we are concerned about God's glory, it is God's external glory that concerns us. Men may honor or dishonor His external glory, but that still does not affect His inherent internal glory.

Calvin said this regarding Psalm 16, verses 2 and 3: “David begins by stating that he can bestow nothing upon God, not only because God stands in no need of anything, but also because mortal man cannot merit the favor of God by any service which he can perform. At the same time, however, David takes courage, and as God accepts our devotion and the service which we yield to Him, he protests that he will be one of His servants. The import of this language is, ‘I am indeed fully convinced in my heart, and know assuredly, that God can derive no profit or advantage from me. But notwithstanding this, I will join myself in fellowship with the saints, and with one accord we may worship Him by the sacrifice of praise.’

“Two things are distinctly laid down in this verse. The first is that God has a right to require of us whatever He pleases, seeing we are wholly bound to Him as our rightful proprietor and Lord. David, by ascribing to Him the power and dominion of the Lord, declares that both himself and all that he possesses are the property of God. The second thing is the acknowledgment which the psalmist makes of his own indigence, or poverty.”

So what is he saying? David is saying, “My goodness extendeth not to thee.” In other words, “Lord, You do not need anything I have, and anything I do does not profit You or benefit You one iota. Nevertheless, in spite of that knowledge, I am going to be Your servant. I am going to serve You and do my best to honor You and glorify You.”

David may have been a great man, a great warrior, and a great saint. He may have ministered to God’s people and helped innumerable multitudes. Yet nothing he did added anything to God. God was already perfect. His prosperity did not extend to God.

If you and I are required to honor God and to minister to God—and we are—how do we do it? How can I say that I am ministering to the Lord? Does God need my preaching? No. Does

God need my exhortation? No. Does God need my counsel? No. Does God need my abilities? No. Well, how can I say that I am ministering to the Lord?

Christ's Prosperity Benefits the Saints

Turn in your Bibles to Hebrews, chapter 6, and look at verse 10. Notice carefully what the Scripture says: “For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.”

Now, am I ministering to God this morning? Yes, I am. Does God need my preaching and teaching? No, He doesn't. How am I ministering to Him? By ministering to His people, by ministering to His saints. You need the preaching. You need the counsel. You need the teaching. Do you realize the only way that we can really minister to Christ is by ministering to His people? May I remind you what our Lord said in Matthew 25:40.

You know that passage where the sheep are on the right and the goats on the left. The sheep said, “Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee sick, or in prison, and came unto thee?” And the King shall answer, “Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

How do we minister to God? By ministering to each other. God does not need anything we have. In fact, we would not have anything if He did not give it to us. I get so tickled sometimes. Cows are dumb brute beasts, yet when I go out with that golf cart, they come running. They hear me banging around the food bin, and they come. The Bible says, “The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider.” In other words, sometimes we are dumber than brute beasts.

Occasionally I will feed a cow. All of them are protective of their feed, but I will put the feed down, and one will look at me, probably irritated, and shake its head. I think, “Now, wait a minute. If I did not want you to have it, I never would have given it to you to begin with. Everything you got, I gave you.” Do you realize that everything we have and everything we are, God gave us? If He did not want us

to have it, He would not have given it to us. If we gave Him everything we had, we would not be adding anything to Him, because everything we had came from Him.

William Secker, one of the old Puritans, said, “It is a greater glory to us that we are allowed to serve God than it is to him that we offer him that service. He is not rendered happy by us, but we are made happy by him. He can do without such earthly service, but we cannot do without such a heavenly master. He can do without us, but we can’t do without him.”

What I want to do is apply this same truth concerning David to Jesus Christ. “O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight.”

Not only did David add nothing to the Father; the perfection, beauty, and merits of Jesus Christ added nothing to the Father. Spurgeon, commenting on verses 2 and 3, says: "'My goodness extendeth not to thee.' The work of our Lord Jesus was not needful on any account of any necessity in the divine being. Jehovah would have been inconceivably glorious had the human race perished and had no atonement been offered. Although the real work and death agony of the Son did reflect unparalleled luster upon every attribute of God, yet the most blessed and infinitely happy God stood in no need of the obedience and death of His Son. It was for our sakes that the work of redemption was undertaken, and not because of any lack or want on the part of the Most High.

"How modestly does the Saviour estimate His own goodness! What overwhelming reasons have we for imitating His humility! 'If thou be righteous, what givest thou him? or what receiveth he of thine hand?'"

This is what Spurgeon is saying, and what the Bible teaches: the perfection and obedience of Jesus Christ, everything that Christ did, and every way that He honored God the Father, still added nothing to God. Who benefited from the work of Christ if it was not the Father? Verse 2 answers: "My goodness extendeth not to thee," says Christ to the Father, "but to the saints that are in the earth, and to

the excellent, in whom is all my delight." We are the ones who benefited from the person and work of Jesus Christ.

Isaiah 53:10 refers to the sufferings of Jesus Christ: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." What pleasure of the Lord is being described? The beginning of the verse explains it: "Yet it pleased the Lord to bruise him." The life, death, and sufferings of the Lord would prosper in His hands. How would it prosper? Because He gives that to the saints who are in the earth. It does not add anything to God the Father, but it added something to us. His prosperity was for our benefit. He demonstrated not only His confidence in His prayer, but His confidence in His prosperity, because what God the Father ordained God the Son to do prospered in His hands.

Conclusion: Trust Amidst Trials

Calvin said concerning Psalm 16, verses 1–3:

“This is a prayer in which David commits himself to the protection of God. He does not, however, here implore the aid of God in some particular emergency, as he often does in other psalms, but he beseeches him to show himself his protector during the whole course of his life. And indeed our safety both in life and in death depends entirely upon our being under the protection of God. What follows concerning trust signifies much the same thing as if the Holy Spirit assured us by the mouth of David that God is ready to succor all of us provided we rely upon Him with a sure and steadfast faith. And He takes under His protection none but those who commit themselves to Him with their whole heart. At the same time, we must be reminded that David, supported by this trust, continued firm and unmoved amidst all the storms of adversity with which he was buffeted.”

Just because we put our trust in the Lord and He preserves and protects us does not mean that we will never face storms, trials, or troubles. What it does mean is that God will preserve us and protect us through the storms, through the trials, and through the troubles.

“Preserve me, O God: for in thee do I put my trust.” What a golden song.

Father, in the name of Jesus Christ, we ask today for Your blessing, for Your grace, and for Your help. Help us, Lord, to trust Thee as David did. Help us to trust Thee as Christ did. May we say, “Preserve me, O God: for in thee do I put my trust.” Lord, we ask Your blessing upon those here. We pray especially for Jane, for Kathy, for Harry and Monica, for Tom and Gay, and for those who have been mentioned on the prayer list. We hold them up unto Thee. Help us, Lord, and help them to trust Thee, in and through our Saviour Jesus Christ, in whose name we pray. Amen.

CHAPTER 2

Psalm 16

Part Two

SCRIPTURE READING - Psalm 16:1-7 (KJV)

Introduction and Review

"Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, thou art my Lord. My goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent in whom is all my delight. Their sorrows shall be multiplied that hasten after another God. Their drink offerings of blood will I not offer, nor take up their names into my lips. 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 has given me counsel. My reins also instruct me in the night season."

Last week we began on Psalm 16, which has been given the title of the Golden Psalm, or the Psalm of the Precious Secret. It is indeed a messianic psalm; by that I mean it is a psalm that

pictures and portrays the Lord Jesus Christ. As one author said, it has some of David in it, but much more of Jesus Christ.

We looked last week and saw the confession of trust given to us in verses one through three. The confession of trust was demonstrated in the prayer in verse one, where David prays, "Preserve me, O God, for in Thee do I put my trust."

We saw how this was applied to Jesus Christ in the New Testament as well. In verses two and three, we saw the prosperity mentioned there and how trust was evidenced, because David is saying that there was absolutely nothing he did or could do that would add anything to God. Everything that Jesus Christ did did not add anything to the person of God.

God has an inherent glory and an external glory. God is absolutely perfect. Since God is perfect, nothing can be added to Him, and nothing can be taken from Him. Since He is perfect, there is no sin that can hurt Him, and there is no righteousness that can benefit Him. If the righteousness and obedience of Jesus Christ did not benefit God the Father, we must ask, Who did benefit by it? In verse 2, David said, "My goodness extends not to thee," not to God, "but to the saints that are in all the earth, and to the excellent in whom is all my delight."

Very obviously, everything that Jesus Christ did was for our benefit and blessing. What He did, He accomplished for His people.

Now, before going on in Psalm 16, look in your Bibles to the book of Hebrews, chapter 2. Let me show you again that everything Jesus Christ did, He did for His people. Notice Hebrews chapter 2, beginning with verse 10: "For it became him, that is, it became Christ, for of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one, for which cause he, Christ, is not ashamed to call them brethren."

The Contentment of Trust

"I will declare thy name unto my brethren in the midst of the church while I sing praise unto thee. And again, I will put my trust in him,

that is, in God the Father. And again, behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. Verily, he took not on the nature of angels, but he took on him the seed of Abraham. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful priest in things pertaining to God, to make reconciliation for the sins of the people."

Everything that Jesus Christ did, he did for us; it benefited us. God was not made more righteous by the actions and obedience of Jesus Christ. Certainly, He was glorified in His external glory, but nothing was added to God. Everything was given to us. Today we come to Psalm 16, verses 4 through 7. Last week it was the confession of trust; this week it is the contentment of trust.

"Their sorrows shall be multiplied, that hasten after another God. Their drink-offerings of blood will I not offer, nor take up their names in my lips. The Lord is the portion of mine inheritance and of my cup, thou maintainest my lot."

Are you content with the Lord Jesus Christ? If you could change anything about God, what would you change? Do you think that there are false failings and inconsistencies in God? Do you think that there could be improvements in God and in His divine plan? If you could make God, how would you make him? Have you ever been tempted to leave the faith when things did not go your way, or when your prayer was not answered, or at least not answered in the way that you thought it should be answered? Have you ever thought, What's the use? I might as well quit. I might as well give up. I might as well just do whatever I please and whatever I want to.

You say, “Pastor, those are some ridiculous questions.” First of all, no one could ever change God if he wanted to. I understand that. Then you could say, “No, Pastor, I do not believe that a true believer could ever quit the faith.” And then you could answer, “Yes, I believe that probably everyone has grown weary at one point or the other.” Is that wrong? Is it wrong and sinful to grow weary of God? Is it

wrong and sinful to grow weary of His service? Do you realize that Israel grew weary of God? That is unbelievable, but yet it is true.

In Malachi chapter 1 and verse 13, notice not only God's complaint against Israel, but also their complaint and attitude against God. God tells the people, "You said also, Behold, what a weariness is it," that is, the service of God, the ceremonies of God, "what a weariness it is."

Here is the evidence and manifestation of their weariness with God: "And you brought that which was torn and that which was lame and the sick. Thus have you brought an offering. Should I accept this at your hands, saith the Lord?" They could care less what kind of service they rendered to God. They could care less what kind of worship they rendered to God.

There are a lot of Christians like that today. They really do not care whether they worship God biblically or not. They really do not care whether they live biblically or not. They have simply grown weary of God. Very obviously, since we are sinners, we have a propensity to grow weary of God. In fact, we have a propensity to grow weary in many things. That is why the Bible tells us in Galatians 6 and verse 9, "And let us not be weary in well doing. For in due season we shall reap if we faint not."

