

## Psalm 16-17

One thing that we've come to realize as read through the Psalms is that different Psalms have different moods. Some Psalms express frustration or exasperation, sometimes desperation, some are Psalms of meditation and contemplation, reflection, thanksgiving or praise. and As you read through Ps 16 you sorta get the impression (at least I do) that this is one of those psalms that spilled out of the secret place of David's walk and relationship with the Lord. Oh, he may've been being pursued or pressured somehow by his enemies, but you just really get the sense of his turning toward the Lord, tuning into the Lord, and loving on the Lord, there's an intimacy about this Ps. Not that there isn't in the others there obviously is, but rather than being born from fear or frustration, this Ps seems to be born of that place of meditation and consideration of the Lord and where he's at with Him.

and Though it's a psalm that reflects his relationship with the Lord personally we'll also see that it had definite application prophetically. This is one of the Psalms that we refer to as a Messianic Ps because of its application to Christ (as we'll see toward the end of it). and As you see there above Vs 1 it's called a "Michtam of David." The word "Michtam" is ambiguous at best; no one really knows what it means. Some say it means, "golden" meaning that this Ps is a "golden jewel" of David, others say it means "hidden" meaning that there's more to this Ps than meets the eye (with reference to the fact that it's not only personal its prophetic). I suppose either way you want to see it, or perhaps there's an element of each of those perspectives that work together to bring out the intent of what's going on here in this Ps. The bottom line is that we have the Holy Spirit moving through David giving us God's word, and all of God's word is a goldmine, and its rich with meaning and application.

Vs 1 basically sets the stage and the rest of the Ps spills out of the principle that's developed right off the bat. and Basically Vs 1 is David's declaration of whole hearted commitment to God. The fact that he looks to God and trusts in God for his preservation, his salvation, He is David's safe haven and his refuge. From there he asserts the fact that God is his righteousness, that he refuses to walk in wickedness, that the Lord is his inheritance and his instructor, that He is his shield, His strength and his surety (or security). and So with that let's begin here in Vs 1.

Vs1

A declaration of David's dedication, "Preserve me O God, for in You I put my trust." I'm not trusting in economic security, or the current sway of our nation politically, or the strength of our nation militarily, God I'm trusting in You. In the 20<sup>th</sup> Ps he said it like this, "Some trust in chariots, and some in horses; But we will remember the name of the Lord our God." Ps 20:7 Solomon said this, "Unless the Lord builds the house, They labor in vain who build it; Unless the Lord guards the city, The watchman stays awake in vain." Ps 127:1 I'm not saying that it's not vital to have a strong military, or to seek after righteousness in the government politically, but I'm saying that it's the Lord we're to trust in ultimately, boil it all down, your trust, my trust is in the Lord.

When I'm ill, or need to go to the doctor, I listen to them, am thankful for them, and obey their instructions. But it's the Lord that I'm looking to and trusting in for my healing. Oh it may come through their hands; God has given us great advancements in the field of medical science. But it's God who has given us those things. "Preserve me O God, for in You I put my trust."

Vs 2-3

You see how personal this is? "O my soul you have said to the LORD, You are my Lord." and You might note that the 1<sup>st</sup> time the word "LORD" is said it's all capitals, the 2<sup>nd</sup> time it's not, the idea there is that of saying, "O God You are my Master, I trust wholeheartedly in You and therefore I submit myself fully to You." and You can just never over emphasize the fact that it's that commitment from the heart that God is looking for, and that we're seeing here from David. It's not an outward commitment of legalism that God is interested in; it's the inward commitment of love. He says, "O my soul," that's a reference to the inner man, from the heart, it's a deep inner commitment and declaration of dedication that he's making. "My soul you have said to the LORD, You are my Lord." When's the last time that you took the time to get alone before God and from the deep recess of all that you are just made the declaration, "LORD You are my Lord, God You are my Master, my everything, my all in all, and apart from You I'm nothing. God I submit myself to You, I want to live my life for You and be used by You for Your glory." It's good for our soul to resolve those things before the Lord.

