

Psalms 18-10-25a

Good evening, welcome to the Thursday evening Bible study at Grace and Truth Bible Church. We are going to pick up this evening in Psalm 16. This is the 25th of October, 2018.

We continue our study in the Psalms. Tonight we have our first miktam of David. We'll try to figure out what that is and look at the content of this psalm.

It is one that is quoted in the New Testament. It has direct pertinence to the life of the Lord Jesus. It is quoted in that context and is very obviously pertinent for him.

And we'll begin as we usually do by asking God's blessing on our study as we go to him in prayer. Father, we are so grateful for your grace, your faithful watch care and provision for us. We have the inevitable hills and valleys in our lives, but we know that we are superintended by your gracious hand.

We have the ever-present comfort of your Holy Spirit. We have the wonderful example of the Lord Jesus who lived as we do and was sustained as we are by the resources that you provide, the love and the oversight and the perfection of your plan are a great encouragement to us. And we pray tonight as we look at this portion of your word together that your Holy Spirit will make it meaningful and help us to see how pertinent it is in our own circumstance, in our own lives.

We come together as a group to study your word, to be led by your Spirit, to have light shined on our path, to more closely conform ourselves to the example of the Lord Jesus and to live in a way that pleases you and that prepares us for service and function in the life to come. We pray that your Spirit will be our teacher and will help us to truly benefit from the things we look at this evening and our time of fellowship together. We ask these things in Jesus' name, amen.

We are, as I said, continuing our study by looking tonight at Psalm 16. We looked at 15 last time and saw that the qualification for abiding in God's presence, to take up residence on His holy hill and to be qualified to visit frequently in His tents is defined by character, by the things that we think and the things that we do that conform themselves to God's standard and it is motivated by our love for Him. In Psalm 16 tonight we are going to see a four-part psalm and it has wonderful content that moves from an appeal for preservation to an expression of confidence in that preservation.

This is what we want our prayers and our reflections, our meditations on God's word and the prayers that we pray in His presence to do, to take us from a sense of need and the urgency of an appeal to the calm confidence that we have been heard and that God is going to answer. This is a regular occurrence for healthy believers. It is a coping mechanism that is unavailable to those who do not have a relationship with God, even to those who are saved but do not have a healthy relationship with God.

This doesn't work. It's not a magic formula. It isn't a set of words you can say.

It's not a mantra or a quick Hail Mary sort of a thing that is a panacea and suddenly makes everything better. This is the resort. This is the course of thinking for those who have cultivated the foundation on which it rests.

You can't just look at this and say, well, that's what I'm going to do. That's why Psalm 15 comes before Psalm 16. This is what the mature, this is what the growing, healthy, faithful believer does.

If we have difficulty doing what we're going to see in Psalm 16, we need to go back a few steps and look at our basics. I have played a little bit of golf. I was usually at the par three course.

They used to call it chip and putt. That's really good because you've got to be a very good golfer to do a drive and go several hundred yards without slicing or hooking, which endangers traffic and passersby and buildings and windows and everything else. I was good friends with some folks that had a house on the edge of a golf course and all of the people along that edge had extra insurance costs because of broken windows.

But, one of the things about golf, if you pay any attention to it at all, is that anytime somebody starts having a problem with their drive, they always say you've got to go back to your fundamentals. What is your stance? What is your grip? What is the motion of your backswing? How do you look? Where are your arms as you contact the ball and what is your follow through? Any problem is generally addressed by going back to the fundamentals. You can't say, well, you've got a nasty slice there.

Next time, hit it straight. When you get to the next tee, be sure to hit that thing straight. You can tell me all day long to hit it straight and it's never going to go straight.

I haven't put in the time and the practice on those fundamentals because I don't give two hoots and a rain barrel about golf, honestly. I played it because it was something to do. I was single and Patty was in the future and I had time to burn on the weekends at Fort Sill and it was the worst golf course.

