

YAHWEH'S PROVISION AND PROTECTION

INTRODUCTION

11/27/22

Take your Bible if you will and open it to the book of Psalms, Psalm 16.

Read Psalm 16.

It is perhaps in the times of adversity where your faith is tested the most. *Is it genuine? Is it real? Where is your confidence placed in? Whom do you trust?* Are all questions that are answered in adversity.

The Puritans knew a thing or two about trials in life and we can learn from them. Consider the Scottish brothers **Ebenezer** (1680-1754) and **Ralph Erskine** (1685-1752).

Not only did they have to deal with religious controversies that dampened their joy in ministry for 25 years, they endured much grief in their own family as well.

The older brother *Ebenezer* buried his first wife when she was only 39 years old; his second wife 3 years before his own death. In addition, he lost 6 of 15 children.

The younger brother *Ralph* buried his first wife when she was only 32 years old and lost 9 of 13 children.

Ebenezer wrote the following in his diary when his first wife was on her deathbed and when he had just buried several children:

I have had the rod of God laying upon my family by the great distress of a dear wife, on whom the Lord hath laid his hand, and on whom his hand doth still lie heavy. But O that I could proclaim the praises of his free grace, which has paid me a new and undeserved visit this day. He has been with me both in secret and public. I found the sweet smells of the Rose of Sharon, and my soul was refreshed with a new sight of him in the excellency of his person as Immanuel, and in the sufficiency of his everlasting righteousness. My sinking hopes are revived by the sight of him.

My bonds are loosed, and my burdens of affliction made light when he appears... “*Here am I, let him do to me as seemeth good unto him.*” If he call me to go down to the swellings of Jordan, why not, if it be his holy will? Only be with me, Lord, and let thy rod and staff comfort me, and then I shall not fear to go through the valley of trouble, yea, through the valley of the shadow of death.¹

Adversities and afflictions motivate us to draw near to God and to walk by faith. This was not only true of these two brothers but of David as well.

Psalms 16 is a psalm of *confidence*.²

All along I ask myself this question, as I read this psalm:

Who walks about life with this kind of confidence? Who?

David does and he shows us how we can confidently trust in God not only in life but in death as well.

Notice first the heading in this Psalm.

A Mikhtam of David. This term appears in 6 Psalm titles (16, 56-60). All six psalms are filled with *lament* and four have historical references to David’s struggles with the Philistines (56), Saul (57, 59) and the Arameans (60).³ These were written in times of great crisis.

Just to give you an idea of why these psalms are filled with *lament*, turn over to Psalm 56. Listen to this man pray in **Ps. 56:1** –

¹ Be gracious to me, O God, for man has trampled upon me;
All day long, an attacker oppresses me.

¹ Donald Fraser, *The Life and Diary of the Reverend Ebenezer Erskine* (Edinburgh: William Oliphant, 1831), chapt. 6.

² Peter C. Craigie, Psalms 1–50, vol. 19, Word Biblical Commentary (Dallas: Word, Incorporated, 1983), 155.

³ Herbert Wolf, “1056 כָּתָם,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 459.

Then turn over to Psalm 57, as he deals with Saul, he writes in **Ps. 57:4** –

⁴ My soul is among lions; I am lying down among those who
breathe forth fire, Sons of men whose teeth are spears and arrows
And their tongue a sharp sword.

You too would be lamenting if men were trampling upon you and
breathing forth fire.

While the Hebrew term translated as “Mikhtam,” may not be known with
certainty, it is likely that this term means an *inscription* or *engraving* from
the root word meaning “to inscribe.” *Why do I say that?*

In **Jeremiah 2:22** we read “‘the stain [כֶּתֶם] of your iniquity is before
Me,’ declares Lord Yahweh” (LSB).

That same word could be translated as “to inscribe” and thus “your
iniquity is inscribed before me”—and hence cannot be removed or
washed out. No amount of soap can wash out the iniquity that was before
the Lord. Only He and He alone could wash out such *inscription*, such
engraving of Judah’s sin.

