

PURPOSE

The purpose of this study guide is to facilitate the study of Psalm 2 as a supplement to the sermon. It is based on my (Michael's) study and meditation on the psalm. This handout can be used for personal study or community group conversation. (I hope you join a group!)

PSALM 16:1-11 ESV

1 A Miktam of David. Preserve me, O God, for in you I take refuge. 2 I say to the LORD, "You are my Lord; I have no good apart from you." 3 As for the saints in the land, they are the excellent ones, in whom is all my delight. 4 The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips. 5 The LORD is my chosen portion and my cup; you hold my lot. 6 The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance. 7 I bless the LORD who gives me counsel; in the night also my heart instructs me. 8 I have set the LORD always before me; because he is at my right hand, I shall not be shaken. 9 Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. 10 For you will not abandon my soul to Sheol, or let your holy one see corruption. 11 You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

STRUCTURE

- I. Petition: God keep me safe because I'm trusting You as my Refuge (16:1)!
- II. Expression and Celebration of trust (16:2-7)
 - a. Expression of trust (16:2-4)
 - i. Allegiance to God (16:2)
 - ii. Delight in godly fellowship (16:3)
 - iii. Disdain for ungodly fellowship (16:4)
 - b. Celebration of trust (16:5-11)
 - i. Savoring His sovereign care (16:5-6)
 - ii. Knowing His fatherly counsel (16:7)
- III. Answer: The conquest of faith (16:8-11)
 - a. I'm confident You'll be my refuge in this life (16:8)
 - b. I'm confident You'll be my refuge beyond the grave (16:9-11)

VERSE-BY-VERSE COMMENTARY:

Psalm 16 begins with a plea for earthly deliverance (16:1), progresses toward assurance of earthly deliverance (16:8), and finishes with assurance of eternal deliverance—not only from death, but for God, and for the blessings He gives (16:9-11).

The Psalm could have ended at verse 8, with the perfect bookend of David's desperation (16:1) answered by his calm resolve (16:8), with the verses in the middle gradually ascending, like a staircase, toward that destination. As David prays (16:1) and then recounts what God is to him (16:2-7), he provides a model for us who wish to grow in faith. Rather than sitting back and hoping listlessly that things get better, we proactively plead for help, stake our all on God, and celebrate who He is to us. When we do, our faith grows from desperation to celebration.

But the Psalm does not end in verse 8 as we might have expected. In verse 9, David transitions—"Therefore"—to speak of present tense joy in eternal assurance, not only for his spirit in heaven, but for his physical body: "my flesh also dwells secure." Resurrection was unheard of in the ancient world. Pagans imagined an afterlife of either nothingness, or darkness, or sleep, or perhaps like the Egyptians, continued life in some form. But none of them imagined dying and then being raised. Here, David professes faith in his own resurrection (16:9b) being somehow tied ("For", 16:10a) to the resurrection of Jesus Christ (16:10). This idea is explored in detail below.

Verses 9-11, then, come across as a postscript. A postscript is part of the letter, but it is at the very end, after the letter seems to end. In this way, the structure of the psalm matches its theme. The "afterlife" is the theme of verses 9-11, and David's point is that because of the Messiah's resurrection, death will have no hold on him. It will feel like the end of the letter, but there's a postscript. The postscript reads, "fullness of joy" and "pleasures forevermore" (16:11).

As we see later in the commentary, “pleasures” (*na’im*) appears not only in the “postscript” of vv. 9-11, but also in the body of vv. 1-8, specifically, verse 7. The same can be said of repetition of other phrases: “right hand” (v. 8, 11), “holy ones”/ “Holy One” (v. 3, 10). The point is to show that there is continuity between this life and the next. If we find pleasure in God today (v. 7), we’ll find pleasure in Him forevermore (v. 11). If we place God at our right hand (i.e., honor Him) today (v. 8), He will place us at His right hand forevermore (16:11). As it says in Revelation, we will sit with Him on His throne (Rev. 3:21).