Now you need to understand that, that kind of resolve has a unspoken resolution about it, and that is that if you really mean it, from your heart (that God is your Master, you are His servant) that you're going to do what He says. Or to understand that another way, you're not going to fight against His word, or justify yourself in spite of His Word, but you're simply going to obey His word. Remember there in Luke 6:46? Jesus said, "But why do you call Me 'Lord, Lord,' and not do the things which I say?" and When you see something repeated like that, "Truly, truly, or Lord, Lord" it's a way of stating something for the sake of emphasis. It's saying that you have claimed to take this position of submission to Him, but for whatever reason you're not obedient to Him. and We don't have the luxury of being disobedient if the LORD is our Lord. God help us to not only make the resolve, but to stick to the resolve of subservience to Christ out of that overflow of love that we have for Him.

and He says, "My goodness is nothing apart from You." Translation, "You are my righteousness. In me, that is in my flesh no good thing dwells." Eph Ch 5 tells us that the fruit of the Spirit is in all goodness, apart from the Spirit of God in our lives, there's nothing of eternal value about us. It's not saying that you don't know right from wrong, or can't do morally beneficial things, but that there's no inner righteousness, no form of godliness apart from the Lord.

and So really what we have here is David's love for the Lord, now we've talked before about the fact that if you love God, you're going to love God's people. You can't say, "Oh yeah, I love God, I just can't stand Christians." Because Jesus said, "I and the Father are One."

Which is to say they're a package deal, you can't have one without the other. So it's impossible to have a true affection for God, and not be able to tolerate God's people, those who have Christ in them, it's like a package deal. So these 1<sup>st</sup> 2 Vs show David's love for God, now in Vs 3 we read. (Read).

Who does he delight in on the earth? The saints, the excellent ones, those who have a like love and passion for God. Be careful regarding who it is that you take your "delight" in on the earth. The bible says, "The righteous should choose his friends carefully, For the way of the wicked leads them astray." Proverbs 12:26 You and I do well to make friends, and find our delight in the body of Christ, the saints. Now that's not to say that we're to live in a bubble and never talk to unbelievers, how else will they come to Christ? But those close ties, those influential friends in your life, need to be believers.

Again the bible says, "He who walks with wise men will be wise, But the companion of fools will be destroyed." Prov 13:20

So David declares the Lord as His righteousness, his delight is in the saints and now (Vs 4) he refuses to walk in wickedness.

Vs4

I won't associate with the wicked, I won't even speak the names of their gods much less participate in the things they do. You begin to associate with and take part in the things of this world and you're only asking for trouble. That's what he's talking about when he says, "...their sorrows will be multiplied who hasten after another god." Another priority, another master passion outside of Christ, which is in essence idolatry; and the bible says, "Those who regard worthless idols Forsake their own Mercy." Jonah 2:8 Now I don't know about you but the phrase, "...forsake their own mercy" is rather sobering to me. Because I need all the mercy I can get, I want to stay true to the Lord, and follow hard after the Lord, not some other priority, some other idol. and It's not that it's wrong to do what you do diligently, the bible commends that, and it's not wrong to have things, it's just important that those things don't have you; you can only serve 1 master. and It's either going to be the Lord, or the idols of this world; David is being careful to keep the water clear, not let it get muddied up regarding where his priority lies. "I'm not going there, not going to do what they do, not even going to mention the name of their gods, because Lord I belong to You, and I'm going to stay true to You."

Vs5-6

Again the intimacy that's contained in these Vs... "God You are my inheritance, You maintain my lot, the lines (the parameters, the boundaries) have fallen to me in pleasant places, Yes I have a good inheritance." and This is true of every child of God, it almost seems to do injustice to the reality of it when you hear of the lines falling to me in pleasant places, it's almost an understatement. What more could you want, Christ is our inheritance, we get to be with Him, to dwell with Him, to walk with Him and worship Him forever. Asaph came to this same conclusion in Ps 73 when he said, "You hold me by my right hand.

You will guide me with Your counsel, And afterward receive me to glory. Whom have I in heaven but You? And there is none upon earth that I desire besides You. My flesh and my heart fail; But God is the strength of my heart and my portion forever.” Ps 73:23-26 Yes, we have a good inheritance.

Vs7-8

So, “God gives me instruction, He’s my shield and my strength, I shall not be moved.” Or to understand that in NT language, “If God is for us, who can be against us?” (Rom 8:31) “I have set the Lord always before me” He’s my shield, the focus of my heart and my mind, “Because He is at my right hand I shall not be moved.” “He’s my strength.”