There is another area in which we sometimes grow weary, too: the chastening and correction of the Lord. That is why the Bible, in Proverbs 3, verse 11, tells us, "My son, despise not thou the chastening of the Lord, neither be weary of his correction."

Weariness, discouragement, anxiety, and thinking that things are always mundane and always the same will sometimes motivate people to look elsewhere. You wonder why there are so many different versions of Christianity and so many different sects. We need to understand that the mentality, attitude, disposition, and desire to change God, or else to grow weary of Him, evidences not only discontent and dissatisfaction, but also idolatry. Do you realize that most people literally try to remake God according to their own fanciful imaginations?

Why did the heathen make their false gods? So they could fashion them, make them, and use them according to the dictates of their

own depraved minds and corruption. Hold Psalm 16, but look in your Bibles at Isaiah 44. Let me show you the absolute futility and ridiculousness of idolatry. This is one aspect of idolatry.

"They that make a graven image are all of them vanity. They're foolish, they're wicked. And their delectable things shall not profit." Notice that he calls them their delectable, or desirable, things. In other words, people make their idols based upon their own desires. "And they are their own witnesses. They see not, nor know that they may be ashamed. Who has formed a god or a molten, a graven image that is profitable for nothing?" All of them are profitable for absolutely nothing. "Behold, all his fellows shall be ashamed, and the workmen that are of men. Let them all be gathered together, let them stand up. Yea, they shall fear, they shall be ashamed together."

"The smith with the tongs both worketh in the coals, and fashioneth with hammers, and worketh it with the strength of his arms. Yea, he is hungry, and his strength faileth. He drinketh no water in his faint. The carpenter stretcheth out his rule, he marketh it out with a line. He fitteth it with planes, and marketh it out with a compass, and maketh it after the figure of a man, according to the beauty of a man, that it may remain in his house."

Isaiah describes the absolute stupidity and futility of making false gods: "He heweth him down cedars, and taketh the cypress, and the oak, which he strengtheneth for himself among the trees of the forest. He planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn, and he will take thereof, and warm himself, yea, he kindleth and baketh bread, that he maketh a god, and worshipeth it, and maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire, with part thereof he eateth flesh, he roasteth the roast, and is satisfied. Yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh to God, even his graven image, he falleth down unto it, and worshipeth it, and prayeth unto it, and saith, Deliver me from the heart of my God."

"They have not known or understood, for he hath shut their eyes, that they cannot see in their hearts, that they cannot understand. And none considereth in his heart, neither is there any knowledge nor understanding to say, I have burned part of it in the fire, yea,

also I have baked bread upon the coals thereof, I have roasted flesh and eaten it, and shall I make the residue thereof an abomination? Shall I fall down to the stalk of a tree? He feedeth on ashes, a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Modern-day professing Christians would never fall down before a stock or a stone or a boulder. We are not going to fall down before some totem pole or some image of Baal. But we are willing to make an idol of God out of our own imagination. We are willing to think unbiblical thoughts about God, and extra-biblical thoughts concerning God, and it never enters into our minds that we are idolaters when we do such a thing.

God is not what you think or imagine. God is not what I think or imagine. The only God that exists is the God that has revealed Himself in the Bible. That is exactly the God who is. Anything and everything else is idolatry. When we think contrary to what God has revealed Himself in the Bible, it is idolatry. When we choose our own will, our own way, above God's will and God's way, it is idolatry. Everyone in here can quote the first commandment: "Thou shalt have no other gods before me." We are not going to run out and take Baal and make him our God—or at least we think we will not.

What we try to do is limit idolatry to the worship of stones and sticks and totem poles and false gods. We never, ever contemplate the fact and the reality that idolatry covers far more than that. It covers our vileness, our baseness, our covetousness, and our lustfulness.

Ephesians 5:5 shows how broad idolatry really is: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance of the kingdom of God and of Christ." This is not something made up or imposed upon the text. Scripture plainly identifies the covetous man as an idolater.

Suppose Doc has a million dollars, and I say, "Man, I sure wish I had his money. I'd like to have what he has." What is that? Covetousness. And what is covetousness? Idolatry. Suppose a man has a good-looking wife, and I say, "Man, that fellow has a

good-looking wife. I sure would like to have her for my wife." What is that? Covetousness. What is covetousness? It is idolatry.

Colossians 3:5 says, "Mortify therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Here you see it again: covetousness is idolatry.

Now, what I really want is my will and my way. I do not really care what God says; what I really want is my will and my way. What is that? Covetousness. What is covetousness? It is idolatry. Anytime you put your will, your way, and your word above God, it is idolatry. You have placed what you want above what God wants, and that is the essence of idolatry.

Let me show you how simple this is. Suppose we have a man who is a thief. He steals. "Well, bless God, I'm a thief, and I steal, but at least I don't bow down to sticks and stones. I'm not an idolater." Listen, you cannot violate, "Thou shalt not steal," until you first violate, "Thou shalt have no other gods before me." You cannot violate the seventh commandment unless you have already violated the first commandment. You cannot violate the sixth commandment, "Thou shalt not kill," unless you have first violated the first commandment, "Thou shalt have no other gods before me." When you go contrary to what God commands, you have already dethroned God and enthroned yourself. You are saying, basically, "I don't care what God wants; I want what I want. I'll do what I say and not what God says."

That is idolatry. Paul states the truth very clearly in Philippians 3:19: "Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." That is what men want: their own lusts satisfied. Those who find God too little for them make a god of their own lusts, their own covetousness.

Matthew Henry plaintively says, "They that multiply gods multiply griefs to themselves. For whosoever thinks one God too little will find two too many and yet hundreds not enough."

The Curse of Idolatry

Look at Psalm 16, and see the curse of idolatry in verse 4. David says, "The Lord is," in verse 4, "and their sorrows shall be multiplied that hasten after another God. Their drink offerings of blood will I not offer, nor take up their names in my lips." Notice what he says: "Their sorrows shall be multiplied that hasten after other gods." Verse 4 deals, first of all, with the curse of idolatry.

Idolatry carries an inherent curse as well as an external curse. By inherent, I mean that there is a curse literally inherent in idolatry, as well as the external curse. For when one leaves the one true and living God, he literally cuts himself off from blessings and condemns himself to that external curse.

Look in your Bibles at Jeremiah chapter 2 and verse 13. Once again, God is showing the stupidity as well as the wickedness of Israel. This is part and parcel of the curse of idolatry; this is the inherent curse. Notice what God says in Jeremiah chapter 2 and verse 13.

"For my people have committed two evils. They have forsaken me the fountain of living waters." That is one. "And hewn them out cisterns, broken cisterns that can hold no water." That is two. So actually, you have an inherent curse, and I am going to show you that you have an external and a positive curse as well.

Can you imagine someone being insane enough—I will use the word again, stupid enough—to leave a fountain of living water and go to a dry well and live by a dry well? Or can you imagine someone turning from a fountain of water, picking up a rusty canteen with holes in it, and saying, "This is what I'm going to live by"? When you leave God, who is the true fountain of all life and all blessings, you have inherently already cut yourself off from His blessings simply by leaving Him. Moreover, there is a positive curse.

Deuteronomy 27:15 says, "Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of a craftsman, and put it in a secret place." "And all the people shall answer and say, Amen." Here is the positive sanction, a curse upon anyone who engages in idolatry.

Idolatry goes far more and is far deeper than just bowing down to a stone or to a rock. Jeremiah 11:3 says, “And say thou unto them, Thus saith the Lord God of Israel, Cursed be the man that obeyeth not the words of this covenant.” Here is the external curse. You are leaving God; you are not obeying God; you are cursed, right, Oliver? You are cursed for not keeping His commandments.

Jeremiah 17:5 says, “Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departed from the Lord.” Now watch this: “Cursed be the man that trusteth in man.” Why don’t you know? We don’t have to keep God’s law. We don’t have to keep the seventh commandment. I mean, come on.

“I can fornicate and play around. After all, we have penicillin.” Is that not what most people think? Man can take care of it. “Cursed be the man that trusts in man and makes flesh his arm.” I do not have to save. I do not have to plan. The government is going to protect me. “Cursed be the man that trusts in man.”

If you look back in your Bible at Psalm 16, verse 4, and understand that there is an inherent curse in idolatry and an external curse in idolatry, you are prepared to understand what David says: “Their sorrows shall be multiplied that hasten after another God.” The word sorrows refers to pains, wounds, harm, hurt, and sorrow. Their sorrows, their pains, their wounds, and their hurts shall be multiplied. Look at the words “that hasten after.” To hasten means to run quickly, to run swiftly, to fly. Their sorrows, troubles, hurts, and wounds shall be multiplied as they run swiftly after another God. Idolaters quickly and swiftly fly and run into harm’s way, just as eagerly as a bee seeks out pollen. The Lord said in Proverbs 8:36, “All they that hate me love death.”

The same loving heart that is open toward His people is firmly closed toward those who are in rebellion against Him. Our Lord hates all wickedness, especially the high crime of idolatry. Idolatry is treason. Verse 4 not only demonstrates our Lord’s hatred and abhorrence of sin and idolatry; it also demonstrates the sinner’s greediness after it.

He hastens, runs, and flies. Those of us who profess to love the Lord are often slow to give God the worship, honor, and glory due His name. Yet a sinner, an idolater, will fly quickly and swiftly after another god just to embrace death. It is amazing that the heathen are often more dedicated to their false gods, willing to sacrifice their wives, children, and families to their wicked, ungodly false gods.

We cannot even be in church all the time. Think of those Indian women who, if one has twins, will willingly take the healthy baby and throw him into the river to the crocodiles because she wants her false god to have the best. We will not even educate our children in the Lord. I am simply pointing out that the heathen fly and run swiftly after death and destruction.

David's Abhorrence of Idolatry

Notice how disgusted David was with idolatry. He says in verse four, "Their drink offerings of blood will I not offer nor take up their names into my lips." David here is representative of the Lord. It is certainly not unlawful to name false gods, because the Bible does so repeatedly. We read of Baal and Ashtaroth and all the other false gods of the heathen. But David is saying that idolatry is so odious and distasteful to him that it stinks. It is such a stench and such an abomination that he will not take up their blood offerings or even take up the names of their false gods in his lips with any form of respect whatsoever. If he has to mention them, it will be with the utmost abhorrence and contempt.

Is it right? Is it biblical to hate idolatry? Yes. Since we are in the book of Psalms, turn to Psalm 139 and look at verse 21. Notice what David asks and says: "Do not I hate them, O Lord, that hate Thee? Am not I grieved with those that rise up against Thee? I hate them with perfect hatred. I count them mine enemies."

After David expresses that he has absolutely perfect hatred for those who are against God, notice his next petition: "Search me, O God, and know my heart, and try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Very obviously, it is not wrong to hate those who hate God or to oppose those who oppose God. After David says, "I hate

them with perfect hatred," he also says, "Search me, O God, and see if there be any wicked way in me and lead me in the way everlasting."

Now turn to Proverbs chapter 8 and look at verses 35 and 36. I quoted these verses earlier. Verse 4 gives us the curse of idolatry, and verses 5 through 7 give us the comfort of fidelity. I will be dealing with verses 5 through 7, but I want you to see how Proverbs 8:35–36 illustrate these points very closely and accurately.