16:1 A Miktam of David. Preserve me, O God, for in you I take refuge.

—“Miktam”:

- Jerome notes that five other psalms share this label (16, 56, 57, 58, 59, 60), and that they all speak of the suffering of our Lord.
- All of the above mentioned psalms celebrate the salvation of the righteous as opposed to the condemnation of the wicked.
- Most understand this to be a musical term, but its meaning is uncertain.

—NLT: “Keep me safe, O God, for I have come to You for refuge”; NKJV: “Preserve me, O God, for in You I put my trust”. NET: “Protect me, O God, for I have taken shelter in you.”

—Paraphrase: “God, I’ve trusted You for protection, so protect me!”

—As the Psalm plays out, we discover both what he needs protection from and also, how he seeks it. What does he need protection from? Death (16:10). How does he seek protection? By trusting God alone as his Source for security (16:1, 8-11), blessing (16:2), joy (16:3-4), provision (16:5-6), and wisdom (16:7) in this life—and for the next life—the eternal continuation of every aforementioned blessing (16:8-11). If we don’t trust God to be our everything in this life, we can’t expect Him to bless us in the next.

— It’s almost like we are crawling into David’s mind as he counts every blessing. As the “movie” plays out in his mind, he can’t see an end to this. The God who blessed his faith in this life will continue blessing it in the life to come.

—“preserve me”: the root word *samar* means, “to exercise great care over something”. When its *object* is “teaching” or “wisdom”, it means, “to observe carefully so as to do it”. When the *subject* is God, it means, “to observe the object carefully so as to protect it”. Basically, this word speaks of God’s careful attention to the details of our lives.

—“take refuge”

- Occurs 37x in the Scripture, and always takes the sense of “I seek refuge”, not “I have found refuge”. Danger impels us to seek refuge in the arms of God.
- It’s like David is saying, “I’ve thrown all my chips into this relationship! I’ve found refuge in You—not in wealth, not in power, not in fame—but in You and You alone! So God, please let this pay off! Don’t let me down!”

—After beginning with prayer, over the course of the Psalm, we see David’s faith growing. The more we pray, the more our faith increases. Observe the growth: in verse 1, He prays for protection; in verse 8, He celebrates God’s protection; in verses 10-11, He celebrates that God’s protection—and every eternal blessing—never cease.

2 I say to the LORD, “You are my Lord; I have no good apart from you.”

—Paraphrase: “I said to YHWH, ‘You are my Sovereign Master. Every single blessing comes from You and You alone.’”

—Ross: “The verse... literally says, ‘my good is not beyond you (or, apart from you)’ ‘My good’ is more specifically understood as ‘my welfare,’ meaning ‘my care and happiness in general...’ By stating that his good is not beyond God, he means that it is God alone who provides for his well-being.”

— God is the sort of Master who doesn’t rule with an iron fist. To be the slave of God is to be enriched royally. Giving my life to God enriches me.

—The fact that David “said” this to the Lord means this is a prayer. Just as the Psalm began with a prayer, it continues with David recounting a former prayer. Christians who find God to be the Source for all good things pray to Him constantly. A lack of prayer is not just a lack of obedience; it is a lack of faith that all good comes from God.

—Nevertheless, it is not about just getting the “blessing.” These words are intimate: “You are my Lord. I have no good besides You.” They almost sound like the whisper of a sweet nothing. Submitting to YHWH’s Lordship is to taste the nectar of heaven; it is intimacy with YHWH Himself. It is not a begrudged submission, but a delightful one.

—in the New Testament, God is revealed as ‘Father’, and James says something similar, namely, that God is the ‘Father of lights, with no variation or shadow of turning,’ and because of this, ‘every good and perfect gift is from above’ – from Him. Thus we see that God is our loving authority who provides for us every good thing.

