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The
Songs

16

PSALMS - The SONGS

Sixteen

My Heritage in Life is Beautiful - My Heritage is The LORD!

READ AND OBSERVE

Read through **Psalm 16** and mark every reference to the LORD, including pronouns and synonyms, with a red triangle.

Read through **Psalm 16** and mark every reference to the psalmist, along with all pronouns and synonyms, with a blue capital "P". (Consider how you should mark "Holy One" in **verse 10**.)

Read through **Psalm 16** and mark every reference to the saints who are in the earth with blue highlighting.

Read through **Psalm 16** and mark every reference to those who have bartered for another god with an orange capital "W".

Read through **Psalm 16** and mark every term of conclusion with a pink capital "T".

Read through **Psalm 16** and mark every contrast with a pink diagonal line.

Read through **Psalm 16** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. Psalmist's relationship with the LORD, the saints, and those who choose another "god".
2. The LORD is my portion in life
3. The LORD is set continually before me

READ AND ANSWER

Psalm 16:1-4

What request does the psalmist make right away?

To Whom does he make this request?

What reason does the psalmist give God for preserving him?

What three names does he use to refer to the LORD?

1.

2.

3.



Point of Depth

**The Hebrew word for “God” is *el*
and is a proper name for God, Almighty.
It is a shortened form of *ayil* which means strength.**

**The Hebrew word for “LORD” is *YHWH*
and is a proper name of God which means self-existent or eternal.**

**The Hebrew word for “Lord” is *adona*
and means sovereign or controller.
It is used as a proper name for God only.
It is an emphatic form of *adon* which means to rule.**

What has the psalmist said to the LORD?

What is the significance of telling the LORD that He is the psalmist's Lord? (Consider what the word Lord means.)

Where does the psalmist acknowledge that all goodness comes from?



James 1:17

***Every good thing given and every perfect gift is from above,
coming down from the Father of lights,
with whom there is no variation or shifting shadow.***

**The psalmist is actually saying even more than James does.
He is saying there is no good besides the Lord.
In other words, the Lord is the good in his life.**

Psalm 73:25

***Whom have I in heaven but You?
And besides You, I desire nothing on earth.***

**Without the Lord—
no matter what else he had, no matter what else his circumstance—
the psalmist believed he had no good at all.**

**Have you aligned yourself with God in the same manner?
Do you walk in your own sphere or His?
Have you cast your lot in with His... permanently?**

Philippians 1:21

For to me, to live is Christ... and to die is gain...

Who does the psalmist bring up?



**The Hebrew word for “saints” is *qadosh*
and means holy ones.**

Who are the saints?

Where are the saints?

What are the saints?



The Hebrew word for “majestic” is *adder* and means noble.

What loyalty does the psalmist have for, or what pleasure does the psalmist take in, the saints?



The Hebrew word for “delight” is *chaphets* and means desire, delight, to be pleased with.

Who does the psalmist bring up in **verse 4**?

What have these people done?



The Hebrew word for “bartered” is *mahar* and means to pay for, or readily assent to a bargain (as for a wife). It comes from a primitive root which means to be liquid or flow easily; by implication to be in a hurry.

Who are these people?

What will happen to these idolatrous people?



The Hebrew word for “sorrows” is *atzevot* and means idol, or a pain or wound. It comes from a primitive root, *atsab*, which means to carve, fabricate, or fashion. Therefore, in a bad sense, it means pain or anger, or to worry.

**Now, here’s a thought...
To sell out God for a false god will always bring pain...**

According to the context of the psalm and the definition of the word, does sorrows refer to sadness or remorse?

Sorrows, in this context, refers to the pain and wounding these people have caused themselves. How have they caused pain for themselves? What have they done?

While the psalmist has loyally taken delight and committed himself to those who follow His God, the LORD, what relationship has he determined for himself regarding those who follow another “god”?

1.

2.

How has the psalmist chosen to not be like those who have followed after another god?

How has the psalmist chosen to define his association with those who have followed after another god?



I have to wonder if many modern day believers realize the importance of the attitude of this psalmist. His loyalty, his commitment, his pleasure were all taken in righteous believers, not in those who were idolaters—those who run after other gods.

**Today's gods are fashioned from almost anything—
the world has so many things to offer,
and way too many so-called Christians
think they can be friends with those who run after the world.**

God says otherwise...

James 4:4
***You adulteresses,
do you not know that friendship with the world is hostility toward God?
Therefore whoever wishes to be a friend of the world
makes himself an enemy of God.***

When you were reading and observing this **Psalm**, did you mark a contrast between **verse 3** and **verse 4**?

What is the contrast? (Hint: There are two contrasts—the two groups and the psalmist's chosen relationship to them.)