Going back to **Psalm 16**: So important was this psalm that this psalm
needed to be inscribed. An inscription that would normally be made on a
stone slab, perhaps with gold letters (כֶּתֶם *ketem* = gold).

Though written during moments of crisis, they were to be remembered,
some even put to song.

Perhaps at the end of our time in this Psalm, you too will realize the
importance of inscribing this psalm into your heart and soul.

CONTENT

Here, David writes of his **absolute** trust in Yahweh alone who provides and protects. This caused his heart to rejoice and his eyes to gaze at upward at glory, at Yahweh.

And so this psalm is all about, “**Yahweh’s Provision and Protection**” and the confidence He provides in life and in death.

Who walks about life with this kind of confidence? Who?

1. A Prayer for Protection (v. 1)
2. A Confession of Faith (vv. 2-4)
3. A Thanksgiving of the Soul (vv. 5-11)

The first distinguishing trait of a soul satisfied in God is...

A PRAYER FOR PROTECTION (v. 1)

¹ **Keep me**, O God, for I take refuge in You.

NASB/ESV – “Preserve me.” The verb שָׁמַר means “to take care of, preserve, protect.”⁴ His plea is that God would *protect* him, *watch over* him, *keep* him (LSB).

How appropriate it is that we go to God, for we are reminded in **Ps. 121**:

- Yahweh is “*your keeper*” (v. 4).
- He will “*keep you from all evil*” (v. 7a).
- He will “*keep your soul*” (v. 7b).
- There the Psalmist looks beyond the here and now, to eternity for he writes “*from now until forever*” (v. 8).

Now names have significance. Here “God” is אֱלֹהִים *el*, the most common name for God, but the unique quality of this name is that it delineates God as “*strong, mighty, a mighty one, a hero*.”⁵

⁴ Ludwig Koehler et al., The Hebrew and Aramaic Lexicon of the Old Testament (Leiden: E.J. Brill, 1994–2000), 1582.

⁵ Wilhelm Gesenius and Samuel Prideaux Tregelles, Gesenius’ Hebrew and Chaldean Lexicon to the Old Testament Scriptures (Bellingham, WA: Logos Bible Software, 2003), 45.

Again how appropriate that it is in God, the Mighty One, that David takes refuge.

At times, David prays that he be kept

- “*from the hands of the wicked*” (Ps. 140:4),
- “*from the jaws of the trap which they have set for me and from the snares of those who do iniquity*” (Ps. 141:9).

Here we are not given from *what*, but it becomes clear that it is a *life-threatening crisis*⁶ that he is facing, a *life-threatening trial*.

Why do I say? Look at v. 10 –

10 For You will not forsake my soul to **Sheol**;
You will not give Your Holy One over to see corruption.

Sheol is a reference to the grave. It appears 65x in the OT. Depending on the context, it could be translated as “grave,” “pit,” or “hell.” In general it refers to the abode of the dead.

He is thinking of death. Elsewhere David writes, “*my soul has been saturated with calamities, and my life has reached Sheol*” (Ps. 88:3).

Here, the circumstance that David is in is causing him to think of death.

Perhaps David is facing such threats to his life in the wilderness or perhaps he is facing severe opposition to his reign as king.

We don’t know but it is real. And it is a reminder to us:

*Only God knows what storms of adversity that shall come our way. Dear Christian, suffering and trials will surely come. Our resolve this day must be to rely upon God *with a sure and steadfast faith*. Take refuge in God, the Mighty One!

⁶ Allen P. Ross, *A Commentary on the Psalms 1–89: Commentary, vol. 1*, Kregel Exegetical Library (Grand Rapids: Kregel Academic, 2011–2013), 402.