—Overall, this is a Psalm about protection (16:1, 8-11). But the middle verses all describe ways in which David has trusted God for more than just protection. If our only goal is to be “saved” we must trust God for more than salvation. We must trust Him for everything. Not just eternal life, but earthly life. Not just forgiveness, but for grace to endure and counsel in the night season and pleasure and security and significance. If we want God to satisfy us forever, He must satisfy us today. Otherwise, if we were given God as our eternal treasure—and we had never once delighted in Him—we wouldn’t know what to do with Him! Whatever God is to us now, He will be for us forever also. If we view God like the cowardly, talent-burying man, in the parable of talents—as “a hard man, reaping where you did not sow and gathering where you scattered no seed” (Matt. 25:25)—we will discover, eternally, the severity of God.

3 As for the saints in the land, they are the excellent ones, in whom is all my delight. 4 The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.

—A contrast is being built between 16:3 and 4. One talks about “saints,” and the other, about “those who run after another god.” One talks about “all my delight” and the other about “sorrows” multiplied.

—When God is my God, my delight is in fellowship with other believers. They are like being with nobility to me—“majestic ones” (NASB), “excellent ones” (ESV). I feel privileged to be around them. Why is this?

- I delight in the saints because we share the same values. Rather than worshiping false gods that multiply sorrow, they worship the true God who is the source of all good things. Friendship with God inevitably affects my friendships on earth.
- This is not to say that we should not be a ‘friend of sinners’. But there should be a special delight we have in fellowshiping with God’s people.
- If I worship God, He affects not just my doctrines, but my delights.
- Boice: "This is a practical matter, for it is a way by which we can measure our relationship to the Lord. Do you love other Christians? Do you find it good and rewarding to be with them? Do you seek their company? This is a simple test. Those who love the Lord will love the company of those who also love him."

—How can David say that “all my delight” is in the saints?

- He does not say that his delight is in the saints INSTEAD of God. That is the key.
- Implicitly, David’s delight in the saints is a delight in God. And his delight in God is a delight in the saints. These cannot be separated. John tells us that if we hate our brother whom we see, we cannot love God whom we cannot see. David says the same thing from another angle. If we do not enjoy God’s people, whom we see, we cannot enjoy God, whom we cannot see.
- What’s beautiful is that the last verses of this Psalm are quoted by Paul and Peter (see below) as coming from the mouth of Jesus. As I argue below, this Psalm is a unity. If Jesus lived out verses 9-11, He lived out the rest also. Jesus’ delight was in... us! And it still is.

—“sorrows... multiplied”: NIV, “[they will] suffer more and more”. The more we worship other gods, the more our suffering multiplies.

—Whatever it is that I make the center of my life, that is what I worship. And whatever I worship that’s not the one true God multiplies my sorrow. It promises great things but instead only takes from me.

—“multiply their sorrows”

- This is the same wording as God to Eve in Gen. 3:16, “I will greatly multiply your sorrow in childbearing”... What is the significance of this? Nothing has changed since the Fall. Idolatry always leads to curse and not blessing.
- Saints are characterized by “delight”; unbelievers, by “sorrows.”

—Not only will David refuse to worship other gods (“drink offerings of blood”); he will not even dignify false gods by mentioning their names. There is no space for universalism for the worshipers of YHWH. God demands our total allegiance.

5 The LORD is my chosen portion and my cup; you hold my lot. 6 The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.

—These verses go back to what God told the Levites: “God told Aaron, ‘You shall have no inheritance in the land, nor shall you have any portion among them: I am your portion and your inheritance’ (Nm. 18:20). David, being the last child, would not have expected any earthly inheritance, and in this measure would’ve been like the Levites. Like them, he found God to be his inheritance, and the greatest inheritance of all.

—Four metaphors, all related.