It was rougher than a half-eaten corn cob and it was really more a matter of luck. Nobody's skills really made a difference and so guys like me could actually prevail because the good golfers couldn't get anything to happen on such a bad course. I say that because in the spiritual realm, you can't always go and just say, well, I'm going to follow that example.

I'm going to use that procedure. I'm going to apply that particular illustration in the Word of God in my own life. It's like saying, well, just hit this ball straight and you'll be fine.

Sometimes in order to do a thing, we have to spend the time in reflection that says, you know what, this kind of spiritual effort is not coming naturally to me. If you ask me to get up on a parallel bar and do a couple of kips and spins and flip down and stick a landing, I'm helpless.

I'm not ready for that.

I would need a lot of preliminaries to build up to something like that and I'd have to be 45 years younger. So I can't just somebody tell me, well, go up there and do a couple of flips and stick a landing. I'm not ready for that.

And there are times when we look at something that's facing us and we say, I'm not ready for this. I can tell in my bones this isn't something I'm prepared to do. Well, unlike the golfer, unlike the unpracticed gymnast, there is a recourse for us.

And the reason is it doesn't depend on our skill and it doesn't depend on our strength. We have to know where the strength is. We have to know where the resources are and we go there to get the sustaining strength and the sustaining grace and the ability to do.

I can do all things through Christ which strengthens me. That's what it says in the King James. Our more modern translations say, I can do all things through Christ who strengthens me.

He's got the strength. Well, we're going to read Psalm 16 now and with that as preparation, what I'd like you to watch for is the movement from the appeal in the first line after the superscription to the confidence at the end. This is a Psalm that's broken into four parts.

In Hebrew, it's five, five, six, seven. In other words, there's 23 lines. There's five lines, five more lines.

That's your first 10. Then you've got six lines and then you've got seven. So it builds.

There's a thought, a thought, slightly longer thought, slightly longer thought. This is also our experience when we're hit with a crisis. We tend to think in short things like oh God help or Lord deliver me.

As we process who we are, where we are, what's happening and realize we can be a little more fulsome in our thoughts. We can string together more than a couple of nouns and verbs. This Psalm almost physically reflects that.

Also watch for who is being spoken of because our challenges always come in three general areas. This is from inside ourselves, from outside ourselves, i.e. horizontal stresses of people and circumstances or oppression from the principalities and powers and rulers of the darkness of this age. Any pressure that we feel is being applied through one of those venues.

We're either fighting an internal battle of temptation or the rot and the fallenness and the corruption of our interior nature where we're having trouble being consistent, having trouble keeping down the lust of the flesh, pride, emotion, whatever it may be. It's something from the inside. It's something from the outside.

Circumstances seem to have conspired or people have either been a disappointment or been an active hostile force or you say this seems to be in the realm of darkness. We all I think from

time to time feel spiritually oppressed and it can come in the form of an almost supernatural depression. You can't put your finger on it.

You can't figure out where it's coming from. You say, are my chemical balances off? Do I need to quit eating something or eat something else or quit watching horror movies? What do I need to do? Because I just have this preternatural darkness that seems to be oppressing me. Well, not always, but sometimes, especially if you are in the forefront of the battle, if you're doing what you're supposed to do, being what you're supposed to be, relying on who you're supposed to rely on, you in a sense have skylined yourself spiritually for special attention.

Why would Satan worry with backward flailing, crying, sobbing, hiding in the foxhole believers who are ineffective? Who does he want to slow down? Who does he want to thwart or deflect? Those who are making an advance. Well, we don't need to dread this. Greater is he that is in you than he that is in the world.

Resist the devil, he will flee from you. You just have to know. Do you ever see a small dog beat a big dog in a fight because it's the size of the fight and the dog? When you remember who we are and what God has given us by way of protection and resource, we have nothing to fear.

Nobody can harm one of God's elect, God's chosen. Those who are doing what they're supposed to do, God will never suffer the righteous to be moved, but we have to know that and we have to have confidence in it and we have to be balanced on our feet. We have to keep our knees bent.

