

Psalms 18-11-01b

Let's resume our study now in Psalm 16. And as I mentioned, this psalm is important enough and its theme is central enough that it is mentioned in the New Testament, in the book of Acts. So turn with me to Acts chapter 2, because we're going to find here a very pertinent application made by the Apostle Peter.

You know without me telling you that Acts chapter 2 is the record of the beginning of the church age, the day of Pentecost. They are gathered in one place, the Holy Spirit comes upon them, people here preaching in their own language. And beginning in verse 14, Peter stands up with the eleven, raises his voice and says to them, men of Judea and all who dwell in Jerusalem, let this be known to you and heed my words.

You can read his presentation on down through there. He says, this is what was prophesied in the Old Testament. And if your Bible is like mine, you've got several verses there in italics 17 through 21 that give the prophecy from Joel chapter 2 verses 28 through 32.

Whoever calls on the name of the Lord shall be saved. Verse 22 he says, men of Israel, hear these words once again, listen, pay attention. This is not just for that day, not just for that hour, not just for that time and not just for those people, it is for us.

We are to pay attention. Let this be known to us and heed Peter's words. Jesus of Nazareth, a man attested by God to you by miracles, wonders, and signs, which God did through him in your midst.

Notice, God did the miracles through him in your midst, as you yourselves also know. Him being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified and put to death. Whom God raised up, having loosed the pains of death, because it was not possible that he should be held by it.

For David says concerning him. David says concerning him. This solves a couple of potential questions back in Psalm 16, because he is about to quote Psalm 16 verses 8 through 11.

Many have said, oh, Psalm 16, it talks about idolatry with the Kadoshim and people pouring out blood libations and that would have been in a later time, that would have been in the days of Elijah at the earliest, or perhaps Jeroboam, or in the days of Jeremiah perhaps, in the days just before one or another of the captivities. And we have it on firm authority here from the Apostle Peter under the freshly fallen Holy Spirit, who wrote Psalm 16? David. David did, right? Peter, speaking under the power and influence of his apostolic gift, inspired by the Holy Spirit says, David says concerning him.

So in verse 25, first of all, we have New Testament confirmation with no room for doubt that David wrote Psalm 16. So when it says of David, you can take that to the bank. Mictam of David.

Now, what's the second thing verse 25 tells us before we even get to the quote? Psalm 16 concerns the Lord Jesus Christ. No argument, no dispute, unless you don't believe the New Testament, Psalm 16 talks about the Lord Jesus. Now, does Isaiah 9, 6 talk about the Lord Jesus? Virgin will conceive and bear a son.

Yes or no? Matthew says it does, right? Is it only about the Lord Jesus? No. Remember my introduction tonight? It can be both things. Both things can be true.

So when Peter says under the ministry of the Holy Spirit that David was talking about the Lord Jesus, is he only talking about the Lord Jesus or is the coverage that we had of that entire Psalm in our first session tonight not applicable to all of us who place our trust in God, who say to the Lord, you are my refuge, preserve me, you are my inheritance, you are my lot. I baton, my flesh will rest in trust. I am kassid, I am loyal, I believe and practice and endeavor to pursue the fulfillment of the first great commandment to love the Lord my God with all my heart and all my soul and all my strength.

Kassid, loyal love. You will not let your faithful one remain underground. It is a belief in resurrection.

It is a belief in being raised and lifted up and brought into God's very presence at his right hand to enjoy blessings forevermore, right? So is it about the Lord Jesus? Yes. Are you the body of Christ? Yes. Is it about us? Yes.

Was it about David in his day? Yes. All of these things can be true. This is the beauty of the Word of God is that it can radiate all kinds of things with a single statement and they're all true.

David says concerning him, capital H, the Lord Jesus Christ, Jesus of Nazareth, named in verse 22. David says concerning him, I foresaw the Lord always before my face. That's verse 8 of Psalm 16.

The Lord always before my face. He is at my right hand that I may not be shaken. This of course is from Hebrew into Greek into English.

So the wording varies a little bit. Therefore, my heart rejoiced and my tongue was glad. Moreover, notice that glory has been replaced by tongue.