- First, “chosen portion. As I mentioned, this is a reference to the Levites, when the boundary lines were drawn for Israel, see also Judg. 18. The idea for the Levites, and here for David, is that if I have God, I don’t need land. Land produces abundant resources, but I have the true provider of resources in God.
- Second, “my cup”. The cup is a symbol of destiny in the Scriptures. We’ve all been given a different cup: the wicked, a cup of fire and brimstone (Ps. 11:6), the righteous a cup of blessing (23:5). For believers, God Himself is our source of provision (our “land”) and of our destiny (our “cup”). In our culture, a “cup” would be like saying, “this is the hand I’ve been dealt”. For the believer, God Almighty is the hand we’ve been dealt. This is a Royal Flush!
- Third, “my lot”. Israel’s land portions were determined by the casting of lots—the rolling of a dice, the drawing of a straw—pure “chance.” With God, however, there is no such thing as chance. Pr. 16:33: “The lot is cast into the lap, but its every decision is from the LORD.” David is celebrating that his lot—the hand he’s been dealt—is not subject to a tumbling dice, but to God.
- Fourth, “lines.” This could refer to the cords used for surveying/measuring land. The way the lot was cast, and the way the lines fell, and the way the land was allotted, David attributes fully to the hand of God. He is the One who holds our cup, our destiny. David rests in God’s sovereignty over every aspect of his life.

—Putting it all together, God is our portion in the sense that He is our perfect inheritance, providing for all our needs and deepest delights. This reality owes not to David’s goodness, but to the “cup” or “hand” he has been dealt. The very “lot”—supposedly a “chance” roll of the dice—is in the hand of God. This means that David’s bountiful portion, the one that meets his needs and pleases his soul, owes not to good fortune or his own good choices, but to the sovereign election of God.

—What’s so amazing about this is the humility God shows us in this. Not only are we His possession; He is ours! Not only are we His inheritance; He is ours!

—The flow from verse 4, “I won’t serve other gods” to verse 5-6, “God is my inheritance” is echoed strongly in David’s experience: “They have driven me out... that I should have no share in the heritage of the Lord, ‘saying, ‘Go serve other gods’” (1 Sam. 26:19). To live in a foreign land, as David had been forced, is tantamount to coerced idolatry. This was David’s contention. In this Psalm, however, David (essentially) says, “I will not be forced to idolatry because the Lord is my greatest inheritance – not the land. No matter where I am, even if I am totally deprived, God is my greatest inheritance.” David spoke from experience. In times of deprivation, we learn to lean on God as our inheritance.

—Augustine: “Let others choose for themselves portions, earthly and temporal, to enjoy; the portion of the saints in the Lord is eternal. Let others drink of deadly pleasures, the portion of my cup is the Lord.”

—Even when I have nothing else, God is my inheritance, and this inheritance is beautiful. He’s better than the Promised Land; He’s the giver of the Promise.

—“pleasant places”:

- This is the same Hebrew word translated as “pleasures” in 16:11.
- Thus, in 16:6, “the lines have fallen for me in pleasant places (*na’im*)” and in 16:11, “in your right hand are pleasures (*na’im*) forevermore.”
- The connection must be intentional, for this is an uncommon word, used only 6 times in 150 Psalms—with 2 of those times in this single Psalm.
- Since the LORD is David’s portion/inheritance, the boundary “lines” that “have fallen in pleasant places” can’t be literal—God has no boundaries. The metaphor pictures a lot being cast, and boundaries of the inheritance being allotted to David—except for David, that inheritance is God Himself. David feels as “lucky” to have God as his portion as someone who catches a good roll on a dice. He does not attribute his blessing to his own wisdom or righteousness. God belongs to him, no doubt, but not because of any good in him. All of these verses carry a sense of God’s sovereign election of David, and David’s resultant pleasure.
- The connection between 16:7 and 11, then, is that the pleasure David finds now in God’s sovereign election is a pleasure he will enjoy for all eternity.

—“to me”: beauty is in the eye of the beholder. What David marvels at as beautiful—an inheritance that is God Himself—the wicked would shudder at. In fact, even if the wicked were to enter heaven, they would

despise it! They who lived their whole lives in the active pursuit of separation from God could not possibly enjoy, for even a moment, perfect intimacy with Him whom they despise.