Proverbs 8:35 says, "For whoso findeth Me findeth life, and shall obtain favor of the Lord." Isn't that wonderful? Verse 36 says, "But he that sinneth against Me wrongeth his own soul. All they that hate Me love death." Verse 36 is descriptive of verse 4, while verse 35 is descriptive of verses 5 through 7. Those who find the Lord find life and obtain His favor. Here the contrast is between finding the Lord and sinning against Him.

The Comfort of Fidelity

This brings us back to Psalm 16:5–7, where we have the comfort of fidelity: "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 has given me counsel. My reins also instruct me in the night seasons."

Having read about the curse of idolatry in verse 4, we now see the comfort of fidelity. We can contrast the restlessness of idolatry with the comfort, stability, and faithfulness of those who trust in Jehovah. Whether we call it a comparison or a contrast, in one sense of the word, it is much like the comparison or contrast between two marriages. Here is one marriage where fidelity, faithfulness, trust, and respect have been the standard for years. The other marriage is one where adultery, fornication, mistrust, and disrespect have been the norm for years.

Which do you think is stable? In which do you think there is any comfort? Very obviously, it is the marriage marked by faithfulness, fidelity, and trust. This is what the psalmist is doing. He is showing the damage, heartache, trouble, and sorrows of those who go after another God. But then he is showing the comfort and stability of those who are faithful to the Lord.

You realize that most people prefer the world to Christ. Most people will choose the world for their portion. They want its promotion, its prosperity, its pomp, and its pride. You remember what Paul had to write about Demas in 2 Timothy chapter 4 and verse 10—not about Timothy, but about Demas. He said, "For Demas hath forsaken me, having loved this present evil world." Is it not amazing that there are some who will take the world over Christ?

But David was one like Moses. David said he wanted the one true and living God. He wanted His righteousness, His will, and His word. Scripture tells us that Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

This can be compared to a marriage. In 2 Corinthians chapter 11 and verse 2, the Apostle Paul says, "For I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." Here is why it can be compared to a marriage: we have been espoused to Christ. We are obligated to Christ. We are His now.

The Comfort of Fidelity

In Psalm 16, verses 5 through 7, David shows us the comfort of fidelity. Notice verse 5: "The Lord is the portion of mine inheritance, and of my cup thou maintainest my lot." What in the world does David mean when he says the Lord is his portion? What does our Lord mean when He refers to God as His portion?

The Lord as Our Portion

Remember that the Levitical priests in the Old Testament did not have any inheritance of land in Canaan with their brethren. But did they not have an inheritance? The answer is yes, but their inheritance was not land. What did those Levitical priests get? Numbers 18:20 says, "And the Lord spake unto Aaron, Thou shalt have no inheritance of the land, neither shalt thou have any part among them. I am thy part and thine inheritance among the children of Israel." The Levitical priesthood did not get any land; they got the Lord.

Deuteronomy 18, beginning with verse 1, says, “The priests, the Levites, and all the tribe of Levi shall have no part nor inheritance with Israel. They shall eat the offerings of the Lord made by fire in His inheritance. Therefore shall they have no inheritance among their brethren. The Lord is their inheritance, as He has said unto them.”

David said, “The Lord is my portion.” Yet David was not a Levitical priest. David was not even of the tribe of Levi; he was of Judah. How can David say, “The Lord is my portion”?

Romans 8 gives the answer, especially for every true believer. The Bible says, “The Spirit Himself beareth witness with our spirit that we are the children of God.” Then verse 17 says, “And if children, then heirs, heirs of God. And joint heirs with Christ.” The question of David’s portion is answered in the inheritance belonging to the children of God: the Lord Himself is their portion, and they are heirs of God and joint heirs with Christ.

"If so be that we suffer with him, that we may also be glorified together." The Bible tells us that we are heirs of God and joint heirs with Christ. Do you know what a joint heir is? Suppose Dean and Becca had a million dollars—they do not, but suppose they did—and suppose they had a will stating that Tripp and Lacey were to be joint heirs of their estate. If Dean and Becca died and a million dollars remained, Tripp and Lacey would receive five hundred thousand dollars each. Why? They are joint heirs. Whatever one receives, the other receives. If one can say, "I am a millionaire," the other can say, "I am a millionaire," because it belongs to both of them. Have you ever stopped to think that, if we are joint heirs with Jesus Christ, whatever Christ receives, we receive?

David said, "The Lord is my portion." The Bible tells us that we in Christ are heirs of God and joint heirs with Christ.

But what did God inherit? Deuteronomy 32:9 says, "For the Lord's portion is his people. Jacob is the lot of his inheritance." When God the Father entered that eternal covenant with Christ our Lord, as spoken of in Hebrews chapter 13, He gave Christ a people, and Christ agreed to become our substitute, suffer, bleed, and die, and redeem us. We received God, but what did God receive? He

received us. I hate to say this, folks, but we got the better end of that deal. We got the best part of that bargain. We got Him, and He got us.

Notice again David's words in Psalm 16:5: "The Lord is the portion of mine inheritance and of my cup." What does he mean? Old John Trapp said this is what David meant: "Thou art my meat and my drink, O Lord, I am very well content or satisfied with my condition, be it better or worse. That which gives quiet or satisfaction in any portion is first, the favor in the presence of God. Secondly, that it is from the hand of the Father. Thirdly, that it comes to us in the covenant of grace."

Fourthly, that is the purchase of Christ's blood. And fifthly, that is an answer of prayers and a blessing from above on honest endeavors. So we can be content and satisfied wherever we are because the Lord is the portion of our inheritance. He is our meat and our drink.

Notice what else he said in verse five: “The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.” The Lord is not only our inheritance; He maintains our lot. In Canaan, the land was divided by lots. According to Joshua 18:11 and Judges 1:3, each tribe received the land that God sovereignly ordained for it. David says, “Thou maintainest my lot.”

Charles Haddon Spurgeon comments on this: “Some tenants have a covenant in their leases that they themselves shall maintain and uphold. But in our case, Jehovah himself maintains our lot. Our Lord Jesus delighted in this truth that the father was on his side and would maintain his right against all the wrongs of men. He knew that His elect would be reserved for Him, and that Almighty Power would preserve them as His lot and reward forever.”

“Let us also be glad, because the Judge of all the earth will vindicate our righteous cause.” God maintains our lot. He is the One responsible for our upkeep and preservation. Matthew Henry said it like this: “Thou maintainest my lot. Thou hast by promise made over thyself to me to be mine. Will graciously make good what thou hast promised, and never leave me to myself to forfeit this happiness, nor leave it in the power of my enemies to rob me of it. Nothing shall

pluck me out of thy hands, nor separate me from my love and the sure mercies of thee."

All you have to do is read Romans 8. Nothing shall ever be able to separate us from the love of Christ and God. Are you not thankful that God has not left us to ourselves? He did not say, "Well, I saved you. Now you can make it from here." How many of us would make it if God withheld His grace and mercy from us? Not one. "Thou maintainest my lot." God upholds and sustains us.

Then he says in verse six, "The lines are fallen to me in pleasant places; yea, I have a goodly heritage." What does that mean? Everybody knows about land lines.

A Goodly Heritage

If you ever had any property, there was that line between your property and your neighbor's property. He said, "The lines have fallen to me in pleasant places." In other words, God has graciously and mercifully measured out my lot for me.

When we stop and think of how God preserved us and protected us until He regenerated us and converted us, and how God has preserved us afterward, giving us our family, our friends, and our brethren in the church; when we stop and think that we will be the victors and that we will spend eternity with the Lord, can we not say, "The lines have fallen unto us in pleasant places"?

I am going to be honest with you. I would not change being a Christian for being the wealthiest man on earth. I would not change being a Christian to being the most powerful man on earth. I prefer Christ over the world.

Now look what he says: "Yea, I have a goodly heritage." Wow. I have a goodly heritage. Psalm 61:5 says, "For thou, O God, hast heard my vows. Thou hast given me the heritage of those that fear thy name." Isn't it wonderful? I have no problem being identified with Abraham, Isaac, and Jacob. I have no problem being identified with Calvin, Luther, and Zwingli. I have no problem being identified with Whitfield and Spurgeon. I have no problem being identified with those who died for the faith. He has given us the heritage of those that fear His name.

We are in a long line of people who believed in the Lord, served Him, worshipped Him, and stood for Him. David said in Psalm 119:111, “Thy testimonies have I taken as an heritage forever, for they are the rejoicing of my heart.” We do not only have the heritage of those that fear the Lord; we have the heritage of the Word of God. And Isaiah 54:17 gives us this tremendous promise: “No weapon that is formed against thee shall prosper.” This is another word that must be emphasized. Wow.

"And every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord and their righteousness is of me, saith the Lord." Do you know what God has just declared? "I will protect you. This is your heritage." We don't really have the heritage of those that fear His name, the heritage of His Word; we have the heritage of His sovereign protection. If we have the Lord, His Word, and His saints, what more could we possibly desire? Let us return to Psalm 16, for I want to deal briefly with verse 7.

God as Counselor

You're beginning to see, I believe, the comfort of fidelity—the comfort of faithfulness. You know, I've said this before, and I know Ernie and Marilyn have been married longer than Alice and I. We've been married 45 years. You've been married how long? Fifty-three? Y'all been married? You don't even remember. It's been so long. Fifty-six? Forty-six. Forty-six. Let me just point out something. Aren't you thankful, and isn't it wonderful, that you persevered through all those problems you had at the beginning of your marriage? You didn't give up, you didn't give in, you didn't quit, you didn't give out. Aren't you thankful? Brother Ernie, you better be thankful. She may not.

Well, let me ask it another way. How would you like to start over today, Marilyn? No, I understand. But the point I'm trying to make is this: you look back and say, “My marriage, my home has been a comfort; it's been a blessing; it's been stable. We've been faithful.” And it's a blessing in old age. When he says in verse seven, “I will bless the Lord who have given me counsel,” we can ask why our relationships have been stable. “I will bless the Lord who have given

me counsel," and then he says, "my reins also instruct me in the night seasons." Now David says, "I will bless the Lord who have given me counsel." If the Lord is our portion, if He is the portion of our inheritance, He is also our counselor. Do you remember the Bible says, "His name shall be called Wonderful, Counselor, the Almighty God"? Let me show you one specific way that we believers were counseled. We've been counseled in many ways, but I want you to turn in your Bibles to John 6 and look, if you would please, at verse 44.

John 6, verse 44. David said, "I will praise the Lord who has given me counsel," right? Now watch this. Our Lord says, "No man can," which is a term of ability, "no man can come unto me except the father who sent me draw him and I'll raise him up the last day." Now, wait a minute. How many people, how many men, have the ability in and of themselves to come to Christ? None. "No man can come unto me," says Christ, "except the father who sent me draw him and I will raise him up the last day." So no man has the ability to come to Christ. How is it that we came to Christ? Look in verse 45.

"It is written in the prophets, and they shall all be taught of God. Every man, therefore, that hath heard and hath learned of the Father cometh unto me." Who counseled us to come to Christ? God the Father. He gave us wisdom, understanding, enlightenment, and conviction. He taught us so that we would come willingly and freely to Jesus Christ.

David is confessing that everything he is and everything he has is entirely due to the free grace and mercy of God. He says, "I will praise the Lord who has given me counsel." Praise as well as prayer was presented to God the Father, not only by David, but by Jesus Christ. As His followers, we must learn to say, "I will bless the Lord" and "Bless the Lord, oh, my soul." Our Lord is wonderful; He is counselor and almighty God.