Psalm 16:5-6

This is a lovely and encouraging paragraph in the **Psalm**—in general, what is the psalmist saying?

Traditionally, this **Psalm** is attributed to David. Was his life always “beautiful”?

And yet, how does he describe the sum total of life in this paragraph?

Before we go any further, consider your own attitude toward your “lot in life”. Is it the same as the psalmist's?

What does the psalmist say the LORD is?

1.

2.

Just to make sure you don't miss this marvelous thought, what (or Who) is the psalmist's inheritance in life?



The Hebrew word for “inheritance” is *cheleq* and is a primitive root which means to be smooth; by implication (as smooth stones were used for lots) to apportion or separate.

What (or Who) does (and will) the psalmist inherit? I.e. What has been distributed and allocated to the psalmist?

What (or Who) is the psalmist's container of life (his cup)?

What does David say the LORD does?

What does it mean that the LORD “supports” David's “lot” (or yours or mine)?



The Hebrew word for “support” is *tamak* and means to hold or support, to sustain or obtain, to keep fast, to help, or follow close.

The Hebrew word for “lot” is *goral* and means to be rough (as a stone), a pebble, a lot. Figuratively it refers to a portion or destiny (as if determined by lot).

David describes his allotment by using the idea of measuring lines by which boundaries of land are determined. How does he feel about the “land” he has acquired?



The Hebrew word for “lines” is *chevel* and means a rope (as in a measuring line) or region.

The Hebrew word for “pleasant places” is *nayim* and means pleasant or delightful.

Above and beyond pleasant, how does David describe the possession he has inherited?



The Hebrew word for “beautiful” is *shafar* and means to glisten and be fair.

What (or Who) is he actually describing?

Psalm 16:7-11

What does David say he will do?



The Hebrew word for “bless” is *barak* and means to kneel, to bless (or speak well of) in adoration.

What does he credit God as having done for him?



The Hebrew word for “counseled” is *yaatz* and means to advise or resolve, (in order to take care of).

The Hebrew word for “mind” is *kilyah* and means kidney or reins. Figuratively it refers to the heart, mind, and soul.

The Hebrew word for “instructs” is *yasar* and means instruct, warn, or rebuke. The idea of instructing or teaching comes from chastising—literally with blows, or figuratively with words.

How is God's counsel defined in **verse 7**?

What has been the result?



**Evidently David would regularly remember God's Word at night.
It would advise him of what he needed to do to righteously resolve his choices.
It was manifested, not just with "take it or leave it ideas",
but with truth that pounded David's soul
to purify him from any temptation to act contrary to the will of God.**

Psalms 77:1-6

***My voice rises to God, and I will cry aloud;
My voice rises to God, and He will hear me.
In the day of my trouble I sought the Lord;
In the night my hand was stretched out without weariness;
My soul refused to be comforted.
When I remember God, then I am disturbed;
When I sigh, then my spirit grows faint.
Selah.
You have held my eyelids open;
I am so troubled that I cannot speak.
I have considered the days of old,
The years of long ago.
I will remember my song in the night;
I will meditate with my heart,
And my spirit ponders.***

What is David's resolve and commitment? What does David say he has done (concerning his relationship to his God)?

Where does David figuratively picture God in relation to him?

What does it mean that God is at David's right hand?



The Hebrew word for “right hand” is *yamin* and means the right hand or side. It has the idea of being stronger and more capable.

What is the result of God being at David’s right hand?

How does David respond to not being shaken (because God is at his right hand)?

- 1.
- 2.
- 3.

Why will his flesh dwell securely? What will God not let happen to David?

- 1.
- 2.



The Hebrew word for “abandon” is *azav* and is a primitive root which means to loosen, relinquish, or permit.

The Hebrew word for “Sheol” is *sheol*. Our word is simply a transliteration of the Hebrew word—a phonetically engineered arrangement of letters to sound like the original. It means Hades or the world of the dead, or the netherworld. It comes from the primitive root *shaal* which means to inquire, to request, or to demand. It carries the idea of never being satisfied.

Putting these two words together, can you see the picture?

**Sheol is personified as huge pit with its mouth wide open—
demanding for more and more inhabitants to be sent into it.
Sheol is never satisfied.**

**If God were to abandon David to Sheol,
He would loosen His grasp, or relinquish His hold, on David's life—
He would permit Sheol to get its way.**

**In this Psalm, Sheol was denied its demand by the One and Only Divine—
the LORD!**



Peter quoted this verse in Acts 2:24-31

***But God raised Him up again, putting an end to the agony of death,
since it was impossible for Him to be held in its power.
For David says of Him,***

***“I SAW THE LORD ALWAYS IN MY PRESENCE;
FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN.
THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED;
MOREOVER MY FLESH ALSO WILL LIVE IN HOPE;
BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES,
NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.
YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE;
YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.”***

***Brethren, I may confidently say to you regarding the patriarch David
that he both died and was buried, and his tomb is with us to this day.***

***And so, because he was a prophet and knew that
GOD HAD SWORN TO HIM WITH AN OATH TO SEAT one
OF HIS DESCENDANTS ON HIS THRONE,
he looked ahead and spoke of the resurrection of the Christ,
that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.***

Paul also quoted it in Acts 13:34-37.