7 I bless the LORD who gives me counsel; in the night also my heart instructs me.

—I praise God for giving me instruction and counsel that I need in every season—especially the dark seasons of my life.

—“I will bless”: David resolves to worship God for His wise counsel. According to Ross, this word “is used for the public praise of God’s people.” For us, it means a commitment to worshiping God in the corporate assembly on Sunday mornings.

—“counsel... instructs”

- Kidner: “counsel rather than coercion”. God gives us the freedom to navigate life’s choices, but He also grants the wisdom to make those choices. However... those choices won’t always be easy. The word for “instructs” “has a purposeful firmness”—translated ‘chasten’ or ‘rebuke’ in 6:1; 94:12—“as of schooling one to face hard facts.” Thus, God instructs him about the hard decisions he’ll have to make as he walks in the dark seasons. And yet he blesses God for this, for a wise man loves correction.
- I cannot claim to have a friendship with God if God does not speak into my decisions, my hardships, my relationships, my finances, my everything. To be a friend of God is to have a consistently open heart to His guidance.

—David’s “mind” (NASB) / “heart” (ESV) instructs him. In context, this does not mean that David is taking cues from David. No, this is a praise song. He’s praising God for his counsel, which the first half of the verse makes clear. Then, what does it mean that David’s own mind/heart instructs him? This is the place where God’s counsel hits us. It is in the deepest places. In the mind. In the heart. The literal Hebrew word is “kidneys,” which according to Ross, “means the mind with the use of conscience.” God convinces us in our inmost being about what is right, and then our heart seems to lead us in the way we should go. “Heart” or “mind” is a metonymy, meant to capture figuratively the location from which we receive guidance.

—Waltke: “In the quietness of night, without the distractions of the world, the voice of conscience speaks louder and clearer.”

8 I have set the LORD always before me; because he is at my right hand, I shall not be shaken.

—“I have set the LORD continually before me”:

- This appears to be a summary of verses 1-7. David has made the LORD his refuge (1); he has sought good only in God (2); he has delighted not in the fellowship of false gods but of the saints (3-4); he has trusted God for his provision and destiny (5-6); he has sought God for counsel (7).
- To put it all together, David has made God his refuge, his treasure, his provider, and his counselor. In all his ways, and in every area of life, God has been the one David looked to. This is what it means to set God continually before us.

—“Because He is at my right hand, I will not be shaken.”

- This statement of not being shaken can be mere bravado: “As for me, I said in my prosperity, ‘I shall never be moved’” (Ps. 30:6). But in this Psalm, at the pinnacle of praise, it is very different. It is an expression of confidence in God, not self.
- The Psalm begins with David saying, “Preserve me, O God, for in you I take refuge.” It ends with a confident assertion: “I will not be shaken.”
- The trajectory of the Psalm is instructive. It shows us how to grow in confidence when at first we lack it. We begin with prayer—usually something rudimentary—like, “Help!” Then we recount all that God is to us. We praise Him, even when we don’t feel like it. By the end of this process, our faith becomes unshakeable. But faith is not automatic. We must plant our mustard seed in the soil of prayer and nurture it with the water of praise.

—“right hand”:

- “at my right hand” can be at the court (Ps. 109:31: “For He stands at the right hand of the needy one, to save him from those who condemn his soul to death) or in battle (Ps. 110:5: “The Lord is at your right hand; He will shatter kings on the day of His wrath.”). The idea is that God is our supporter and defender. He fights for us when we are under attack. He is not just a still refuge but an aggressive and skilled warrior.
- God is at David’s right hand as his strength (16:8); later, David is at God’s right hand as the recipient of eternal pleasures (16:11). The Psalmist is helping us see the continuity between this life and the next. That is, finding pleasure in God today (16:7) translates to finding pleasure in God

eternally (16:11); placing God at your right hand (honoring Him) today (16:8) translates to being at God's right hand (honored) eternally (16:11). Whatever God is to us now, He will be to us forever. If He is our treasure, He will be that forever. If He is our counselor, He will be that forever. If He is our comfort, our sustainer, our provider, He will be that forever. But if He is none of these to us—if He is a stranger or even enemy—He will be those to us forever too.