Let this be our continual outlook, “*during the whole course of [your] life.*”⁷

As **Calvin** wrote –

... our safety both in life and in death depends entirely upon our being under the protection of God.⁸

It is no wonder that David prays in **Ps. 17:8** –

⁸ Keep me as **the apple of the eye**;
Hide me in the shadow of Your wings

“the apple of the eye” was an expression that refers to the pupil of the human eye. In the same way a person with *zealous care protects* this vital organ of vision, so God *keep me, protect me*.

Elsewhere we read the Lord speaking through His prophet Ezekiel concerning Israel “*for he who touches you, touches the apple of His eye*” (**Ezek. 2:8**). In **Deut. 32:10** Moses testified of God’s protection over Israel saying, “He encircled him; He cared for him; He guarded him as the pupil of His eye.”

Our gaze must not be to our circumstances, my beloved, our gaze must be upward to our Mighty God!

Resolve this day, to trust God’s sovereign and tender care over your life. Let our posture be of complete reliance on the Almighty for He is our refuge, our shield.

The reason we can pray, “keep me, preserve me, protect me” is because of who He is. Here David reminds us that God is a shield and our refuge.

⁷ John Calvin and James Anderson, Commentary on the Book of Psalms, vol. 1 (Bellingham, WA: Logos Bible Software, 2010), 216.

⁸ Ibid.

Next, David turns from *a prayer for protection* to a...

A CONFESSION OF FAITH (vv. 2-4)

² *O my soul, you have said to Yahweh,*
“You are my Lord; I have no good without You.” [Stop right there]

This confession is *three-fold*. Here it begins with...

Faith in Yahweh

This is what the soul confesses: *You are my Lord*.

Every true believer confesses their faith in God. Difficult days have a way of drawing out *what we believe, of whom we believe on*.

Notice *whom* the soul has said this to: Yahweh, the divine title that points to the covenant relationship that God has with His people.

- In **v. 1**, David directs his prayer to God, **the Almighty One**.
- Here, in **v. 2**, David confesses his faith to **Yahweh**.

Yahweh is “*His Name*,” His “*memorial-name from generation to generation*” that God revealed to Moses (**Ex. 3:13-15**). It speaks of *God’s eternal and unchanging nature*.⁹

David confesses to the *eternal* and *ever-present* Yahweh of his faith.

*“I have no other. You alone I worship.
You alone I love. **You are my Lord.**”*

Notice the name “Lord.” In Hebrew אֲדֹנָי (Adonai) speaks of God’s “*supreme sovereignty and ultimate authority over all things*.”¹⁰

“All things” includes *me, life, my soul, my all*. He is my supreme Lord and has ultimate authority over my life. *Is that what you confess?*

⁹ John MacArthur and Richard Mayhue, eds., *Biblical Doctrine: A Systematic Summary of Bible Truth* (Wheaton, IL: Crossway, 2017), 155.

¹⁰ *Ibid.*, 159.

*The reality is that none of us *of our own accord* can pray for God's protection. None of us *of our own accord* can merit the favor of God by any of the deeds we have done. In fact, our deeds are sufficient reason to cast us all from His presence unto the Hell we all deserve.

Yet David *encourages his soul*, as well as ours, that it is on the basis of our faith my beloved by which we do ask for protection, by which we can say that we are a part of the covenant people of God.

Listen my dearly beloved: *"He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy..." (Titus 3:5).*

Notice it is according to His character and not according to my deeds!

I am convinced of it. Paul reiterates this in the *NT* when he writes, "a man is justified by faith apart from the works of the Law" (**Rom. 3:28**). In the next chapter where he demonstrates that Abraham was justified by faith alone, Paul writes in **Rom. 4:5** –

⁵ But to the one who does not work, but **believes upon Him** who justifies the ungodly, **his faith is counted as righteousness,**

And so we are not justified by our deeds. We have *"been justified by faith"* (**Rom. 5:1**).

And so David encourages his soul, *"You are my Lord."* As Adonai, God is in control, not I. As Lord, all that I am, all that I have belongs to Him.