***As for the fact that He raised Him up from the dead, no longer to return to decay,
He has spoken in this way:***

***“I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.”
Therefore He also says in another Psalm,***

***“YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY.”
For David, after he had served the purpose of God in his own generation,
fell asleep, and was laid among his fathers and underwent decay;
but He whom God raised did not undergo decay.***

**Psalm 16 speaks of David not being allowed to die at a certain time
(if he died his body would certainly decay).**

**God did not promise that He would never, ever let David's body undergo decay—
just at that particular time in David's life.**

**God had sworn to David with an oath
that one of his descendants would be seated on his throne
so David knew he would continue to live for awhile.
(Although Solomon comes to mind as the one
who would be the first to fill the seat of David's throne,
the true Heir in view is actually Jesus Christ.)**

**Although Psalm 16, at first glance, seems to be about David,
it is first and foremost—in God's economy—
delivering a prophecy concerning Jesus.**

**It states that Jesus' flesh would not decay as all dead bodies do—
Instead God would resurrect Jesus from the dead—
and therefore, God's Holy One would not undergo decay!**

**God *delivered* David from death.
God *resurrected* Jesus from death.**

**God promised David that He would not be abandoned to Sheol (allowed to die).
God promised David the path of life, instead.
David's flesh was able to dwell securely because of God's promise of protection.**

It is in the resurrected Life of Jesus that we, too, may walk in the path of Life...

In contrast to death, what does God give to David?

Not only is David on the path which leads to life, what does he experience in life as he walks on the path of following His God?

How does David know how to walk—and where to walk?

David has taken refuge in his God. What has he found in God's presence?

What has he found in the LORD'S right hand? (Remember, the right hand is generally thought of as the hand of power. In **verse 8**, it spoke of David's right hand with the LORD by his side. **Verse 11** refers to being in the LORD'S presence—and the power of His right hand).

Is there fullness of joy for those who take refuge in God today?



The Hebrew word for “fullness” is *sova* and means abundance or satisfying fullness.

The Hebrew word for “joy” is *simchah* and means blithesomeness, glee, or exceeding gladness.

Are there pleasures forever for those who trust in Jesus today?



The Hebrew word for “pleasures” is *naim* and means that which is sweet, delightful, pleasing, and agreeable.

READ AND REASON

In noticing the words used by David—portion, inheritance, cup, lot, lines, we can see the idea that things did not happen to David by chance—they were appointed and apportioned to him.

He makes it clear they were distributed to him by God, and God alone. Nothing occurred by chance—there was no happenstance about anything in his life—the LORD God, the Lord of his life, was in control of it all.

He also makes it clear that what the LORD chose to give to him was good, and pleasant, and beautiful. David did not choose to complain about difficult circumstances; rather, he *recognized them as part and parcel of the good gift that God was giving him.*

And joy of joys—David recognized the greatest gift of all—his inheritance was the LORD, Himself!

Numbers 18:20

Then the LORD said to Aaron, “You shall have no inheritance in their land nor own any portion among them; I am your portion and your inheritance among the sons of Israel.”

Although the Lord handed out land allotments to the tribes of Israel, He gave the priests none—that was because He, Himself, was their inheritance and portion. They received the greatest and most permanent allotment of all—the LORD God!

We, too, as present day believers have nothing more important that we can call our own, than our Lord Jesus Christ. He is the inheritance belonging to those who have true wealth—the treasure to be cherished, the priceless possession.

Philippians 3:7-8

***But whatever things were gain to me,
those things I have counted as loss for the sake of Christ.
More than that, I count all things to be loss
in view of the surpassing value of knowing Christ Jesus my Lord, for whom I
have suffered the loss of all things,
and count them but rubbish so that I may gain Christ...***

 Segment by Segment

**Try titling these segments yourself.
Ask God to help you.**

Verses 1-4

Verses 5-6

Verses 7-11

Purpose of Psalm 16

**Try to identify the purpose of Psalm 16.
The purpose simply states “why the Psalmist wrote the Psalm”.**

Theme of Psalm 16

**Try giving Psalm 16 a title by identifying its theme.
The theme simply states “what the Psalm is about”.**