So foolish and ignorant are we that, if left to ourselves, our hearts would follow our eyes. We would choose our own delusions, forsake our own mercies for lying vanities, and be in one woeful estate. But God has not left us to ourselves. If we have the pleasure of having God as our inheritance, let Him have the praise for the grace and mercy that He gave us and by which He drew us to Himself.

I want to make two applications. The first is this: We need to learn to abhor idolatry, as did David and as did Christ. Idolatry is not simply another choice; it is wickedness.

Applications

Contrary to Oprah Winfrey, we do not all reach heaven by different roads. There is only one way, through Jesus Christ. Jesus Christ said, "I am the way, the truth, and the life. No man cometh in the Father but by me." All other ways lead to hell, death, and destruction. It is treason against the one true and living God to acknowledge salvation in anyone other than Jesus Christ. If you think some form of idolatry is equal to Christianity, you are recognizing an alien law order and an alien law system contrary to the Word of God. It is undermining Christianity and the society of faith.

Look what has happened in America under our great pluralism and multicultural society. We have tried to say that Islam and Christianity and Judaism and Hinduism and every other ism are all on equal footing. That is not true. As God said to Israel in Hosea 13:9, He is saying to America, "O Israel, thou hast destroyed thyself." We have destroyed ourselves by trying to recognize other gods and other law systems.

Unless we repent, shortly there will not even be a particle of evidence that we were once a Christian nation. Everything will be wiped out.

The second application is very simple. Those of us who know the Lord Jesus Christ savingly must determine in our hearts that we are going to stay true to Him regardless of the circumstances. If we are commanded to bow down before the graven image, like those three Hebrew boys, we must refuse. We must not engage in or approve of anything that would compromise our faithfulness and fidelity to the Lord Jesus Christ.

The curse of idolatry is this: "Their sorrows shall be multiplied that hasten after another god." The comfort of fidelity is this: "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."

I will give the Lord the praise and stay faithful and true to Him, as our Lord did, who is our example in all things.

I think of that passage in John 8:29, where Jesus Christ said, “I only do those things which please the Father.” Would to God that it were true of each of us.

Let us pray. Father, in the name of Jesus Christ, we ask that You would help us to do those things which please Thee, to bring our life into conformity to Your Word. Give us grace, Lord, that we may honor Thee, and may we recognize the comfort of fidelity. We thank Thee, Lord, that Thou art our sovereign God. We thank Thee that Thou hast preserved us and protected us. It is Thou, O Lord, who maintainest our lot. We owe Thee praise and worship. May we give Thee that which is due in Thy holy name. In the name of Jesus Christ our Lord, we ask and pray, Amen.

CHAPTER 3

Psalm 16

Part Three

Introduction and Review

Psalm 16 is the Golden Psalm, and it applies primarily to Jesus Christ as a true messianic psalm. David prays:

"Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee; but to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god. Their drink offerings of blood will I not offer, nor take up their names into my lips. 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 reins also instruct 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."

In the first part of this psalm, verses 1 through 3, we saw the confession of trust. This confession was expressed in prayer in verse

1: "Preserve me, O Lord, O my God: for in thee do I put my trust." It was also expressed in prosperity in verses 2 and 3, where David was saying that there was nothing he could do to add to God. This applies primarily also to Jesus Christ. God is absolutely perfect. Since He is perfect, nothing can be added to Him, and nothing can be taken from Him. God is so righteous that nothing can aid or help Him, and He is so righteous that nothing can be taken from Him. Everything that Jesus Christ did, He did for us. Certainly, He honored God the Father outwardly and externally in His obedience, but nothing was added to God. The Bible tells us that Christ's work went to the saints in the earth, to the excellent in whom was all of His delight.

Last week, we looked at the commitment and contentment of trust, the curse of idolatry, and the comfort of fidelity. The curse of idolatry appears in verse 4: "Their sorrows shall be multiplied that hasten after another god."

The Confidence of Trust

“Their drink offerings of blood will I not offer, nor take up their names into my lips.” David had so little respect, or absolutely no respect, for these false gods that he would not even mention them or attend any of their services.

In verses 5 through 7, he speaks of the comfort of fidelity: “The Lord is the portion of mine inheritance, my cup: thou maintainest my lot.” When we were saved by the grace of God, we inherited the Lord. Romans chapter 8 says that our inheritance is God Himself. We are heirs of God and joint heirs with Jesus Christ. Everything that Jesus Christ received, we received because we are joint heirs together. The Bible specifically says that we are heirs of God. Through the work that Jesus Christ accomplished, we became heirs of God. The Bible also says that the Lord’s portion is His people.

In this transaction, we got the Lord and He got us. We got the better end of the bargain. David says very clearly, and the Lord says very clearly, that Jehovah is his portion, God maintains his lot, and the lines have fallen to him in pleasant places. The Lord, then, is also our counselor and instructor.

The Confidence of Trust: Setting the Lord Always Before Us

Today we come to the third point: the confidence of trust. I am dealing only with verse 8: “I have set the Lord always before me: because he is at my right hand, I shall not be moved.”

We must remember that this verse applies directly to Jesus Christ. There is an application that can be made to David, but this verse refers to the greater David, the Lord Jesus Christ. The import of this Hebrew word is, “I have equally set,” or, “I have proposed.”

Hold Psalm 16, but turn over in your Bibles to the book of Acts, chapter 2, and mark that passage because we will come back to this verse. Look at Acts 2:25. Here is the passage where Psalm 16:8 is directly applied to Jesus Christ: “For David speaketh concerning him,” that is, concerning Christ, and then verse 8 is quoted: “I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.” All I want to call your attention to right now is the word “foresaw.”

The Greek word here literally means “to see before,” “to keep before one’s eyes,” and “to be mindful of one’s ways.” Now, go back to Psalm 16 and look at verse 8. David says, “I have set the Lord always before me.” What is David saying? “I have set the Lord before me. My eyes are fully and completely upon Him. I will not suffer. I will not allow my eyes to be removed from Him.” It is not just David who is setting his eyes upon the one true and living God; it is also the Lord Jesus Christ, who set His eyes upon His Father.

What the Bible is teaching us is simply this: as both David and our Lord set God before their eyes, they did not serve Him with fits and feelings, stops and starts, or an up-and-down life. Their service was constant and continuous. They put their hands upon the plow, so to speak, and did not look back. They kept God before their eyes. Their attention was fixed upon Him, rather than being repeatedly turned aside. Their service did not depend upon changing feelings or temporary moments of resolve.

I know that not everyone in this room was raised on a farm, but I was, and I had to plow ever since I was a boy. How do you plow a straight row? You start at the edge of the field. You put the tractor or

the mule—in my day, the tractor or the mule—in the edge of the field, and look up to the end of the field. Then you pick out a post, a tree, or some object that does not move. You keep your eye upon that object until you get to the end of the field. When you reach the end, you can turn around and look back, and that row will be just as straight as an arrow. But if you keep turning around and looking back while trying to plow that first row, you are going to have all kinds of crooks in it, I can assure you.

It will be a crooked road. It will not be a straight road. You know what our Lord said in Luke 9, verse 62? "And Jesus said unto them, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." So our Lord is telling us that David and he himself, the greater David, when they put their hand to the plow, they did not look back. They had their eyes fully and completely and totally set upon God. That is why the Scripture in the book of Colossians, chapter 3 and verse 2, says, "Set your affection on things above and not on things of the earth."

In other words, you pick out the object that you wish to serve and honor and worship and obey. You fix your eyes upon him and you do not look back. That is exactly what the Scripture is telling us here.

Now, before I go on with this verse, I want you to look at verse 8 again, because there is another word there that is vitally important. He says, "I have set the Lord always before me." Always before me. Our Lord is saying that he never deviated, he never turned, he never hesitated; God the Father was always before him. I want you to hold Psalm 16, but turn in your Bibles to John, chapter 5, to begin with, and let me show you a couple of verses that will express the attitude of our Lord. Look in John, chapter 5 and verse 30. I could multiply these verses, but these two will be sufficient to demonstrate the confidence of trust.

Christ's Example of Unwavering Focus

John 5 and verse 30 says: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

I could stop right there and preach all afternoon. I could give you illustration after illustration of how our Lord sought the will of the Father, never deviated, and never turned. Do you remember how he was tempted of the devil? How the devil tried to get him to turn bread into stones, and to cast himself from the temple? What did our Lord say? “It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” “It is written, Thou shalt not tempt the Lord thy God.” He never deviated. He never took his eyes from the Lord. Even in the garden, when he prayed and sweat great drops of sweat as blood, what did he say?

"Not my will, but thine be done." He set his eyes upon the Lord. Look in John 8 and verse 29. I have often thought of this verse. Would it be a blessing if you and I could truthfully say what our Lord said? Jesus Christ said, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." Would it not be wonderful if you and I could always do those things that please Him? Now, what did David say? David said, "I've set the Lord always before mine eyes." I suppose one of the answers as to how we can always please the Lord is that we always keep Him before our eyes. We understand that He is to be honored and worshiped in all things. So the confidence of trust becomes evident when we understand that it is our duty, our privilege, our honor, and our responsibility to exercise this same confidence in the Lord that David did and Christ did to the Father.

How do we exercise that same confidence? May I remind you of Hebrews 11 in verse 6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Without faith it is impossible to please the Lord.

So we are to always set Him before our face. We are to acknowledge that He is, and that He is indeed a rewarder of those who faithfully seek Him. Joseph Caryl was an old Puritan, one of those expositors who took everything chapter by chapter, verse by verse, and word by word. Joseph Caryl preached forty years just on the book of Job. I have many of his messages; he was quite an expositor. Here is what Joseph Caryl said concerning Psalm 16, verse 8:

"I have set the Lord always before me. He that by faith eyes God continually as his protector in trouble shall not be moved with any evil that he suffers. And he that eyes God by faith as his pattern in holiness shall not be moved from doing that which is good. This thought, the Lord is at our right hand, keeps us from turning either to the right hand or to the left. It is said of Enoch that he walked with God, Genesis 5, verse 22. And though the history of his life was very short, yet it is said a second time in Genesis 5, verse 24, that he walked with God. He walked so much with God that he walked as God."

He did not walk as men. He walked so little like the world that his stay was little in the world. He was not, said the text, for God took him from the world to Himself. As the author to the Hebrews reports, he was translated that he should not see death, for he had this testimony, that he pleased God. Thus Enoch is given as an illustration: Enoch walked with God because he walked as God.

Lester Roloff used to say that Enoch walked with God so much, and was so much like God, that one day, as they were walking, God said, “Enoch, you know, it’s closer to My house than yours. You just come home with Me.” And that is what happened: Enoch walked in with the Lord and never came back.

When we set the Lord before us always, He will continually be in our mind. What does it mean when we say, “I’ve set the Lord always before me”?

The Meaning of Setting the Lord Before Us

It means that He is in our thoughts and desires. We want His will, His word, and His way. The desire of our soul is toward Him. Isaiah 26:8–9 says, "Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early. For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."

Notice what is said: "With my soul have I desired thee in the night." I suppose that everyone wakes up sometime during the night.

What is on your mind when you wake up? Do you wake up praying, saying, "Lord, thank you for your protection. Thank you for your blessing. Lord, since I'm awake right now, please make me more holy, more godly, more desirous of thee"? What did Isaiah say? "With my soul have I desired thee in the night. Yea, with my spirit within me will I seek thee early." When you wake up in the morning, is He still on your mind?