My glory rejoices, kavod. And this is an understanding of how do you know who somebody is? How do you know what they've accomplished? Well, they talk about it. Here's what happened.

And so your glory, this looks at the communication side of glory where it is still true that it is who somebody is and what somebody has done. It's their reputation. It's who they are and what they are and how they got to be what they are and so on.

My tongue was glad. It's still a metaphor for what you communicate, what your life represents. My tongue was glad.

Moreover, my flesh also will rest in hope. Remember I told you that *batak* means trust. But here the Greek word *elpis*, this is one of your triad of Christian virtues.

You have *pistis*, which is faith. You have *agape*, which is love. And you have *elpis*, which is hope.

And this is *elpis*. This is hope. For you will not leave my soul in Hades.

Hades has been co-opted from the Persian mythology to represent the Old Testament Sheol. So Hades equals Sheol in this context. Nor will you allow your Holy One to see corruption.

You have made known to me the ways of life. You will make me full of joy in your presence. So it's de-literalized the right hand and just use that for presence.

Sometimes presence is the *prosopon*, face-to-face with. Other times it is at the right hand. But the ideas transcend the variations in words.

And this is another clue to not get too nitpicky about trying to figure out every single syllable, but to latch on to the import. The connotation is what I was trying to think of in the first session versus denotation. What does it connote? What does it convey in terms of meaning? And you see the meaning is virtually identical.

And so what does Peter go on to say in verse 29? Men and brethren, let me speak freely to you of the patriarch David. If there's any doubt he's not just saying this is from the book of David or attributed to David or, you know, not really written by David. He makes application of the fact that it was composed by David.

Men and brethren, let me speak freely to you of the patriarch David. He is both dead and buried and his tomb is with us to this day. Therefore, being a prophet and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Messiah to sit on the throne.

Remember this comes from 2 Samuel. You will have a son that will sit on the throne perpetually. He, verse 31, foreseeing this, spoke concerning the resurrection of the Christ, that his soul was not left in Hades, nor did his flesh see corruption.

If these things are true for those who place their trust in God, those who are faithful and who love God above all, who is at the pinnacle of that in the human race? The Lord Jesus Christ. He is the son of David and this is one of the reasons why. He shares David's dedication.

He shares David's faithfulness. He shares David's commitment. He shares David's looking to the resurrection of the Messiah, the Christ, the Messiah, the Anointed One.

This Jesus, verse 32, this Jesus God has raised up, of which we are all witnesses. Therefore, being exalted, where? To the right hand of God, the right hand anticipated at the end of Psalm 16. Having received from the Father the promise of the Holy Spirit, he poured out this which you now see and hear.

Paul says the Lord Jesus is the firstborn among many brethren and he distributes the inheritance. And in this case, part of that inheritance is the presence and power of the Holy Spirit. That pleasant allotment of spiritual heritage that fell to the Lord Jesus falls to us.

All of that is in this. So as we face difficulties and as we face challenges and we are tempted to look for human agency or human relief or some mechanism by which things can be better, what does David exhort us to do? What is his example fulfilled perfectly in the Lord Jesus Christ himself? Look to the Lord. Look to the future.

Look to things eternal. We possess eternal life. Bank on it.

It ought to make a difference. If I possess eternal life right now, it should influence where I look for my preservation, how I cope with my pressure, what I place my expectation and my hope in, right? That's what Psalm 16 is all about. And you see it on the first day of the church age.

Peter says of all of the possible scriptures he could have quoted, he quotes our psalm. And what part of it? It is all about the fulfillment of God's promise that this can take place, that there can be joy at his right hand, that we can be qualified to be in his presence, that we can be granted eternal life, that we can be lifted up and out of these mundane circumstances. It is fulfilled in Christ.

And as he fulfills the psalm, he takes that inheritance and passes it on to us. This is that which was spoken of by the prophet Joel. This is that which was spoken of by the prophet David.

David is a prophet and a king. The only thing he lacks is being a priest. And unlike later kings, he didn't try to go in and make himself a priest and get blighted with leprosy.