- We tend to treat this life and the next as though there is total discontinuity. As if we can drink deep of the pleasures of this world, ignoring God till the day of death, and then miraculously, we will find ourselves drinking deep of God's pleasure for eternity. It doesn't happen this way. I have this life to "warm up my taste buds" to eternal pleasures. If my palate hasn't been trained in this life, it won't be ready in the next. On the contrary, if my palate has been trained on worldly pleasure, I will drink deep of its vanity—an eternal hangover.

9 Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.

—Because David has prayed and praised in such a manner that his faith has grown into full-blown assurance, the following effects are enjoyed...

(1) David "heart is glad" and his "glory" or "whole being rejoices." In other words, he is filled with joy. This is one reason why faith matters. It affects our emotional life. It's worth it to fight the battle.

(2) David's "flesh also dwells secure". This refers to his body, which he clarifies in the next verse, includes physical preservation beyond death.

—In the next verse, David will clarify why his flesh dwells securely: because of Christ.

10 For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay.

—"Sheol":

- This can sometimes be understood as the "grave" and sometimes as an ethereal "place of the dead," to which both righteous and wicked go. The OT had an underdeveloped view of the afterlife.
- Given this understanding of Sheol, for David to say that his soul would not be abandoned to Sheol is already a prediction of resurrection.

—According to Peter, David consciously prophesied about the resurrection of Christ:

- Acts 2:29-32: "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. This Jesus God raised up, and of that we are all witnesses."
- Some scholars think that David unknowingly prophesied about the Christ by speaking of his own experience, which turned out to predict the resurrection. But that's not how Peter saw it. David did not unknowingly prophesy, but rather "foresaw and spoke about the resurrection of the Christ."
- David's prediction of was rooted in two realities: (1) David was a prophet; (2) David reasoned from God's "oath" in 2 Samuel 7 that if one of his descendants would be "raised up" to reign "forever," it must include resurrection.
- The relevant section of 2 Samuel, verses 12-13: "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever."

—Paul's quote reinforces that Jesus alone is the perfect fulfillment of Psalm 16:10.

- Acts 13:34 And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "'I will give you the holy and sure blessings of David.' 35 Therefore he says also in another psalm, "'You will not let your Holy One see corruption.' 36 For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, 37 but he whom God raised up did not see corruption.
- Both Peter and Paul say that David did not experience the truth of Psalm 16:10 since his body did see decay. Both Peter and Paul say that David was talking about Jesus. So here's the difficulty: if David was not talking about himself, why does the rest of Psalm 16 speak in the first person of David's own experiences? Why does he say that his own flesh dwells secure—if the Psalm isn't about him?
 - David was clearly talking about himself *at least* until verse 9. He was also clearly talking about Christ in verses 10-11 because Peter and Paul say so.