Have you set Him before your face? If we genuinely desire to honor the Lord, it will set us to thinking, meditating, and musing on how best we can honor and obey Him. David said, "I've set the Lord always before me." Christ is to be set before us as the object of our faith and hope. We trust in Him and depend upon Him, not merely for salvation, but for everything in life—for our protection and provision—just as Christ set the Father before Himself. Therefore, we set Christ before ourselves.

We have an eye to His glory. He is to be the ultimate end of our actions and the desire of our soul. We are to follow His orders and commands. His word is to rule our lives in every area and aspect. It is His power, grace, and mercy that are to be manifested in our lives. We are to follow His counsel and obey His covenant.

We are to seek His support and encouragement in everything, just as Christ set the Father always before Him. So we are to set Christ always before us.

The Lord at Our Right Hand: Protection and Support

Go back to Psalm 16 and look at verse 8 again. The psalmist said, “I have set the Lord always before me.” Then he says, “Because he is at my right hand, I shall not be moved.” In a recent sermon in Psalm 18, I went through and showed you the import of being at the right hand. Here this phrase identifies someone who has been taken in, so to speak, and supported by someone. In other words, the right hand is not only a place of support and comfort; it is also a place of safeguard.

Have you ever noticed little children? When they are scared or terrified, if their father is nearby, what do they do? They run and wrap themselves around his leg. He usually puts his arm around

them, usually the right arm, and they nuzzle under it and stay there for protection. When the psalmist says, “Because he is at my right hand,” what does that imply?

Look in Psalm 109, verse 31. The Scripture says concerning the Lord, “For he shall stand at the right hand of the poor, to save him from those that condemn his soul.” He shall stand at the right hand of the poor. Why? To save him. The psalmist said, “Because he is at my right hand.” He is right here next to me. What is he implying? He is implying that he is going to be saved and delivered because God is right there.

Look in Psalm 121, verse 5. Verse 6 says, “The sun shall not smite thee by day, nor the moon by night.” Verse 5 says, “The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.” The Lord is our keeper and our shade upon our right hand. He will preserve us from all evil, preserve our coming out and going in, and keep the sun from smiting us by day and the moon by night. He says, “I am here. I will protect thee.” So the Lord is not only here to protect, but also to counsel and to instruct.

Psalm 16:8 is applied directly to Christ in Acts 2:25: “For David speaketh concerning him,” Christ, “I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.” This is the statement, “The Lord is at my right hand. I shall not be moved.”

The Greek word for “see” here means “to see before us,” “to be present with us,” or “to regard Him as being near us.” In other words, we are expecting assistance from Him. And that is the meaning here: Christ expected and waited for the blessing, protection, and power of God. When we expect the Lord to be at our right hand, what we are saying in essence is this: We are helpless and dependent. We need You. We want You. We cannot do without You.

John Gill, that old Baptist Puritan, said this: “Christ always had Jehovah in view throughout the whole of his life, and in his last moments he had respect and for the glory of his perfections as the

ultimate end of obedience and sufferings, and to his purposes, counsel, and covenant, which were to be accomplished by him, and to his will and command in preaching the gospel, working miracles, going about to do good, and obeying the precept, and bearing the penalty of the law, as well as to his promises and his power to assist, support and preserve him as man and mediator."

Christ always had reference to the Father and expected and waited for His support, His comfort, and His assistance.

Notice what else is said in Psalm 16:8: "I have set the Lord always before me: because he is at my right hand, I shall not be moved." I shall not be moved. No great evil or great calamity should happen to me that would make me, force me, or coerce me to move from keeping my eye upon the Lord and having Him always in front of me. This phrase denotes sinking into calamities or falling into the power of the enemy. Nothing like that will ever deter us.

Psalm 62:2 and verse 6 are identical, with the exception of one word. Psalm 62:2 says, referring to God, "He only is my rock and my salvation; he is my defence; I shall not be greatly moved."

"He only is my rock and my salvation: he is my defence; I shall not be moved." The expression is one who is in calamities, but instead of falling, he puts his trust in the Lord, and consequently deliverance is found. Think concerning Christ, all the difficulties that He faced and went through. Christ was not moved from His nation or from His place.

Although everyone was against Him, "He came unto his own, and his own received him not." Christ was not moved from His place or His nation, from the duty of His office, or from the execution of that office. All the threats and menaces of men, all the temptations of Satan, all the rebelliousness of the people, all the terrors of death, all the flaming sword of justice, and all the wrath of God did not move Christ from the accomplishment of His task.

Christ's Unmovable Resolve in Suffering

In the midst of every difficulty and calamity, He kept His eye upon His Father and remained unmoved and unshaken. Isaiah 42:4, speaking of Christ, says, "He shall not fail nor be discouraged, till he

have set judgment in the earth: and the isles shall wait for his law." He shall not fail nor be discouraged. How could He fail? How could He be discouraged? Because He had His eye always upon the Lord.

Isaiah 50 shows that Christ was not moved or discouraged, even through all His sufferings. This passage is also applied directly to Christ in Hebrews. Beginning with verse five: "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." When He says, "The Lord God hath opened mine ear," it does not mean that Christ was deaf and could not hear. What does it mean when He says, "The Lord God hath opened mine ear"?

In the Old Testament, a Hebrew servant could be a slave to a fellow Hebrew for six years, but in the seventh year he had to go free. Unless he came to his master and said, "The master had given me my wife; I love my wife, I love my children, I love my master; I will not leave you. I will be your slave forever." Then the master opened his ear and bore a hole in it, so that everyone would know he was a dedicated slave and servant. Christ said to the Father, "Thou hast opened mine ear. I am your servant." He came to do the will of the Father.

Isaiah says, "The Lord God hath opened mine ear. I was not rebellious, neither turned away back." Consider everything Christ went through: "I gave my back to the smiters," being beaten with a cat of nine tails, "and my cheeks to them that plucked off the hair:" His beard was plucked out. "I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

"He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up." In all His difficulties, He was not moved. Nothing deterred Him from His task, duty, responsibility, devotion, or accomplishment.

How does all this about Christ apply to us? Christ was the victor, and He is victorious in all things. Psalm 16:8—"I have set the Lord always before me: because he is at my right hand, I shall not be

moved”—is applied directly to Jesus Christ in Acts 2:25. How, then, does it apply to us? We must remember that Christ is our example in all things.

Application: How We Can Be Unmoved

I want to give you very quickly today four ways that this applies to us. First, if we are not to be moved, we must set Christ before our eyes. We must see him in order to prevail. Think again of all the temptation, persecution, and trouble Moses went through. Think of the temptation Moses faced with all the pride, prestige, power, and riches of Egypt. Remember, the Bible tells us Moses refused to be called the son of Pharaoh's daughter. What does that mean? That means Moses would have been in line to inherit the throne. Everything in Egypt would have been his. But he refused that. And when he refused that same power, then turned around and persecuted him. And Moses had to flee and leave Egypt and go and hide in the desert. But you know what the Bible says in Hebrews 11 and verse 27?

By faith Moses forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. What does that tell you? He set the Lord before his eyes. Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. It would be interesting to study eyes in the Bible.

Have you ever considered that the first sin was committed by taking the eyes off the Lord and His word? In Genesis 3 and verse 5, we have the temptation: “For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Now listen to verse 6: “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

In Genesis 3:6, you have the lust of the eyes, the lust of the flesh, and the pride of life. All three came because she took her eyes off the Lord. Consequently, since that time, man is imputed with sin, born in sin, and Scripture tells us in 1 John 2:16: “For all that is in the

world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

It all started with the eyes. Men cannot see because they are blind. Moses endured as seeing Him who is invisible. People are blind and cannot see the Lord. The problem is not just that men cannot see; it is also that they do not want to see. It is true that they cannot see.

They do not have the ability in and of themselves. But it is also true that they do not want to see. In Acts chapter 28 and verse 27, the Apostle, quoting from Isaiah, says, "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." They purposely, deliberately close their ears and close their eyes so they cannot see and cannot hear.

Those of us who can see ought to be able to give the Lord honor and glory and praise. We ought to be able to say with the man who was born blind in John 9:25, when he was repeatedly asked who had healed him, "I know not: but one thing I know, that whereas I was blind, now I see." You may not be able to explain regeneration, but one thing you do know: you now see what at one time you did not see.

One of the problems, even among professing Christians, is that we do not see as clearly as we should see. Revelation 3 contains another statement addressed to the church, specifically the church at Laodicea: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

There are exceptions, but when you talk and think about the church movement in America today—the mega churches, the big churches—they can say, "I'm rich."

"I'm increasing in goods. I have need of nothing." That is what they actually think. We have driven by some church buildings, and I

told Alice, “You know, I’d be satisfied with just a buck for each brick that’s in that building.” You look at that church building on 75 north of Atlanta. Lord have mercy. There are millions of bricks in that building.

It is interesting that most of these churches have big buildings, yet only use them once or twice a week. They have multi-million-dollar buildings, all that money invested, and use them only one time a week, maybe twice. What did our Lord say? “You say you’re rich, and you have plenty of goods, and you have need of nothing.” But our Lord said, “You don’t even understand that you’re poor and blind and wretched and naked, and you need eyesalve, that you may see.”

He was not talking to the heathen; He was talking to the church. The truth of the matter is this, folks: most of the professing Christians in this day and age cannot see the truth that is clearly enunciated in the Word of God. And if the truth were known, most of them really and truly would not even want to know the truth, because if they knew it, they would have to do something about it.

You remember how Sarah lied and said that Abraham was her brother, in Genesis 20. Abimelech, the king, took her and would have lain with her, but God came to him at night and said, “That’s a man’s wife, and if you touch her, you’re a dead man. I’ll kill you.” Abimelech said, “In the integrity of my heart have I done this thing. Did she not say, ‘He is my brother’? Did he not say, ‘She is my sister’?”

The Lord answered Abimelech: “Yea, I know that thou didst this in the integrity of thine heart. Therefore have I withheld thee from sinning against me.” God did not allow Abimelech to touch Sarah. The next morning, when Abimelech gave Sarah back to Abraham, he reproved Sarah: “Behold, he”—that is, Abraham—“is to thee a covering of the eyes, unto all that are with thee, and with all other.” Thus she was reproved. In other words, here is what he told Sarah.

"You need to look at no one but your husband. Period. He is the covering to your eyes." Dear friend, that applies to us as Christians. We need to look only at Jesus Christ. He is the covering to our eyes. He is our Bridegroom; He is our husband. We need to keep Him

before our eyes. If we are not going to be moved, we must have Him before our eyes.

Secondly, if we are not to be moved, we must know God's will for our lives. We must know what our duty is, as it is revealed in the Word of God, and never deviate from that duty. Christ knew the will of the Father, and He did it. We must know God's will for our lives.

There are many things in this world that we do not know, and probably never will know until we get to glory. There are some things we do not understand, and we will never understand them until we get to glory. But one thing is very clear and distinct: the infallible, inerrant, inspired Word of God.

I sometimes get tickled, and sometimes aggravated, at people who want to enter theological discussions that amount to absolutely nothing. Did you know that during the medieval ages there was a theological discussion about how many angels could stand on the head of a pin? What difference does it make? Who would know? Who could prove one way or the other?

People always want to talk. I heard about one man who preached seven sermons on the seven thunders in the book of Revelation. When the seven thunders uttered their voices and John was about to write, the angel said, "Seal up those and don't write that." How can you preach on the voice of the seven thunders when nobody knows what they said?