Now, turn over to Acts chapter 13. Our psalm is quoted again by the Apostle Paul in Acts chapter 13. And he is at Antioch of Pisidia.

Pisidian Antioch. You can see this in chapter 13, verse 13. Paul and his party set sail from Paphos.

They came to Perga in Pamphylia. John Mark departs from them, returns to Jerusalem. They departed from Perga.

They came to Antioch in Pisidia. You can look at this on your Bible map. It's east and a little north of Ephesus.

It's in the middle of Asia Minor. In the first missionary journey, this is about as far north as Paul ever got. It's his deepest intrusion into Gentile land.

He's going to start at a synagogue, but the Jews are going to get sideways with him. And he's going to end up establishing the first pretty much all Gentile congregation in Antioch of Pisidia. This is that occasion.

This is his first missionary journey. And look at what happens. They went to Antioch of Pisidia, went into the synagogue on the Sabbath day and sat down after the reading of the law and the prophets.

The ruler of the synagogue sent to them saying, men and brethren, if you have any word of exhortation for the people, say on. This is like Matthew to a pyromaniac. You tell the apostle Paul, say on.

Ask me. You got an opening, you want a Bible class? I'll say on. So Paul stood up motioning with his hand.

He said, men of Israel and you who fear God. Notice there's a fair amount of Gentile proselytes in this synagogue because it's one of the deepest intrusions of the diaspora. The God of this people, Israel, chose our fathers, exalted the people when they dwelt as strangers in the land of Egypt.

He goes on and reviews their history. There's the judges in verse 22. When he had removed Saul, he raised up for them David as king, to whom also he gave testimony and said, I have found David, the son of Jesse, a man after my own heart who will do all my will.

Batak, Kassid, trust, faith, looking to God for preservation. This is a man after my own heart. He will do all my will.

From this man's seed, according to the promise, God raised up for Israel a savior, Jesus. After John preached before his coming, the baptism of repentance to all the people of Israel, as John was finishing his course, he said, who do you think I am? I am not he, this is John talking, but one comes after me, the sandal of whose feet I am not worthy to lose. Notice this is Paul quoting material out of our Synoptic Gospels.

So, certainly that information was circulating. Remember, Luke will accompany Paul. So, look at verse 26.

Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this deliverance, this salvation has been sent for those who dwell in Jerusalem and their rulers, because they did not know him. Those who dwell in Jerusalem and their rulers. Who's that? That's the Kadoshim, that's the Adirim, that's the nobles, the high and mighty, the mucky mucks, the influential, the politically powerful, the spiritually powerful, that David talked about at the beginning of that Psalm.

And he says, their offerings are full of blood. I will not pour out that kind of offering, I'm not going to even name their names, I'm not going to name drop, I'm not going to associate, I'm going to have nothing to do with them. Those who dwell in Jerusalem and their rulers, because they did not know him, nor even did they know, the voices of the prophets, which are read every Sabbath, have fulfilled the prophets in condemning him.

The prophets said he would be despised and rejected. Man of sorrows and acquainted with grief, and he was. Though they found no cause for death in him, they asked Pilate that he should be put to death.

Now when they had fulfilled all that was written concerning him, they took him down from the tree and laid him in a tomb. But God raised him from the dead. He was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people.

You think it would be down to Jerusalem from Galilee, right? Why is it up? Always up when you're going to Jerusalem. So those that went up to Jerusalem from Galilee, verse 32, and we declare to you glad tidings. Do you want to rejoice? Do you want to be happy despite of adversity? Here are the glad tidings, the promise which was made to the fathers.

God has fulfilled this for us, their children, in that he has raised up Jesus. As it is also written in the second psalm, you are my son, today I have begotten you. And that he raised him from the dead, no more to return to corruption, he has spoken thus, I will give you the sure mercies of David.

Therefore he also says in another psalm, you will not allow your holy one to see corruption. David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers and saw corruption. Same point that Peter made in Acts chapter 2, right? It can't be only about David.

But he whom God raised up saw no corruption, therefore let it be known to you, brethren. Now, Paul has just quoted Psalm 16, that Jesus has been raised according to the promise of the fathers, the sure mercies of David. It's part of the Davidic covenant, a part of the Edenic covenant.