We have to be ready. We have to know what it is we're facing. So watch for that as we read this psalm.

What is it David is psalming about here? He is coming before the Lord and that's what we see at the beginning. I'll talk about the superscription after we've read the psalm. It simply says, a miktam of David.

We've done 15 previous psalms. This is the first time we've seen the term miktam. We'll talk about it shortly.

Of David, as are pretty much all of these psalms in the first book. Here's how it goes. In the New King James, "...preserve me, O God, for in you I put my trust.

O my soul, you have said to the Lord, You are my Lord. My goodness is nothing apart from You. As for the saints who are on the earth, they are the excellent ones, in whom is all my delight.

Their sorrows shall be multiplied, who hasten after another God. Their drink-offerings of blood I will not offer, nor take up their names on my lips. O Lord, You are the portion of my inheritance and my cup.

You maintain my lot. The lions have fallen to me in pleasant places. Yes, I have a good

inheritance.

I will bless the Lord, who has given me counsel. My heart also instructs me in the night seasons. I have set the Lord always before me.

Because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoices. My flesh also will rest in hope.

For you will not leave my soul in Sheol, nor will you allow your Holy One to see corruption. You will show me the path of life. In your presence is fullness of joy.

At your right hand are pleasures forevermore." Psalm takes up exactly one column in my double-column Thompson Chain Reference Bible here. It's a nice length. You can see, obviously, some familiar sections in there.

The lions have fallen to me in pleasant places. You will not leave my soul in Sheol, nor allow your Holy One to see corruption. And I shall not be moved.

Great old gospel song. But let's begin at the beginning here, which is a Mictom of David. Mictom.

I will tell you now, nobody knows what a Mictom is. There has been ink splashed from one side of the globe to the other. Nobody knows what a Mictom is.

Can't figure it out. Haven't known since ancient times. The Greeks had an idea at the time of the Septuagint because they couldn't figure it out either.

I will tell you this. What do you know about Hebrew words that start with an M and end with a form of a verb? Somebody has taken a verb and turned it into a noun. M means from.

So from whatever the verb is. And so if the verb to judge or to judge is prophesy is one thing. Then you put an M in front of it.

Now you have a prophet. So here it starts with an M and then you have katam. Now katav with a B at the end or a V. Katav means to cut.

You cut a covenant. Katav. Katam is related to that in that the verb means to incise, to engrave, to stamp, to impress.

So this would be an engraving, an impression, an inscription, inscribed. So this is how the Septuagint guys took it. They said well this is an inscription of David.

Maybe it was on his tombstone. Maybe it was on a monument. Maybe he carved it into a rock and set it up someplace.

An inscription of David. Well, I don't find that particularly helpful, satisfactory. Why would it be in the Bible just to tell me it's carved on a rock unless I could derive something from that.

Is this something so important that it needs to be inscribed? You look at the great inscriptions of history, the Pihistun rock or the Stila and other engravings that record monumental things. Well, we have some help because there are more Psalms that are called miktams and they're all in a group. So all I want to do, we're not going to dwell on this at length, but just so you know, Psalm 16 is all by itself in Book 1 as the only miktam.

You go all the way through the Book 1 of the Psalms, there are no more miktams or miktamim or miktamot. There are no more. We're just going to say miktams because I don't want to speak Hebrew.

You'll think I'm taking Corinthians to heart and doing tongues. But flip over in your Bible to Psalm 56. And while you're turning there, I will tell you now Psalm 56, 57, 58, 59 and 60 are all inscribed miktam.

A miktam of David, a miktam of David, a miktam of David. 59 is a miktam of David, 60 is a miktam of David. 56 through 60 are inscribed identically to Psalm 16.

All of these also have extended superscriptions, if you will notice. We are told, for example, that Psalm 56 is set to the tune of the silent dove in distant lands. Now, let's just stop right there and let's just take that translation at face value.