Here is the heart of genuine believer, one who confesses his trust, his belief upon Yahweh. Here is the heart of genuine child of God. What does a child express all the time: a total reliance upon his parents.

Here a genuine child of God is expressing *his total reliance* upon Yahweh.

But there is more that David adds in **v. 2** –

² ... “You are my Lord; **I have no good without You.**”

NASB – “I have no good besides You.”

ESV – “... apart from You.”

Lit. “[you are] my good – there is none above you.”

No one is *more than* you, my Lord.

No one is *greater than* you, my Lord.

You are my good. I have no good without You.

The focus here is upon God’s *goodness* and our utter emptiness of good. We are empty and destitute of all good. We have nothing we can offer God that is good. There is nothing in us that would make God shower us with His goodness.

If you recall, it was the rich young ruler who asked our Lord the following in **Matt. 19:16** –

¹⁶ ... “Teacher, what good thing shall I do that I may have eternal life?”

Jesus’ response is what we all need to hear “*if you wish to enter into life, keep the commandments*” (**v. 17**). There is no hope of eternal life on the basis of works. You can’t fulfill all righteousness. You cannot fulfill the commandments to perfection.

What was lacking in this rich young ruler was *a deep sense of his sinfulness*. Jesus had to point it out.

David confesses: You are my good. I have no good without You.

*God does not depend on others for His goodness. We on the other hand, depend solely on Him for good.

Consider the hard providences we face in life. We live in a cruel world among cruel people. Cruelty can even be experienced among family.

It was for Joseph. But at the end of the whole ordeal, Joseph confesses to his brothers in **Gen. 50:20** –

²⁰ “As for you, you meant evil against me, *but* God meant it **for good** in order to do *what has happened on* this day, to keep many people alive.

God does not depend on other for His goodness. We depend on God for good. God alone provides for our well-being, for our all!

David’s confession is not only about proclaiming a faith in Yahweh...

A Love for the Saints

³ As for the saints who are in the earth,
They are the majestic ones in whom is all my delight.

Earlier I made this statement: Every true believer confesses their faith in God. Next David will remind us: Every true believer loves the people of God.

“Saints” here are the קְדוֹשִׁים, *holy ones*. These are the true believers in the land, *who are in the earth*. These are the righteous Israelites.

It is the first time they are addressed. In Psalm 89 they are addressed as “*holy ones*” (v. 5, 7).

Israel was to “*a kingdom of priests and a holy nation*” (**Ex. 19:6**) set apart unto God. That same call for set apart lives was not only to be seen among the Israelites but among the saints of the NT.

Peter writes this of God’s chosen family in **1 Pet. 2:9-10** –

⁹ But you are A CHOSEN FAMILY, A royal PRIESTHOOD, **A HOLY NATION**, A PEOPLE FOR *God’s* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;

¹⁰ for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.

Going back to our Psalm, David not only refers to them as saints but notice what he says of them in **v. 3** –

³ As for the saints who are in the earth,
They are the majestic ones in whom is all my delight.

True believers are not only designated as *holy ones* but as “Majestic ones.” Elsewhere they are designated as “noble ones” described as splendid, majestic, or high ranking as kings (Ps. 136:18). These are his people. These are the people David identifies himself with and they are the people who he loves. Look down at **v. 3** –

³ As for the saints who are in the earth,
They are the majestic ones **in whom is all my delight**.

It is a different way to express it for at times we speak of a place we delight in (cf. Mal. 3:12 – “land of delight”). Concerning the righteous man, well his “delight is in the law of Yahweh” (Ps. 1:2).

But of the true believer, his delight in the brethren, in the community of believers. To him there is no better place to be.

Q: On a Sunday morning, *who do you want to be with?*
A: With the saints.

Q: On a Sunday night, *who do you want to be with?*
A: With the saints.

Q: On a Wednesday night, *who do you want to be with?*
A: With the saints.