“I will bless the Lord who has given me counsel,” God speaks to us through His word, He speaks to us through the still small voice via His Holy Spirit, He counsels us. Now I would encourage you to know that if you believe God is instructing you through His still small voice to burn down someone’s house, that’s not God’s counsel. The counsel of His Spirit will always correspond to the counsel of His written Word, He doesn’t contradict Himself. “My heart also instructs me in the night seasons.” Hey, there are times when God will speak to you and give you understanding, or direction, or correction while you lay awake in bed at night. Or when He wakes you up at night, there’s a stillness there that is often void in our lives the rest of the time. and So God will at times teach us and speak to us in the night season. Or you could look at that as, “The dark times” of your life.

How often God gets our attention and speaks to us clearly when we’re going through the ringer personally; we become all ears at that point. But be open to the Lord as you lay awake at night, think on Him, pray to Him, listen for Him, He wants to speak to your heart.

Vs8-11

Now as David was writing this I’m sure he was thinking of himself personally (which shows that he had a concept however vague it may’ve been of the resurrection) however the Holy Spirit would pick up on this and apply to JESUS CHRIST prophetically in the NT. Both Peter and Paul used this section of scripture to substantiate the prophetic promise of the resurrection of Christ. Remember there he was on the Day of Pentecost, people were gathering around wondering what in the world was going on, the sound of the rushing might wind, the disciples speaking in tongues. and Peter stood up and motioned to the people and began to speak with scriptural relevance regarding the situation, the pouring out of the Holy Spirit as prophet Joel had said and how the Spirit wasn’t to be poured out until after Christ had ascended. and He launched into an evangelical crusade kind of a moment sharing with thousands regarding the reality of JESUS CHRIST who was attested by God by miracles, wonders, and signs but they took Him and crucified Him to fulfill the predetermined plan of God, but God raised Him up because it was not possible that death should hold Him. For David said concerning Him, (then he quotes this portion of scripture) “Because He is at my right hand I shall not be shaken.” (Read Vs 9-11).

He said, “Men and brethren, let me speak freely to you of the patriarch David, that 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 Christ to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption.” Acts 2:29-31

David was being used of the Holy Spirit to show and share the reality of the resurrection of Christ somewhere to the tune of a thousand yrs before it took place. and So its specific reference concerns Christ prophetically, though David was speaking of himself personally and the hope and security that he had in the Lord. But there’s application for you and me in here as well in that to be absent from the body is to be present with the Lord, we have hope, a guaranteed certainty of being in the presence of the Lord. “You will show me the path of life (which is Christ, He’s the way, He’s the truth, He’s the life) and in Your presence is fullness of joy, at Your right hand are pleasures forevermore.” Or to understand that another way, “Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him.” 1 Cor 2:9

### Psalm 17

Though several of the Ps have a sense of prayer about them and in one sense anytime you’re talking to God you’re praying, this is the 1<sup>st</sup> Ps that has the official ascription “A Prayer of David.”

### Vs1-2

Again as for the circumstances surrounding this Ps no one is for sure, but it seems like David had his fair share of trouble throughout his life. Saul sought to destroy him, his own son Absalom tried to overthrow him, not to mention the standard enemies of Israel. and Sometimes people simply didn’t like him because other people did, I mean overall he was athletic, strong, good looking, he was popular with the people; and sometimes all it takes is for people to like you for other people to not like you. So this could be inspired by any # of circumstances in David’s life but we note the sense of urgency in his plea right off the bat in the very 1<sup>st</sup> Vs.

He seeks for the Lord to, “Hear a just cause,” to “Attend to his cry,” and to “give ear to His prayer.” He has nothing to hide, nothing to cover, his prayer is not from deceitful lips. and I think that’s an important point to consider for just a second here. Because often times if we were to be honest (as opposed to deceitful) I think that we’re sometimes guilty of seeking to persuade God through deceitful lips, or impure motives. We cry out for our ministry to grow so that God might be glorified, but deep down in there we just don’t want to appear to be dismal failures. Or we pray that God might help us pay off our bills, that we might be a debtor to no man, we want to be behind the ministry more, but really we’re just sick of all the bills. There’s ulterior motive, deceitful lips, we’re not being completely honest. and It’s not that the things we’re seeking are innately wrong, it’s that we need a change of heart concerning them. We need to seek God for pure motives. “O God save my unbelieving spouse.”