What does that put you in mind of? What kind of a sound do doves make? If you've heard doves, it's not a twitter of a mourning lark, right? It's sort of a mournful sound. Doves are often associated with mourning. So if it's a silent dove in a distant land, this dove is often isolated in a strange place so much so that it won't even make a mournful sound.

It's a silent dove. It's not a happy dove. It's not a dancing dove.

It's not a dove with a bunch of other doves. It's a lone dove in a distant land being quiet. So do you think this tune was major key or minor key, so to speak? This is going to be some sort of lament, right? So hold that thought.

Look at the next one, Psalm 57. Set to the tune, do not destroy. Do not destroy.

Do not destroy. Destroy not. How about 58? Same tune.

Do not destroy. How about 59? Same tune. Do not destroy.

How about Psalm 60? Lily of the testimony. Lily of remembrance. Lilies often show up at funerals.

So there's sort of a uniform theme of maybe not despair, but of challenge in the area of depression. Do not destroy. The second thing you'll note, and you can read these psalms over in terms of their content, but just based on the tune names alone, this is a lament.

And in every case, it seems as though there is a danger of death. It's possible that David's not

going to survive whatever this is. Just look at the superscriptions.

Look at 56. It's set to a silent dove in distant lands. What's going on with David? A mictum of David when the Philistines captured him in Gath.

Is there a chance that as a prisoner of the Philistines, David could be no more? Is he not a silent dove in a distant land? How about 57? A mictum of David when he fled from Saul into the cave. He's being actively hunted by one of the great armies of the day, and by a warrior king. So is there a possibility David could die in Gath? Yes.

Is there a possibility he could die at the hands of King Saul? From a human perspective, yes. How about 58? This one doesn't give us a circumstance, but he talks about the wicked. In verse 2, in your heart you work wickedness.

You weigh violence of your hands in the earth, in the land. The wicked are estranged. They go astray.

Their poison is like the poison of a serpent. They will not heed the voice of charmers. Break their teeth in their mouth, O God, and so on.

David seems to be under threat. Look at 59, just the superscription. Mictum of David when Saul sent men, and they watched the house in order to kill him.

Psalms 60, when he fought against Mesopotamia and Syria of Zobah, and Joab returned and killed 12,000 Edomites in the valley of Saul. Once again, conflict, international conflict, possibility of it all ending. Now, there is one other place in the Bible, and you would probably never find it with a concordance, but there is one other place where mictum is used.

Why do we care what a mictum is? Because the Bible tells us our psalm is a mictum, and so we'll know what to watch for. We'll know why it's there. One more passage, turn over to Isaiah chapter 38.

Isaiah chapter 38, beginning at verse 9. Isaiah 38, 9. You remember from our fairly recent Kings and Prophets study about Hezekiah, and how the Assyrians came down, and Isaiah is encouraging him, and he spreads the letter before the Lord, and the Assyrians go home, and Judah is spared even though the northern kingdom has gone out. Remember that? But then immediately after Hezekiah gets sick, and he turns his face to the wall, and God sends Isaiah in and says, I've heard your prayers, I'm giving you another 15 years. But in that 15 years, Manasseh, the most wicked king Judah ever had, is born.

Remember all of that, right? But he gets a boil, and Isaiah tells him, a word from the Lord, put a poultice on the boil, and you'll recover. And so he does, and he lives 15 more years. This is that context.

Look at verse 9 of Isaiah 38. This is the writing of Hezekiah, king of Judah, when he had been

sick and had recovered from his sickness. I said, in the prime of my life, I shall go to the gates of Sheol.

I am deprived of the remainder of my years. I said, I shall not see Yah, the Lord, in the land of the living. I shall observe man no more among the inhabitants of the world.

My lifespan is gone, etc. What's the context here? Imminent danger of losing your life. You're facing the door of death, right? Let me just tell you that in verse 9, where it says, this is the writing of Hezekiah, most Hebrew scholars agree that instead of, this is the death of Hezekiah, this is the death of Hezekiah.