Deuteronomy 29:29 says, “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” Isn’t that amazing? I do not know about the secret things of the Lord. I do not know why such and such happened, or what happened 10,000 years ago or 5,000 years ago. But I know one thing: God has revealed everything that we need to know in this book, and He revealed it so that we may do it. You may rest assured that if you obey the Word of God, you are doing the will of the Father. His Word is given for the totality of our lives.

Let me make this clear: it is not just knowing the will of God that is important; it is doing the will of God. Our Lord said in John 13:17, “If ye know these things, happy are ye if ye do them.” Then our Lord

said in Luke 6:47, “Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.”

You remember the passage in James, chapter 1: “If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” It is not just hearing the Word of God. We must actually do the Word of God. We must obey and bring our lives into conformity to the Word of God.

Thirdly, if we want to know how this applies to us in Psalm 16:8, if we are not to be moved, we must not be intimidated by the world, the flesh, and the devil. Did criticism stop Christ? Did gossip, lies, slander, innuendos, and downright hatred hinder Christ? No. What about threats of imprisonment, persecution, or death? None of those stopped or hindered Christ. How is it that you and I are so easily intimidated and frightened by the wicked? Do we need courage? Yes. Do we need character? Yes. Do we need conviction? Yes. But do you remember the questions God asked in Psalm 94:16? Listen to these. Here is what God asked.

"Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?" What is he asking? He is asking for someone with courage who will stand up and say, "Look, what you are doing is wicked and wrong and ungodly. Here is what God demands." He said in Psalm 97:10, "Ye that love the Lord, hate evil." You really cannot love the Lord unless you hate evil.

You cannot embrace opposites at the same time. If you love the Lord, you hate evil; if you love evil, you hate the Lord. It is just that simple. Our Lord is saying that we have to learn to be fearless and determined. Is it not amazing that our enemies do not care what Christ says, what the Word of God says, or what we feel? They simply hate Christ.

We are so afraid that we are going to offend someone. Do you remember what our Lord said? When He had finished preaching, His disciples came and said, "Knowest thou not that the Pharisees

were offended at thy saying?" Our Lord did not tremble or become upset. He said, "Let them alone. Every plant, which my heavenly Father hath not planted, shall be rooted up. They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

In good South Georgia language, when they asked whether He knew the Pharisees were offended, He said, "Tough stuff. They will die in their sins. It does not bother Me that they cannot and will not hear the truth of God."

The Bible says in 2 Timothy 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." If God has not given us a spirit of fear, from where does fear arrive? The only places left are the world, the flesh, and the devil. If God does not give it to us, then we are intimidated by one of them. Why should we be intimidated by that which will perish and be destroyed when we have the sovereign, omnipotent, eternal God at our right hand?

"I shall not be moved." Fourthly, if you are not to be moved and if you experience God's protection and ultimate deliverance, you must remain faithful to the end. Did Christ remain faithful to the end? Certainly. Hebrews 3:6 says, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Hebrews 3:14 adds, "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end." Hebrews 6:11 says, "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end."

Revelation 2:26 says, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Revelation 2:10 says, "Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

Conclusion: Never Give Up

Now look again at Psalm 16:8 and understand its impact and application to each of us: "I have set the Lord always before me,

always, because he is at my right hand, I shall not be moved." What does that mean? We must learn never to give up, never to give in, never to quit, never to compromise, never to be discouraged, and never to be depressed. Why? We are not victims; we are the victors. We are not the conquered; we are the conquerors. Scripture tells us that we are more than conquerors in Jesus Christ. How could you not be faithful when you know and understand that ultimately you will win?

The Lord at Our Right Hand: Standing Firm

And not just temporarily, but permanently and for eternity. I've got news for you. We've already won, because Christ is risen from the dead. He's seated at the right hand of God. And as our sovereign God told His Son, "Sit thou here till I make thine enemies thy footstool."

Can you say with David? Can you say with Christ? "I've set the Lord always before me. Because he is at my right hand, I shall not be moved."

Let's pray. Father, in the name of Jesus Christ, we ask that you would help us, speak to our hearts, deal in our souls. Give us, Lord, a holy determination that we will always set thee before our eyes, that we would always trust in Thee. And because Thou art our right hand, we'll never be moved. May we never give up, never give in, never quit, never compromise, but stand true and faithful unto Thee. In the name of Jesus Christ our Lord, Amen.

CHAPTER 4

Psalm 16

Part Four

SCRIPTURE READING - Psalm 16:1-11 (KJV)

Introduction and Review

Psalm 16, verse one. David writes:

"Preserve me, O God, for in thee do I put my trust. O my soul, thou hast said unto the Lord, Thou art my Lord. My goodness extendeth not to thee, but to the saints that are in the earth, and to the excellent in whom is all my delight. Their sorrows shall be multiplied that hasten after another God. Their drink-offerings of blood will I not offer, nor take up their names into my lips. 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 has given me counsel. My reins also instruct 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 rejoiceth. My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou

> suffer thine Holy One to see corruption. Thou wilt show me the path of life, for in thy presence is fullness of joy. At thy right hand there are pleasures for evermore."
>
> This psalm is the Golden Psalm, and it is a messianic psalm—that is, a psalm applied directly to Jesus Christ in the New Testament. David wrote this psalm, and there are obviously some applications to David, but there are a multitude more to the Lord Jesus Himself.

We looked at this psalm with basically three points. First of all, we saw the confession of trust in verses one through three, and we saw how both David and Christ confessed their trust in God the Father in their prayer in verse one, and then in their prosperity in verses two and three. The Word of God says, “My goodness extendeth not to thee, but to the saints that are in all the earth.” I pointed out that nothing David could ever do would add to God, and nothing that Christ did added to God the Father. God the Father is already perfect. The Bible teaches that He is the most perfect being. Since He is perfect, no sin can hurt Him; and since He is perfectly righteous, there is nothing that can be added to Him. Everything that Christ did, the Bible says, extended not to God, but “to the saints that are in all the earth.” Everything that Christ did was for our benefit. It accrued to us and not to God the Father.

Secondly, we saw in verses four through seven the contentment of trust. Under the contentment of trust, we saw the curse of idolatry in verse four, and the comfort of fidelity or faithfulness in verses five, six, and seven. Then, in our last message, we began the third point, the confidence of trust. The entire message last time was on verse eight, where he said, “I have set the Lord always before me because he is at my right hand. I shall not be moved.” This is a demonstration of the confidence of David’s trust and, I might add, the confidence of Christ’s trust. I went through the Scripture and showed where Christ always relied and leaned upon the Father.

Christ's Gladness in Death (v. 9a)

Today we continue the confidence of trust, picking it up at verse nine: “Therefore, my heart is glad and my glory rejoiceth. My flesh also shall rest in hope.” Let me remind you that this passage applies

directly to Jesus Christ. I have already said this today and probably fifty times during this brief series, and I am going to show you that in the New Testament shortly. So, in verse nine, "Therefore, my heart is glad and my glory rejoiceth. My flesh also shall rest in hope." In light of the context, and knowing that this passage applies to Jesus Christ, we have to ask the question: What is it that made His heart glad?

The answer is given to us in verse eight: "I have set the Lord always before me." In other words, the Father was His focus, the object of His faith and trust. He said, "I have set the Lord always before me because he is at my right hand. I shall not be moved." Certainly, that is cause for rejoicing. You could say very accurately that such joy is simply the outworking of faith. Anytime you have faith, inevitably you are going to have real, true biblical joy. In fact, it may surprise you to find out that our Lord oftentimes rejoiced in the Father.

For instance, in Luke 10:21, the Scripture says, "In that hour Jesus rejoiced in spirit and said, I thank thee, O Lord, O Father, Lord of heaven and earth." Notice that the Bible said He rejoiced in spirit.

One of the marks of true faith is rejoicing. I am not referring to the syrupy, slurpy, sickly sweet, phony, and fake smiles that many people try to give while pretending that everything is all right all the time. By way of illustration, may I remind you of the facial expressions of the televangelists? Everything is so sweet. That is not what I am talking about when I speak of biblical rejoicing. Biblical rejoicing is what you are able to do in the most dire and dangerous circumstances. May I remind you how those martyrs, tied to the stake and burned alive, prayed, sang, and praised God as they were burned at the stake?

Look at Christian people down through the ages, some assailed with the most horrific, blood-curdling diseases, and yet able to rejoice in the Lord and praise Him. Look at those who have suffered tremendous financial losses. I spoke recently on Horatio Spafford. He not only lost everything financially; he lost his children. And yet he was able to praise God. Look at Job. When he lost ten children in one day, plus everything that he had, what did he do? He bowed his head in worship and said, "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord."

Biblical rejoicing enables us to rejoice even in the midst of danger and suffering. We are commanded to rejoice under every circumstance. For instance, in 1 Thessalonians 5:16, Scripture simply says, “Rejoice evermore.” Philippians 4:4 says, “Rejoice in the Lord always. And again, I say rejoice.” So very obviously, we have been commanded to rejoice.

Look back at verse 9 in Psalm 16: “Therefore, my heart is glad and my glory rejoiceth.” We do not think too much of that until we understand the context. When David wrote this concerning Christ, he was writing about our Lord’s crucifixion and death. Also, His resurrection. It is easy to rejoice in life, but it is not necessarily easy to rejoice in death. Yet our Lord rejoiced in that He was not only willing to die, but able to die as our sacrifice and fulfill the Father’s will.

Now, let me give you the impact: “Therefore, my heart is glad and my glory rejoiceth.” Hold Psalm 16, and turn to Psalm 118. I want to show you a verse. As you turn there, let me remind you of a chorus that all of us sing, even those of us who cannot carry a tune in a bucket. I sing this all the time. In fact, I was whistling it coming to church this morning.

Look at Psalm 118, verse 24: “This is the day which the Lord has made. We will be glad and rejoice in it.” You remember that little tune? “This is the day. This is the day that the Lord hath made. We’ll be glad and rejoice in it.” That is a wonderful chorus.

But have you ever stopped to think what verse 24 is singing about, and what its context is? “This is the day which the Lord has made. We will rejoice and be glad in it.” If you want to know, look at verse 22 of Psalm 118: “The stone which the builders refused, that’s Christ, has become the headstone of the corner.”

"This is the Lord's doing and is marvelous in our eyes." All you have to do is go to the New Testament, to Mark 12 or any of the other passages, and you will find that the stone which the builders refused refers to the rejection, death, and crucifixion of Jesus Christ. This is the stone that the builders refused. This is the Lord's doing; it is marvelous in our eyes. This is the day—the day of His death, the day of His crucifixion. This is the day that the Lord hath made.

"We will rejoice and be glad in it." When you sing that tune, when you sing that chorus, it has reference to the rejection and death of Jesus Christ. The next time you say that, think about it.

What in the world is David writing about when he says, "Therefore, my heart is glad and my glory rejoiceth"? The context is the death and crucifixion of Jesus Christ. Notice in Isaiah 53, beginning with verse 11; in fact, let us read verse 10: "Yet it pleased the Lord to bruise him." The words mean that it pleased the Father that Christ would be our substitute, to suffer and bleed in our stead. "Yet it pleased the Lord to bruise him."