It's a part of every covenant that there is life. So, verse 38 says, therefore let it be known to you. What did Peter say? Let it be known to you.

What is our application? What should we remember from our study of Psalm 16? Peter and Paul are telling us right here. Let it be known to you, brethren, that through this man is preached to you the forgiveness of sins. The resurrection guarantees forgiveness of sins.

Paul is going to make the argument in Corinthians 15, 1 Corinthians, that if Jesus is not raised, we're still in our sins. It is not the death of Christ that forever expunges our sin. It's the resurrection.

Interesting point. If Christ is not raised, you are yet in your sins. The price of redemption and atonement and propitiation and reconciliation is only fully implemented when the Lord Jesus is raised from the dead.

Your life as a believer is only vindicated. Your faith and your patience and your love for the brethren is only vindicated when you are raised from the dead. That's what activates it.

That's what makes it meaningful. That's why it's so important to adopt David's perspective and look to that future at God's right hand, that future in God's presence. We saw it in the preceding Psalm.

Who is it that can live on God's holy hill? Who is it that can be an intimate and frequent visitor in God's tents? That's what you've got to focus on. These Psalms are still linking to each other conceptually. How do you get to God's presence? You've got to be Kassid.

You've got to be Batak. You can't be investing in the world and getting too caught up in it. So let it be known to you, brethren, that through this man is preached to you the forgiveness of sins and by him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

You can't be justified by the blood libations. You can't be justified by the holiness and the influence that you can gain in the land. It has to be done in heaven.

It has to be an integral part of eternal life. Beware, therefore, lest what has been spoken in the prophets comes upon you. Behold, you despisers marvel and perish.

I work a work in your days, a work which you will by no means believe, though one were to declare it to you. Skepticism, lack of awareness of and receptivity to things eternal is fatal. We've got to keep our eyes on the prize, the upward way.

Forgetting those things which are behind, I pressed toward the mark of the high calling of God in Christ Jesus and that is the upward way. That's our great hymn. I'm heading on the upward way, new heights I'm gaining every day, still praying as I onward bound.

Lord, set my feet on higher ground. Higher ground. Well, it's a wonderful psalm.

The Lord Jesus no doubt reflected on these words from his ancestor as he faced the most difficult test any human being has ever faced. Preserve me, O God, for I have placed my trust in you. You will not leave me in the clutches of death.

I am not going to dissolve in corruption. I will enjoy pleasures at your right hand forevermore. That's our inheritance.

That's what the Lord Jesus Christ has bequeathed to us. He's the first one to achieve it. He's the first one to enjoy it and we will join him in it.

We'll see this in our Corinthian study when we get to chapter 15. Then the Old Testament saints like David and Daniel and Moses and Joshua and Caleb and Jehoiada and all of those other wonderful, Benaiah the son of Jehoiada are going to enjoy. Benaiah is one of my favorite Old Testament figures.

I think he gets short shrift in the roster of faith heroes but Benaiah was a great guy and they are going to enter into this same thing and it will fulfill all of David's expectations in this psalm.

So it's a wonderful heritage we have. It is a gift from the Lord and one that we should exploit and we should enjoy even as we anticipate enjoyment in the Lord's presence in the ages to come.

Let's close here in a word of prayer. Father, we do thank you for the just unimaginable privilege that we have in Christ of partaking of wonderful blessings from your hand, enjoying these benefits that we could in no way earn or deserve. And yet by placing our faith in your Son, the Lord Jesus, we have these dispensations of grace that are so fulfilling and so much beyond the mortal and the immediate and the temporary and the ephemeral in this life.

We pray that God the Holy Spirit will impress upon us the reality of these spiritual truths, motivate us and encourage us to make application of them in our day-to-day practice and the living of our lives before you. May our cup, like David's, run over as we anticipate your watch care now and not being moved because you are at our right hand and the enjoyment of these future blessings when we by faith and patience may inherit the promise of being at your right hand. We pray these things in Jesus' name.

Amen.