And it's consistent with those that we saw in the fifties of the Psalms and what we see in Psalm 16. So with that as background now, we get the idea that when David says, preserve me, O God, he feels like this could be it. He feels like this could be it.

He feels like this could be it. He feels like this could be it. Life could be over.

And hold that thought. It's important. That's why we've spent ten minutes on it here.

It's important. And if you check out before we get to why it's important, I will give you one hint. Do we not have some Christology later on? You'll not leave my soul in Sheol? What's that about? You'll not abandon me to the pit? You won't leave me in Sheol? Why? Because there's imminent danger of death.

What's going to happen after death? And that expectation down in the latter part of the Psalm there is because that's what this miktom is addressing. You get down to verse 10. So let's begin now, having decided for ourselves that a miktom is a, let's just say, it's a monument.

We talked about the monumental nature to incise, to inscribe, to stamp, to impress. Why would you impress or stamp something? Why do we do it on tombstones? I'm going to be gone. I want this to speak for me afterward.

It's like an epitaph, but not a little short epitaph. Johnny Carson said he wanted it on his tombstone. I'll be right back.

Having said that a million times on his TV show for a commercial, he thought that would be a great epitaph. I'll be right back. But this is a memorial thought to leave behind reflecting a conversation with God that you want others to share because maybe you're not around to share it.

And if they face something similar when they come to their hour of death, this is a helpful pattern. This is a helpful thought. Now, if we don't feel like we're near the hour of our death, are we going to check out and not pay attention to Psalm 16? No, because what was my opening thought tonight? Pop quiz, how did we start? Golf swing, gymnastic bar, you can't just do this when you get to the point of death and say, oh, well, I'll just do the Psalm 16 miktom

thing.

I'll just do Psalm 56 through 60 and I'll be fine. You can't. When do you have to start building the fundamentals so that at that perhaps greatest stressful hour you can sail across the line with confidence and leave your own miktom behind as an example for others? How do you do that? You have to have started ahead of time.

You've got to already have the maturity and the strength and the understanding to finish well. Finishing well, the biggest example is our life as a whole. But there's always things that we undertake and we want to finish well.

We don't want to get off to a sprinting start and then be panting and doubled over by the side of the road while all of the turtles pass the hair by on the way to the finish line, right? Anybody that's done running knows that there is a tendency for the adrenaline rush at the starting gun or the starting whistle or whatever it is to really go out with a burst of speed and it requires discipline. You pace yourself. You apportion out the energy that is stored in your muscles and in your system to make so that you've got a little left in the tank for a kick at the end.

You want to finish strong. You don't want to burn it all up and you see the line in sight and there's nothing left and the spirit is willing but the flesh has got nothing. You can will your car to roll into the gas station parking lot.

Who was I with? I think it was Matt maybe in my diesel truck and I thought, you know, I better stop and get some fuel and so I pulled off a highway 20 and I was going into the Sinclair station. Well, the engine died but we had just enough momentum. I rolled to a stop right next to the diesel pump and I mean, you know, with a diesel, you don't like that to happen but it's a long story.

You want to finish strong. You don't want to just roll enough to barely get across the line or somebody goes and grabs your hand and drags you across the line and, you know, if you get there before I do, drill a hole and pull me through. You don't want that idea.

So this is inspiration for us. It's encouragement and motivation for us. A miktom says you want to be the kind of person in Psalm 15 so that when your finish line comes up, whether it's a circumstance or whether it's your life as a whole, you will be able to finish strong.

So where does it start? It starts in verse 1. Preserve me, O God. This is shamar in Hebrew and it means to guard, to keep, to secure. Preserve me, O God.

The word God here is El. It's the short form of Elohim. Why does he use it? Because this is God in his omnipotence.

This is the word for God in his strength. And it's basically just a prefixed verb and then El. Preserve me, God.

For in you I put my trust. In you I put my trust. Other translations will say for in you I have taken refuge.

And I think this is a good translation. In you I have taken refuge. Trust is usually expressed by a verb like *batak*, to place your faith in.