Well, is it that you're genuinely concerned for their eternal well being, or you think that they'll be more tolerable if they'll just get saved?

David is saying that he's laying it out on the line, nothing ulterior going on, he's confident of his innocence in the situation and so he seeks God for vindication. and What a great thing, that God would be the One to defend us rather than us all the time trying to defend ourselves. If you want to defend yourself every time an accusation is tossed at you you're free to do that, but God is much better at it than you are, or I am. Just trust in Him and wait on Him, He has a way of vindicating His own, in His time and in His way.

Vs3

There's something else we would do well to take note of and be careful concerning. He says, "I'm walking in integrity, I have pure motives inwardly, and I have purposed that my mouth shall not transgress." I'm not going to fight fire with fire, not going to engage in slander or gossip, our mouth gets us into so much trouble. James teaches that the tongue is an unruly evil, full of deadly poison; we praise God and curse men with the same mouth. and It's a sinful inconsistency, but David hasn't gone there, and he's not claiming sinlessness, don't be confused, David had his fair share of problems. But he's claiming blamelessness regarding this situation, you may not be sinless, but you're to seek to lead a life that's blameless. Don't slander, or engage in gossip and hearsay, spread rumors and all of that, purpose not to allow your mouth to transgress.

Vs4-5

"God look upon me, attend unto me, I've walked in integrity, I have pure motives inwardly, I've not slammed people vocally, I've walked in blamelessness outwardly and I have obeyed Your Word practically." "By the word of Your lips I have kept away from the paths of the destroyer." Or as we read in Ps 119:9, "How can a young man cleanse his way? By taking heed according to Your word." Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. It will keep you from going down that direction that leads to destruction, "By the word of Your lips, I have kept away from the paths of the destroyer."

Vs6-9

We see here David's confidence in God and because of that he's calling on God to protect him and to hedge him about. He says, "You will hear me," he doesn't question that, how often we question if God really hears us. But not only does he trust God will hear him but that he will save him from his present distress, because it's God's nature to save those who trust in Him. Now don't get me wrong, we've all been appointed a day that we're going to die, I'm not saying that if you trust the Lord, you'll be spared trouble, or difficulty, or in some cases death.

But I am saying that you can trust that God is in control, and if you believe that, you can appeal to Him in that and rest in the fact that outcome is in His hands. When David asks the Lord to keep him as the apple of his eye, it's like saying, "Don't take your eye off me God, keep focused on me, give Your attention to me."

We instinctively seek to protect our eyes, and David wants to be in that place of instinctive protection, that God's got not only his back, but his every side, that he might be hid under the shadow of His wings. Again that place of protection and security, from the wicked who oppress me, or the enemies who surround me.

#### Vs10-15

Again these last few Vs have sort of a flavor of Ps 73 about them. The wicked of this world are proud, they talk trash, they push people around and seem to do well in life. But note there in Vs 14 he says, "They have their portion in this world, in this life, their bellies are full by the treasures and possession of the earth." In other words they're living for now, for today, for the present, seeking to get all they can get and they'll step over or step on whoever they have to in order to get it. They have a present life perspective. Jesus said, "...whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" Mark 8:35-37 What a sad conclusion for the one who lives his whole life solely for what he can get from this world.

#### Vs15

That's eternal perspective, they can have this world; as for me I will see Your face in righteousness; I shall be satisfied when I awake in Your likeness. John said, "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is." 1 John 3:2 People have lots of questions about our new bodies, what they'll be like, how they'll function, what will be their limits? and The bible gives us a little insight on that, but the bottom line is that when we see Him we'll be like Him, we'll awake in His likeness. and What a glorious day it will be when we trade in these old beat up, broken down, torn and tattered models, for our new heavenly habitation, that's when we'll be satisfied. Until that day, man the flesh is never satisfied, but when we see Him, we'll be like Him. No more problems, pain, stress, struggles, or suffering for the former things will have passed away.

#### Prayer Points:

Father what a precious promise of Your Word. The things of this world pale when compared to what You hold in store for us. We seem to cling to this life so desperately, help us to fixate our perspective upon eternity. and God until we stand before You, help us to walk in integrity, to have pure hearts, pure motives inwardly, to walk in Your word practically, and to love You with all that we are...whole heartedly. We thank You for being our shield and our strength, our counselor, the portion of our inheritance and our cup. Surely we have a good inheritance...and we give You praise.