

## Psalm 16

### 16:7-8

**I will bless** the word for “kneeling down before” somebody.

**the LORD who has given me counsel;** Acts 2 attributes this to David where Peter says that David was speaking concerning Jesus. Luke 24:44 seems to give us even extra license to see Jesus where. Titus 1:3 show us that salvation can be preached out of the Scriptures of the Old Testament while 2 Timothy 3:14-15 does the same. They only had the Old Testament. Acts 13:26-35 finds Paul in a synagogue saying the same about this very Psalm that this is not only a Psalm about Christ, but through Christ. It is, then, Christ, who is the chief thanks-giver (16:7). Romans 3:21-22 also makes it very clear that this has been Plan A all the time.

If this is Christ, then we have Jesus **blessing** the LORD which means there are times when the LORD is clearly a reference to Christ and is at times a reference to the Father (as here; see appendix in my commentary on Matthew).

How did the Father **counsel** the Son? By speaking to His **heart in the night**. Did Jesus really need **counsel**? That’s what it says. The Son received **counsel in the night** as the Son **blessed** the Father [on His knees].

**My heart also instructs me in the night seasons.** Blessing was given from Jesus to the Father because of counsel in the night—a night in which He was betrayed; a night under which He died; a night enveloping Him in depth. There is clear indication that God communicates with us in the time of rest. With minimal distractions it seems wonderful to commune with God (17:3).

This could have been, of course, as specific as the struggle in Gethsemane under the cover of **night**, but it seems that this struggle ended in a joy that Jesus would not remain in the grave.

**8 I have set the LORD** from a Davidic perspective Jehovah is **always before** him. Yet, David’s “Lord” is sitting at the **LORD’s right hand** (Psalm 110:1). Interesting, then: David has **the LORD** at his **right hand** while **the LORD** sat the “Lord” at His **right hand**.

**me; Because He is at my right hand** The exaltation of Jesus at the Father’s right hand (Mark 16:19-20) is a result of His keeping the Father at His **right hand** in this life. There is clear connection with Psalm 17:7. The **right hand**, by the way, is the place of privilege and honor and must be seen as such for this to have its obvious effect.

**I shall not be moved.** Clearly, when viewing 15:5, we see these Psalms were not placed in the Psalter haphazardly.

### 16:9-11

**Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope.** With all the talk of death in the Psalm we should make the connection between sleep and death (13:3). This is, again, a token of connection between the Psalms. **10 For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.** If these are in parallel then **sheol** is in parallel with **corruption**, and I have wrongly seen **Sheol** as a geographical reference where

people go when they die rather than the grave, a place where people experience **corruption**. This is, then, a conversation between God and His Son about the Son's resurrection.

The proximity of this Psalm to Psalm 15 shows that the reason Jesus was raised from the dead was because He deserved it. He was the only One qualified to "ascend the Holy Hill."

When we see this passage quoted by Peter in the Greek (Acts 2), we see that the Greek *hades* is the equivalent to the Hebrew *sheol*.

**11 You will show me the path of life;** Perhaps a reference to the path between his royal dwelling and the tabernacle where the ark was in that "holy hill" (15:1). **In Your presence is fullness of joy; At Your right hand are pleasures forevermore.** It is true, then (as John Piper said...somewhere), that Jesus (seen here in this Psalm) is the greatest **pleasure** seeker. It seems as though worship and **pleasure** go hand in hand. It seems safe to say that if you are an avid sports fan, you are "religiously following" a particular team; and since we can say that a person is "religious" about an activity, it seems as though we should be able to say there is a measure of "worship" as well—in whatever God-filled or god-less activity in which we take part. "We are all facing some deity. Some glory has swept us off our feet, and this very moment, like a rabid animal, we are pursuing it. That what life is."<sup>1</sup>

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<sup>1</sup>Matt Papa *Look and Live* (Minneapolis: Bethany House, 2014), 13.