This has got the same prefix as *kesed*. *Kesed* is loyal love. Well, this is *kesem* and it's related.

It's a parallel word. We saw this word flip back one page to Psalm 14. Remember when we were talking about verse 4 through 6? Have all the workers of iniquity no knowledge who eat up my people as they eat bread and do not call on the Lord? There they are in great fear for God is with the generation of the righteous.

You shame the counsel of the poor, but the Lord is his refuge. The Lord is his refuge. That word refuge is our word here, just difference of form.

But it's *kesem*, refuge, to take shelter. Preserve me, O God. What kind of person makes the Lord his refuge? He told us in Psalm 14.

The poor and the righteous, the generation of the righteous and the poor, the Lord is his refuge. So David sort of takes up that position. I am taking shelter in the Lord.

And he says, I've taken shelter in you, so preserve me. And the order is interesting here. You know how the action of the aorist participle in Greek precedes the action of the main verb? The Hebrew semantically does the same thing here.

This is, preserve me, O Lord, because I have taken refuge with you. David made the decision ahead of time to make the Lord his refuge, to make God his refuge. Because he has done that, he says, preserve me.

I am here. I have made you my fortress, so secure me, preserve me, protect me. You'll notice that the first words of verse two are in italics.

O my soul. And you can cross them out. They're not there.

The reason they added them is you can see that the verb seems to be in the second person. You have said. I won't give you the agonizing Hebrew construction, but you'll see the vindication of what I'm about to tell you if you look at almost any other translation than the King James or New King James.

There was a misunderstanding a couple hundred years ago of how defective forms are written and it looked like a second person, but it's actually a first person. So you can cross out O my soul and change you to I. I have said. And this goes along and parallels what I just discussed in verse one.

I have taken refuge, O God, with you, so preserve me. I have said to the Lord, you are my Lord.

It seems a little redundant, but check the typeface.

Do you see the difference? I have said to the Lord, you are my Lord. Do you see any difference between the two words Lord there? One of them is in all caps or small caps. The first one and the second one is in regular type.

And the reason is there's two different words there in Hebrew. The one in small caps is that because that is the tetragrammaton. That is Yahweh.

I have said to Yahweh, you are my Adonai. Now, the Hebrew scribes never wanted to say Yahweh. It was the holy name of the Lord, and they covered it with paper anytime they wrote it and the rest of it.

And they would vowel point it with the vowel points for Adonai, which is where we get the word Jehovah. So reading this out loud in a synagogue, they would say, I have said to Adonai, you are my Adonai. And it would be redundant, but not in Hebrew.

And we're not afraid of the Lord's name. He's our God. He saved us.

He bought us with the blood of Christ. We are certainly in awe of him and respect him, but there's not much point in having a name if nobody's going to use it. And this is God's covenant name to Israel.

It's his personal name. It's his chesed name. It's his faithfulness name.

David begins by appealing to God in his office, El, the almighty. Now he says, I have said at a personal level, Yahweh, you are my Lord. You are my superior.

You are the one to whom I look for protection, for provision, for sustenance, for grace. Slaves would call their masters Adonai, Paul, a slave of Jesus Christ. So these two verses go together.

And this is our first five line section. Preserve me, O God, for in you I have taken shelter. I have said to Yahweh, you are my Lord.

Now it concludes with, my goodness is nothing apart from you. The text of this psalm is poetic. And because it is, there is a lot of variation in how it is translated.

You can look at Robert Alter. You can look at the Tanakh. You can look at almost any English translation.

And it's going to be various. I'm going to give you, I've tried to synthesize the best advice on how to understand this from all the people who know more than I do. Going all the way back to Kylan Dalich and Alan Ross, the great Hebrew expert from Dallas Seminary.

And here's, I'm just going to suggest to you, if your Bible reads differently, if you see somebody say differently, they can all go be warned, be fed. My goodness is nothing apart from you. In

Hebrew, this literally says, my tov is nothing beside you.