"He has put him to grief. When thou shalt make his soul an offering for sin, now look what the Bible says concerning Christ. He, Christ, shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

The Bible teaches that the pleasure of the Lord is going to prosper in the hand of Jesus Christ. What was the pleasure of the Lord? It pleased the Lord to bruise Him. It pleased the Lord to make Him a substitute and a sacrifice for our sin. That is what will prosper in His hand, and He shall see the travail of His soul. The pleasure of the Lord is not an incidental matter here; it is directly connected with Christ's suffering, substitution, sacrifice, and the justification of many. He shall see the travail of His soul and shall be satisfied.

In other words, His people shall be regenerated, redeemed, convicted, and converted. Remember, the Scripture says His heart was glad and rejoiced, but the context is speaking of His suffering and death. Hebrews 12:2 says, “Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

Go back to Psalm 16:9. What does David write of Christ? “Therefore, my heart is glad, and my glory rejoiceth.” Jesus Christ rejoiced in the fact that He was going to die for His people. The Scripture says that He endured the cross for the joy that was set before Him. I hate to rain on your parade, but that makes all our

complaining, griping, and bellyaching really worthless, does it not? When you stop and think that Jesus Christ endured—and rejoiced in enduring—all that suffering willingly, it makes our complaining insignificant.

Most of us complain because things do not go our way. They do not fit our schedule or work as we want them to work, and we think we are really suffering for Christ's sake. Yet our Lord was ordained and predestinated by God the Father to be the sacrifice. He knew that one day He would not only hang on that cross, but would be made the offering of sin, suffering the righteous anger and wrath of God that should rightly fall upon us. He knew what He was going to endure, and He rejoiced in that endurance because of the joy set before Him.

And what does He do? His heart is glad, and He rejoices in it. If we understand this principle, it could teach us to rejoice in our sufferings. It could teach us to rejoice in the will of God. I do not know why things happen to people. No one does. But I can tell you this: nothing happens to us apart from the Father's will. Whatever God brings upon us, whether it is sickness, financial reverses, or death, whatever the Father brings, it is for our good and His glory, and we should learn to rejoice in it.

The Meaning of Biblical Hope (v. 9b)

Psalm 16:9 says, "Therefore, my heart is glad and my glory rejoiceth." And now we have this phrase: "my flesh also shall rest in hope." What in the world does that mean? "My flesh also shall rest in hope."

Acts 2:25 gives us one of the New Testament passages telling us that David is writing specifically concerning Christ: "For David speaketh concerning him, that is Christ, I foresaw the Lord always before my face. 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."

What in the world does it mean for the flesh to rest in hope? Please keep in mind that Psalm 16:9 has reference to the crucifixion and death of Jesus Christ. Jesus Christ knew that He was going to

die. He knew that He was going to be laid in the grave. But He also knew that He was going to be raised from the dead by God the Father. So He says, “My flesh shall rest in hope.”

I think this is extremely significant. While the Scripture is talking about death, it is talking about resting. In other words, the Scripture is picturing death as a Sabbath. Do you realize that the essence of the Sabbath is rest? In fact, Revelation 14:13 shows how death is pictured as a Sabbath. Turn to Revelation 14 and look at verse 13.

The Word of God says, “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.” What is death for the child of God? It is just rest. What did our Lord say? “Therefore shall my flesh rest in hope.” The flesh, the body, is going to be resting. That is all. Anybody in this room afraid of resting? We do it all the time.

Now, let me show you something. He says, “my flesh shall rest in hope.” I am going to make a major point over this, because most people do not understand the word hope as it is used in Scripture. If I were to ask Henry, “Are you going home after service today?” he would probably answer, “I hope so.”

What does he mean by that? He does not know whether he is going to get there or not. He might have a wreck or have a heart attack and die on the way. He does not know. When you and I use the word hope, it means maybe, or something undecided, unsure, or undetermined. When Scripture uses the word hope, it never means maybe. It never means might. It never refers to that which is indecisive and undetermined.

What does it mean? Hold Psalm 16 and turn in your Bibles to Hebrews chapter 6, beginning with verse 18: “That by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.” Notice the hope set before us: “Which hope we have as an anchor of the soul, both sure and steadfast.”

“And which entereth into that within the veil.” What does the Bible say about hope? It is an anchor of the soul, both sure and steadfast. When the Bible speaks about hope, it is not talking about

something that might be, or maybe, or "hope so," or something indecisive or undetermined. No, no. When the Bible uses the word hope, it is that which is most definite, absolutely assured, an anchor, and steadfast. So when Christ said, and David wrote of Christ, "my flesh shall rest in hope," what was he saying? My flesh is going to rest in the sure, absolute certainty that God will raise me from the dead. That is hope.

Abraham's Faith as a Type

Genesis 22 is an illustration of this. "And it came to pass after these things that God did tempt or test Abraham and said of him, Abraham. And he said, behold, here am I. And he said, take now my son, thine only son, Isaac, whom thou lovest and get thee into the land of Moriah and offer him therefore a burnt offering upon one of the mountains of which I tell thee of. And Abraham arose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up and went into the places which God had told him. Then on the third day Abraham lifted up his eyes and saw the place afar off. And Abraham said to the young men, Abide ye here with the ass, and I and the lad will go yonder and worship and come again to you."

Watch this. God had told Abraham, "Take your son, your only son whom you love. Get up to Mount Moriah and offer him for sacrifice to me." But God had previously promised Abraham, "Then in Isaac shall thy seed be called." Isaac was the child of promise. Now God tells Abraham to take that child—the child in whom He had said Abraham's seed would be called—and offer him as a sacrifice. He was to kill his son.

In Genesis 22:5, Abraham said unto his young men, those men he had taken with him, "Abide ye here with the ass. And I and the lad will go yonder and worship," and then, "Come again to you." Are you looking? In verse two, God had commanded him to take Isaac and offer him for a burnt offering. How could Abraham be absolutely sure that the child would come back with him when God had commanded him to take him and offer him as a burnt offering? He knew that God was absolutely faithful and would not violate His

word. Therefore, if he killed that child, then, in order for God to fulfill His promises, God would have to raise him from the dead. So he told those men, “You wait here, and I and the lad will go yonder and worship and come back.”

Here again, let me show you how it works out in the New Testament. Hebrews 11, beginning at verse 17, says, “By faith, Abraham, when he was tried, offered up Isaac and he that received the promises offered up his only begotten son, of whom it was said that in Isaac shall thy seed be called.” Here it is: “accounting that God was able to raise him up, even from the dead,” and, “from whence also he received him in a figure.” What does that mean? The word figure means a type. Isaac was a type of Christ. Abraham accounted that God would raise him from the dead. Thus Abraham and Isaac, in their relationship, pictured and prefigured the type, the illustration, of how God the Father would give God the Son for our sacrifices and then raise Him from the dead. It was a picture.

When the Lord said, “My flesh shall rest in hope,” He knew absolutely and certainly that He would be resurrected from the dead. There was no doubt and no misgiving, but absolute confidence and trust. Romans 4:21 says concerning Abraham, “and being fully persuaded that what he had promised, he was able also to perform.” Christ had that same confidence: that what the Father had promised Him—that He would raise Him from the dead—He was fully able to perform. Here is a wonderful quote from Spurgeon concerning Christ: “he clearly foresaw that he must die.”

For he speaks of his flesh resting, of his soul in the abode of his separate spirits, death was full before his face, or he would not have mentioned corruption, but such was his devout reliance upon his God that he sang over the tomb and rejoiced in the vision of the sepulcher. He knew that the visit of his soul to Sheol, or the invisible world, would be a very short one, and that his body in a very brief space would leave the grave, uninjured by its sojourn there. All this made him say, "My heart is glad," and moved his tongue, the glory of his frame, to rejoice in God, the strength of his salvation. Oh, for such a holy faith, and the prospect of trial and death! It is the work of faith, not merely to create a peace which passeth all understanding, but to fill the heart with gladness until our tongue, which is the

organ of an intelligent creature, is our glory, bursts forth in notes of harmonious praise.

New Testament Confirmation (Acts 2 & 13)

Faith gives us living joy and bestows dying joy as well. Now you understand verse nine: "Therefore, my heart is glad and my glory rejoiceth." He is facing death and crucifixion: "My flesh also shall rest in hope." He knows that God is going to raise him from the dead. Therefore, he says in verse 10, "For thou wilt not leave my soul in hell or in Sheol or the grave. Watch, neither wilt thou suffer thy holy one to see corruption."

Acts 2 shows how Psalm 16 applies to Jesus Christ: "For David speaketh concerning him, I foresaw the Lord always before my face, 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, neither wilt thou suffer thy 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."

Peter says, “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. Therefore, being a prophet, and knowing that God had 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 the throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which you now see and hear. For David is not ascended in the heavens, but saith himself, The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Therefore, that all the house of Israel know assuredly that God hath made that same Jesus, whom you crucified, both Lord and Christ.”

What does he say? The passage David wrote in Psalm 16 was not talking about David. David died, and his sepulcher is with us unto

this day. In other words, he saw corruption. David was not speaking of himself in Psalm 16; he was speaking of Christ.

Paul makes the same point in Acts 13: “And we declare unto you, glad tidings, how that the promises which were made to the fathers, God hath fulfilled the same unto us, their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he was raised up from the dead, now no more to return to corruption, he said, On this wise I will give you the sure mercies of David. Wherefore, he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption.” Psalm 16. “For David, after he had served his own generation by the will of God, fell asleep and was laid unto his fathers and saw corruption.”

"But he whom God raised again saw no corruption." Both Peter and Paul point out that David died, saw corruption, and his sepulchre is with us unto this day. But he whom David wrote about saw no corruption, because God raised him from the dead. Neither the grave nor death had any power over Christ.

Have you noticed, as you read through the New Testament, that most often the resurrection of Jesus Christ is attributed to God the Father? The answer is that the Father had promised the Son that, if He would die for His people, He would raise Him again on the third day. Let us look at some verses in Acts and then quote a few more, so that we can see how often the Bible speaks of the fact that God the Father raised Christ from the dead.

The Father Raised Christ

Acts 3:15 says, "And killed the Prince of Life; whom God hath raised from the dead, whereof we are witnesses." Notice that it is God the Father who raised Him from the dead. Acts 4:10 says, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him did this man stand here before you all."

Acts 10:41 says, "Not to all the people, but unto witnesses chosen before God, even thus, who did eat and drink with him after he, Christ, rose from the dead." This not only says that Christ rose from

the dead, but that the witness was chosen of God, so very obviously it was God there who raised Him from the dead. Acts 13:30 says, "But God raised him from the dead."

"And as concerning that he was raised up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." That was where the Father promised the Son that he would indeed raise him from the dead. Acts 17:31 says, "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he, God the Father, hath raised him, God the Son, from the dead." Acts 26:23 says "that Christ should suffer and that he should be the first that should rise from the dead and should show light unto the people and to the Gentiles." The significance of his being the first to rise from the dead will be clear in a few moments.

Romans 1:4 declares Christ "to be the Son of God with power according to the Spirit of holiness by the resurrection of the dead." Who raised Him from the dead? God the Father. Ephesians 1:20 speaks of what God "wrought in Christ when He raised Him from the dead and set Him at His own right hand in heavenly places." First Thessalonians 1:10 says that believers are to wait "for His Son from heaven, whom He raised from the dead, even Jesus, who delivers from the wrath to come."

First Peter 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy have begotten us again by a lively hope by the resurrection of Jesus Christ from the dead." First Peter 1:21 adds, "Who by Him do believe in God that raised Him up from the dead and gave Him glory, that your faith and your hope might be in God."