- However, Psalm 16 does not allow for a total division, as though David stopped talking about himself to begin talking about Christ. Verse 10 begins with “for”, pointing to verse 9, which begins with “therefore”, pointing to verse 8, which summarizes vv. 1-7. The Psalm is a unity. This means that the whole Psalm is about David. And in a greater sense, the whole Psalm is about Jesus.
- Remember, Peter says that part of David’s revelation about Christ came from the “oath” of God in 2 Sam. 7:12-13. That oath stated not only that God would “raise up” an offspring to reign “forever,” but also, that David himself would “lie down” with his fathers. David’s lying down is contrasted with the Messiah’s being raised up. Thus, when David wrote Psalm 16:10, he did not mean, “I literally won’t die.” He meant that His descendant, the “holy one,” would not “see corruption.” Further, he meant that this would somehow relate to David himself experiencing pleasures at God’s right hand forevermore.
- Piper: David “knew that he would die and lie in the grave with his fathers, and somehow be rescued for eternal joy with God; and he also knew that the Messiah from his own seed would put an end to death forever. His body would not decay in the grave with his fathers. And David knew that these two great facts — his own preservation, body and soul through death, and the Messiah’s triumph over death — had to be connected, but he did not know how it would be.”
- [2Ti 1:8-10 ESV] 8 Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, 9 who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, 10 and which now has been manifested through the appearing of our Savior Christ Jesus, **who abolished death and brought life and immortality to light through the gospel,**
- Before Jesus, “life and immortality” were hazy realities. After Jesus, eternal realities became crystal clear.
- To summarize, even more briefly: David spoke of his own experience across Psalm 16, but in verse 10, he goes beyond his own experience to speak of Jesus.
- In verse 2, David’s delight is in “the holy ones”—God’s people. Now, in verse 10, his faith is placed in “the Holy One”—singular—the Savior of God’s people.
- Again, the verbal connection between the phrases at the beginning and end of the Psalm emphasize the continuity between life, and life after life. If we delight now in God’s holy ones, we will be raised to life by God’s Holy One.

—“corruption”:

- Both Peter and Paul choose the LXX, which uses the word “corruption” instead of “pit”—which interprets the symbolism in non-spatial terms (i.e., rather than ‘going to the grave’, which is spatial, the stress is on ‘being corrupted’, which is a state of being). What this accomplishes is making these verses more clearly about a resurrection where corruption/decay were not experienced.
- Some say that when 1 Cor. 15:3-4 say that Christ was raised on the third day “according to the Scriptures,” it is referencing Ps. 16:10. No obvious passage from the OT states that Jesus would be raised on the third day. But if Jesus was to be raised BEFORE seeing corruption, the latest it could happen would be three days after death (cf. Jhn. 11:39).

—Waltke: “Death, according to verse 10, is like being hit by a shadow of a truck, not the truck.”

—Waltke: “If I AM deserted him in death, then death trumps I AM.”

11 You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

—“You will make known to me the path of life”:

- The path of life is special both because of where it leads to—His eternal presence—but also because to walk that way is to truly live. Both the means and the end are full of life.
- At the time of his writing, David does not yet have revelation of that path. It is in the future when God will “make known” to him how physical death can one day lead to life. Now, on the other side of the resurrection, we do have that revelation. The path of life is through faith in the Son of David, who was born of the Virgin Mary, crucified under Pontius Pilate, crucified, and risen.

—“In your presence there is fullness of joy; in your right hand there are pleasures forevermore.”

- Jesus is not a killjoy; He was killed for our joy.

- The pleasure Satan offers always ends in a hangover. The pleasure God offers lasts forever because it is pure pleasure.
- The pleasure we find in God today (16:7) will be multiplied infinitely and eternally in the age to come (16:11).
- This reminds me of a quote from the *Screwtape Letters*—a book chronicling the advice of one demon to another. Speaking of God, the demon says:
 - “He’s a hedonist at heart. All those fasts and vigils and stakes and crosses are only a facade. Or only like foam on the sea shore. Out at sea, out in His sea, there is pleasure, and more pleasure. He makes no secret of it; at His right hand are ‘pleasures for evermore.’... There are things for humans to do all day long without His minding in the least— sleeping, washing, eating, drinking, making love, playing, praying, working. Everything has to be *twisted* before it’s any use to us. We fight under cruel disadvantages. Nothing is naturally on our side.”
- “right hand”:
 - David placed God on his right hand (8); now God places David on his (11). Breaking down the metaphorical language: David honored God (8); now God honors David (11).
 - Of course, this is not ultimately about David. Most perfectly it is about Jesus. Jesus honored God throughout His life. Consequently, God honored Jesus by placing Him at His own right hand, “forevermore.”

—Ross: “The death of Christ brings us redemption; and the resurrection of Christ guarantees everlasting joy and pleasure in his presence forever.”