It's the Hebrew preposition al, A-L. All in its very basic, most root form means upon. It also means beside.

So my goodness is nothing. And if something is beside, then you can say, well, it's apart. I would suggest to you though, that what David is saying here is you are my Lord.

My goodness is nothing when compared to you. If I put two things side by side, I typically compare them, don't I? And if I've got the Lord here and I've got my goodness here, you know what Isaiah says, all our righteousnesses are as filthy rags, right? Human good doesn't compare to divine good. Our effort at being righteous doesn't compare to the righteousness of God.

So that is one way to understand this text. There's not a lot of explicit text in the Old Testament that says, my righteousness comes from you. You have Abraham believing God and God crediting to him as righteousness, but that's righteousness from God being credited to Abraham.

It doesn't say Abraham's doing good things because God gave it to him. That's kind of a foreign concept in the Old Testament. This is why I think David is saying, look, I've taken shelter with you.

I'm looking to you for preservation. And I know that any good that pertains to me is nothing beside you. You are the definition of good.

You are the source of good. You are the provider of good. My good doesn't compare.

When I put it beside you, it's nothing. And that's what it literally says, my goodness, nothing beside you. So you can also say, my goodness is nothing apart from you.

And they're both good biblical concepts. I'm just trying to stick as close as I can to the Now look at verse three, verse three and verse four are just very difficult. So let's read it.

It says, as for the saints who are on the earth, they are the excellent ones in whom is all my delight. And in your New King James, they've put that in quotes, kind of like what David said to God. He says to God, I say, my soul says, you are my Lord.

My goodness is nothing apart from you. Now, as for the saints who are on the earth, this is what my soul says. They are the excellent ones in whom is all my delight.

It kind of works. But you will find that of the various and scattered opinion on these two verses, and there's a lot because the Hebrew is very difficult. And the biggest problem is, look at verse four, the saints who are on the earth, they are glorious ones.

Excellent literally means glorious. It's kavod. Remember kavod? They are the kavod ones.

And they are, I'm sorry, saints is the sanctified ones. These are the sanctified ones in the land, in the earth. And these are the kadosh, the kadoshim.

Kadosh means holy. So as for the holy ones on the earth, and as for the excellent ones, and this is not kavod, I was trying to remember kadosh and I got backwards. This is adir, A-D-I-R-A-D-Y-R sort of, but it's adir.

And when it says excellent ones, this is used of the nobles, those who are great and majestic, those who are on high, they are kings and rulers. They're the creme de la creme. They're at the pinnacle of the pyramid.

They are the worthies. They are the kings of nations. They are gods, small g. They are majestic.

They are chieftains. They are most, this is the next best thing to saying, the most high ones. They're lofty ones.

They're way up there, very accomplished, very high. The best you can think of somebody, the highest pinnacle of attainment, that's these people, the excellent ones. So he says, as for the kadoshim, the holy ones on the earth, and it says they are, but they are isn't there.

They is there. They are these super high ones in whom is all my delight. Well, look at verse four, their sorrows will be multiplied.

And in the natural flow of the poem, you don't expect to have to wait to say, oh, those who hasten after another God, I thought you were talking about the people you just mentioned, because you said, as for the holy ones and the excellent ones in whom is all my delight, what? Well, their sorrows will be multiplied. That's how it naturally reads. So what is going on? Well, we'll come back from the break and find that out.

Let me just say, in terms of this first part of the study, remember our structure here, our assumptions. This is a miktam. This is going to instruct us on dire straits.

How should we think when we are in perhaps even life-threatening difficulty? What is our thought process? We want to be those who can apply this process, because this is not for the neophyte. This is not for somebody who's just starting out. This is a maturity protocol.

This is a healthy, advanced believer's tool to use. I've often thought, when you buy a guitar and you don't know how to play, don't buy a super expensive guitar. It's wasted on you, because if you can't play the piano, why would you buy a Steinway? I mean, just because you can, or it's a status symbol.

