

PSALM 16

The Lord the Psalmist's Portion in Life and Deliverer in Death

INTRODUCTION.

- A. A Michtam of David.
- B. Coffman titles this psalm, "A Prophecy of Jesus Christ our Lord."
- C. The superscription in parenthesis is of uncertain meaning. Some have suggested that it means "The Golden Psalm" and others suggest that it may have a musical meaning.
- D. Coffman suggests that the theme of this psalm is "The righteous man" and therefore it cannot apply in any major sense to David, but only to the "Only One" who was ever truly and completely righteous, namely Christ.
- E. I disagree with these descriptions being applied as "absolute righteousness" but believe that these may describe "a man after God's own heart," especially the first seven verses.

TEXT.

- 16:1** Preserve me, O God, for I take refuge in You.
2 I said to the LORD, "You are my Lord;
I have no good besides You."
3 As for the saints who are in the earth,
They are the majestic ones in whom is all my delight.
4 The sorrows of those who have bartered for another *god* will be multiplied;
I shall not pour out their drink offerings of blood,
Nor will I take their names upon my lips.
5 The LORD is the portion of my inheritance and my cup;
You support my lot.
6 The lines have fallen to me in pleasant places;
Indeed, my heritage is beautiful to me.
7 I will bless the LORD who has counseled me;
Indeed, my mind instructs me in the night.
8 I have set the LORD continually before me;
Because He is at my right hand, I will not be shaken.
9 Therefore my heart is glad and my glory rejoices;
My flesh also will dwell securely.
10 For You will not abandon my soul to Sheol;
Nor will You allow Your Holy One to undergo decay.
11 You will make known to me the path of life;
In Your presence is fullness of joy;
In Your right hand there are pleasures forever.

COMMENTS.

- A. **[v1-4]** "My goodness is nothing apart from you." Coffman says, "Can this be anyone other than JC? Could it refer to David? Did he have no "good" beyond the Lord? How about Bathsheba?" But David doesn't say that he is all good, but simply that any good that he has comes from the Lord: He has no goodness of himself. That would not be true of Christ, because He is good of Himself.
- B. Coffman says that David is describing one who is truly righteous as:
 - 1. God is the object of his trust; he takes refuge in Him (16:1).
 - 2. God is His sovereign lord, beyond whom there is no good thing (16:2).
 - 3. He acknowledges the value of fellowship of the saints (16:3).
 - 4. He shuns all false worship (16:4).
- C. But David could do all of these things, if we do not interpret them as requiring perfection.
- D. **[v5-8]** Some of the things could be the words of a godly man, and can be applied in a sense of perfection or completeness to Christ.

- E. **[v9-11]** These statements seem to apply only to the Christ, especially 16:10,11. The righteous man should be able to claim 16:9 in the sense of the hope of the resurrection. As Peter showed on Pentecost in Ac. 2:25-28, verse 10 could not apply to David, “for he is both dead and buried and his tomb is with us until this day.” It also plainly teaches that the soul of the righteous does not go to heaven but to Hades at death.
- “at Your right hand...” refers to where Christ reigns on David’s throne as “King of kings and Lord of lords.”