Remember what was said earlier about hope. It is not something doubtful, not a maybe or a might be; it is something certain. The same sovereign God who raised Jesus Christ from the dead, who gave Him hope and His word, and who swore to Him that He would raise Him from the dead, is the same sovereign God who gives us that same hope in Jesus Christ.

The whole point of Psalm 16, verses 8–11, is the confidence of trust: “My heart is glad. My glory rejoiceth. My flesh shall rest in hope.” If Jesus Christ could trust God the Father to raise Him from the dead, can we not also trust God the Father to raise us from the dead through Jesus Christ? Of course. The basis and foundation of our resurrection is the resurrection of Jesus Christ. Just as surely as God the Father raised Jesus Christ from the dead, that surely He will raise His own people from the dead.

Union with Christ Guarantees Our Resurrection

Let us look at 1 Corinthians 15. There were some in the Corinthian church who tried to say that Christ was not raised from the dead, or that the resurrection was past. Consider Paul's argument: “Now Christ be preached that he rose from the dead. How say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen? If Christ be not risen, then is our preaching vain and your faith is also vain. Yea, and we're found false witnesses of God because we've testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain, and you are yet in your sins.”

Some were trying to say there is no resurrection. But if there is no resurrection, then Christ was not raised from the dead. If Christ was not raised, you will not be raised from the dead. If you will not be raised, you are dead in your sins and have no hope. But the opposite is also true: if Christ was raised from the dead—which He was—then we shall be raised from the dead ourselves.

Now look at 1 Corinthians 15, verse 20: “But now is Christ risen from the dead?”

Paul says that Christ has become the firstfruits of them that slept: “For since by man came death, that’s Adam, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming.” Christ was raised first from the dead. Afterward, every man shall be raised in his own order. Why shall we be raised from the dead? Because of the resurrection of Jesus Christ.

Without going into a great deal of exposition, consider three scriptures. Romans 6:5 says, “For if we be planted together in the likeness of his death, we shall also be in the likeness of his resurrection.” If we have been buried with Him in death, we shall also be raised in newness of life; we shall be raised in His resurrection. Romans 6:8 says, “For if we be dead with Christ, we believe that we shall also live with Him.” Second Timothy 2:11 says, “It is a faithful saying, for if we be dead with Him, we shall also live with Him.” It is the resurrection of Jesus Christ that guarantees our resurrection.

Romans 5:15 shows that Adam was our federal head and representative in the Garden of Eden. We were united with Adam, and so united with him that what he did, we did. What he sinned, we sinned. That is the doctrine of imputation, and the doctrine of federal headship and representation. Romans 5:12 says, “Wherefore, as by one man, Adam, sin entered into the world, and death by sin. And so death passed upon all men, for all have sinned.” It’s an heiress. All have sinned once and forever. When did all sin once and forever? The answer is, in Adam. We know that we sin in Adam because we die. If we were not in Adam, we would not be sinners; if we were not sinners, we would not die. Adam was our federal head.

And what he did, we did. When he sinned, we sinned. When the curse was pronounced upon him, it was pronounced upon us. In 1 Corinthians 15, Jesus Christ is called the second man and the last Adam. He is called the second man because he is the second one to sustain a federal relationship and headship with the people. He is the last Adam; there will be no one else. Therefore, we are so united in Christ that what he did, we did.

When he died, we died. When he was buried, we were buried. When he was raised from the dead, we were raised from the dead. When he ascended into heaven, we ascended into heaven. When he sat down at the right hand of God the Father, we sat down at the right hand of God the Father. You say, where is that in the Bible? It is very plain in Ephesians 2, beginning with verse 4: "But God, who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, by grace are you saved, and hath raised us up together, and made us sit

together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus our Lord."

So we died in Christ, we were buried in Christ, we were raised from the dead in Christ, and we are seated at the right hand of God the Father in Christ. Just as surely as God the Father raised Jesus Christ from the dead, just that surely, we are going to be raised from the dead physically by Him, because we have already been raised from the dead spiritually in Him. God, in His sovereign power and authority, preserved Christ from corruption. We may see corruption, but God, by His same sovereign power, will give us a new body, one that will never know corruption—all because of the person of Christ.

Christ the Forerunner (v. 11)

And it seems to me, if I remember the scripture correctly, the Apostle Paul said in 1 Corinthians 15, "this corruptible must put on incorruption. And this mortal must put on immortality." I want you to go back to Psalm 16 and tie it together. We are talking about the crucifixion and death and the resurrection of Jesus Christ. He says in verse nine, "Therefore, my heart is glad and my glory rejoiceth."

"My flesh also shall rest in hope for thou wilt not leave my soul in hell. Neither wilt thou suffer thine holy one to see corruption." And Christ did not. He was raised from the dead.

"Thou wilt show me the path of life. In thy presence is fullness of joy. At thy right hand there are pleasures forevermore."

What does it mean, and what are the implications, when the psalmist writes concerning Christ, "Thou wilt show me the path of life"? We know the scripture says he didn't have the Son half life. Christ is life. How can it be said of Christ, speaking to the Father, "Thou wilt show me the path of life"? The passage first brings Hebrews 12 to mind, but Hebrews 6 is what I want, not Hebrews 12. I want to explain this phrase before showing you the verse.

How can this phrase refer to Jesus Christ? Do you remember the verse in Romans 8 and verse 29 concerning Christ, that he is the firstborn among many brethren? Christ is the firstborn among many brethren. In Colossians 1 and verse 15, the Bible says that he is the

firstborn of every creature. In Colossians 1 in verse 18, Scripture says this: "And he is the head of the body, the church, who is the beginning, the firstborn from the dead."

"That in all things he might have the preeminence." He is not only the firstborn among many brethren, the firstborn of every creature; He is also the firstborn from the dead. Revelation 1:5 says, "and from Jesus Christ, the faithful witness and the first begotten of the dead." Have you ever wondered what it is like to die? What are you going to experience? What is going to happen to you?

"Thou wilt show me the path of life." He is the first begotten from the dead. What does that mean? It means that God the Father raised up Jesus Christ, and Jesus Christ has already trod the trail and marked out the path for us. We do not have to break new trails, wonder about detours, or worry about obstacles in the road.

Hebrews 6:18-20 says, "that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner for us is entered, even Jesus, made a high priest forever after the order of Melchizedek."

Do you know what a forerunner is? Someone who goes in front of you and says, "this is the way, walk ye in it." He has been down this path and can show you the way. You are not going to get lost. "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil." Why? "Thou art with me." Our forerunner has already trod the path and marked it out.

He will escort us down that trail safely, securely, and certainly. Jesus Christ will bring us to safety. Psalm 16:11 says, "Thou wilt show me the path of life. In thy presence is fullness of joy. At thy right hand there are pleasures forevermore." Jesus Christ has not only opened the way for us and gone before us; He will show us, lead us, guide us, and direct us. He is seated at the right hand of God.

Ephesians 2 tells us that we are seated in Him: "At thy right hand there are pleasures for evermore, and thy presence is fullness of joy."

Eternal Joy and Pleasures at God's Right Hand

I can attest and testify that there have been innumerable joys and pleasures in my life. You could say the same; there is no way we could count them all. We can think of our children and grandchildren, our health, friends, family, deliverances, and everything we have enjoyed and taken pleasure in. I have pleasure in animals.

We have a new little calf. When he was born, his feet were turned under, and Rebecca, our physical therapist, is doing physical therapy on him. We have him stretched out with little splints on him to strengthen those muscles. You say, “That’s work.” Yes, but it is pleasure. I pity city folks who have never had calf slobber on them. Nothing is quite as sweet as calf slobber—a little calf licking you and loving you. That is pleasure.

But let me ask you a question. If you could take all the pleasure and joy you have ever experienced in this life and ever will experience, can you even attempt to contemplate, without it boggling your mind, the supernatural, sovereign, omnipotent joy and pleasure that you could receive and will receive at the hand and blessing of God? “At thy right hand there are pleasures evermore.” You cannot even conceive or think of the joy and pleasure that God can give His people.

And yet, it is ours forevermore: fullness of joy, fullness of pleasure, constancy of joy, and constancy of pleasure. Do you remember that passage? God said, “And I will wipe away every tear from their eyes. And there will be no more sorrow. And no more tears.” Do you realize that we have this only because of Jesus Christ? Everything that God the Father did for Christ, He did for us. Everything that God the Father gave Christ, He gave us.

When we lose a loved one, we grieve. We do not want to be separated; that is normal and natural. But for the child of God, how can you grieve at eternal joy and eternal pleasure? Let me make a couple of applications. Think with me on Psalm 16. Do you

remember what the Apostle Paul said in 2 Corinthians, chapter four, verses 17 and 18? We talked about our sorrows, persecutions, troubles, and tribulations. Remember what he said?

Applications and Closing Prayer

He said, “For our light affliction, which is but for a moment, working for us a far more exceeding and eternal weight of glory. While we look not at things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal.” Therefore, do not concentrate on your light affliction. Concentrate on the eternal joy and pleasure. Psalm 16 should make us love and appreciate Jesus Christ even more when we consider all that He has done for us, and when we consider that the Bible says Jesus Christ endured the cross, despising the shame, for the joy that was set before Him. What was that joy? Redeeming His people. He endured the cross, despising the shame. It is the wisdom of God that we always set Jesus Christ before us, that we set our affections on things above and not on things below.

We are to keep Him as our focus, as our chief good and highest end, because He is our owner, ruler, judge, greatest benefactor, guide, strict observer—everything that we need, He is. And we have Him. We should love Him even more. David said in verse 8, “I have set the Lord always before me, because he is at my right hand, I shall not be moved.” We applied that to Christ as well.

You remember the Apostle Paul, I think it was Acts 24. When one of the prophets told him that he was going to be bound and thrown in prison when he got to Jerusalem, do you remember what the Apostle Paul said? He said, “none of these things move me. Neither count I my life dear, that I might finish my course.” That was not going to deter him from serving Christ. He wanted to keep on keeping on. We have to set Him before us. He is our chief good.

As Christians, we have to understand that, like Christ, our flesh must rest in hope. You may say, “Wait a minute, Brother Weaver. I know that when I die, they are going to lay me in that grave, and in a few days the worms and beetles are going to move in on me.” That is true. They will move in on that body, but they are not moving in on you, because if you are a child of God, the Bible says, “to be absent

from the body is to be present with the Lord." Our flesh can still rest in hope.

Listen to what Job said in Job 19 and verse 26. Here it is: "And though after my skin, worms destroy this body, yet in my flesh I shall see God." Well, how can he see God in his flesh if worms destroy his skin? Very simply. God is able to raise up that body, have those molecules of that flesh and give you a new, resurrected, glorified body. And so your flesh may rest in hope.

Because Christ lives, we shall live. Because He was resurrected, we shall be resurrected as well. And at His right hand, there are pleasures evermore. Let's pray. Father, in the name of Jesus Christ, we thank you for your love and mercy and grace and truth to us. We thank you, Father, for the resurrection of Jesus Christ. We ask, Father, that you would help us to understand the implications of it and apply it to our lives. In the name of Jesus Christ, we ask and pray. Amen.

Source Notes

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JW00842 | SermonAudio

Chapter 2: Psalm 16 - Part 2
JW00841 | SermonAudio

Chapter 3: Psalm 16 - Part 3
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