But in terms of, you don't really deserve it, and you can't really do it justice, because you don't have the skill. You don't have the experience. And really, it's good for those of us who've got limited musical skills to have a middle-of-the-road or lower-end instrument, because that suits us.

If you get better, then upgrade. And you and the thing are compatible and comparable. Same thing here.

That's why it's not Psalm 1. It's Psalm 16. And you've got to build to this point. How do you build? Well, who's qualified to dwell on God's hill? Who's qualified to visit God's tents on a frequent basis? Go back and learn those skills.

And when the crisis comes, when the chips are down, and it's no longer the charge of the flea, and it's the charge of the elephant, you'll be able to stand your ground. You'll be able to keep your nerve and keep your head when all others are losing theirs. You'll be stable.

You'll be steady. You'll have the right grip. You'll have the right skills.

And you'll know how to do what he is going to say here, because this is scary ground. Mick Toms are life and death, it seems to me. So we want to go to those parts of the Word of God.

And I think sometimes this is where we misadvise each other. Oh, count it all joy, brother, when you fall into diverse testing. Well, maybe you're not at the point where you can just count it all joy.

You might need to go back to a simpler set of skills, the claiming promises and, and reviewing the things that you do know, and that you do have confidence in and that you have got faith experience in applying work that tool set that skill set. And don't just say, Oh, well, you know, I've got this heavy duty thing over here. We have to know where to go for the resources to sustain ourselves.

Do you ever wonder why people say, Well, you know, I tried that Word of God thing, and it doesn't work. Well, what if you're a grade school believer, and you're trying college math to solve your problem. When you've got perfectly good grade school math, that will solve your problem, you can build a doghouse with grade school math.

But if you're trying to go grab, you know, and you're going to integrate or differentiate the, the area under the roof of your doghouse, you're trying to use a tool set you're not qualified for. So why is it important to be have humility? Why is it important to not think of ourselves more highly than we ought to think? Because we will know what's beyond us, and we'll know what works for us. And what works for another person, they may be in a completely different place.

Don't look over and say, Well, that person is just doing this. And so David says with this mictum, look, here's where I am. I've taken shelter with the Lord.

And I'm talking to him first, then I'm going to look around. And he's going to move himself from challenge to confidence. He's going to move himself from concern to peace.

Not everybody can do that. Some of us need to go back to Psalm 14, or back to Psalm 1. These things have been progressing and getting more diverse and a tool for the more mature. And

we don't want to be discouraged if we look at these and say, Well, you know, I just don't find that in me.

I can't seem to do that. In the spiritual realm, we've got a panoply of resources. And if this one, did you ever get something that's got too many buttons on it, too many controls, too many buttons and dials? And, you know, just give me something simple.

A lot of people say, These smartphones are killing me. Just give me one with a, I just want a phone. Right? Well, it's the same thing in the spiritual realm.

And if you look at a passage of Scripture, and it's got too many buttons and dials, go back. Find the one you can use. Use that.

You'll work your way back up. But a lot of discouragement, in my opinion, and I've seen some examples this past week online and reading people who have decided they're going to throw in the towel of their Christian faith. This is my, this is what I discern.

I think they tried to go too far, too fast, and got themselves confused instead of learning the fundamentals. Why would you spend \$3,000 on a set of golf clubs when you don't really know how to put yet? Learn your basics. Use the tools that work for you.

Don't worry about what somebody else on the next teeing off place on the practice course is doing. Here's what works for me. This is how God sustains me.

This is what gets me in perfect peace and stays my mind on thee. So I'm going to work this one, and I'll let God decide when to take me up to the next level. We have to know where we are and not think of ourselves more highly when we ought to think these McTombs, all of these Psalms.

If you look at them and read through them, it's not for the faint of heart. Hezekiah was a mature believer. He had a downfall just like David did, but he was no slouch.

He was no amateur. He was no baby. Hezekiah was one of the best kings Judah ever had, and his McTomb reflects a lot of the maturity knowledge that David has and that David's reflecting here.

We'll see it when we come back from the break.