Q: On a Friday night, *who do you want to be with?*
A: With the saints.

Q: On a Saturday morning, *who do you want to be with?*
A: With the saints.

These are my people. And I value them as noble and majestic ones. I look up to them. I esteem them highly for I see their love for God and their commitment to the church and when I grow up I want to be like Bob Hotton!

David's confession includes *a faith in Yahweh, a love for the saints...*

A Disdain for False Worship

⁴ The pains 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.

In contrast, the psalmist declares unashamedly that he will have nothing to do with false worship.

"Those who have bartered for another god" – The verb is used of the dowry you pay for a wife to the parents (**Ex. 22:16**). Here, they are those who have paid/bartered for another god – some financial investment to show devotion to their false deity.

What good does it do? What will you gain in going after false gods?

Jeremiah the prophet addresses the *apostasy* of Israel. They had *forsaken* the Lord and Jeremiah rightly calls it *wickedness* and *evil*. They had exchanged God with some *worthless, powerless, and useless deity*.

God speaks through his prophet saying in **Jer. 2:11** –

¹¹ "Has a nation changed gods Though they were not gods?
But My people have changed their glory [i.e. the Lord Himself]
For **that which does not profit**.

Later Yahweh confronts the false prophets in **Jer. 23:32** –

³² "Behold, I am against those who have prophesied lying dreams," declares Yahweh, "and who recounted them and led My people astray by their lying and reckless boasting; yet I did not send them, and I did not command them, and **they do not furnish this people the slightest benefit**," declares Yahweh.

No profit whatsoever, not even the slightest benefit. And David unashamedly declares, their pains “will be multiplied.”

This is the just consequence for their choice. It is not only a bad investment, but it will cause *suffering, anxiety, sorrow, grief, and anguish*.

This is what the unbelieving world faces for their idolatry. And they will pay the millions to get some relief.

Paul, in the *NT*, unashamedly calls false teachers, “*enemies of the cross of Christ*” in **Phil. 3:18-19** –

¹⁸ For many walk—of whom I often told you, and now tell you even crying—as enemies of the cross of Christ,

¹⁹ whose end is destruction, whose god is *their* stomach and glory is in their shame, who set their thoughts on earthly things.

Paul passionately warns the believers of Philippi of them and David writes that he wants nothing to do with them. Going back to our Psalm, look down at **v. 4** where David continues –

⁴ ... I shall not pour out their drink offerings of blood,
Nor will I take their names upon my lips.

Here David explains that he does not do what they do in their false religion. He does not pour out their drink offerings of blood as they do.

These bloody offerings were in nature *hideous* and *detestable*. This could very well be speaking of the blood of human sacrifices that went along with the false worship of Moloch and Chemosh.¹¹

He wants nothing to do with them, nor can he even name them.

¹¹ J. J. Stewart Perowne, *The Book of Psalms; A New Translation, with Introductions and Notes, Explanatory and Critical*, Fifth Edition, Revised., vol. 1 (London; Cambridge: George Bell and Sons; Deighton Bell and Co., 1883), 197.

Perhaps David has **Ex. 23:13** in mind –

¹³ “Now concerning everything which I have said to you, beware; and do not mention the name of other gods, nor let *them* be heard from your mouth.

Next David moves from his *confession of faith* to...

A THANKSGIVING OF THE SOUL (vv. 5-11)

David continues His declaration of who God is and that He alone is the source of all good things. That is why he separates himself from idolaters and resolves to be committed to Yahweh alone. He provides reasons for our thanksgiving:

God is the one who provides good gifts to His people

⁵ Yahweh is **the portion of my inheritance** and my cup;
You support my lot.

This brings us back to when the Land of Canaan was divided among the tribes (cf. Joshua 13-21).

God provides His people with detailed plans for settling in the land and it was task delegated to Joshua. God owns the land but out of the goodness and kindness of God, it is divided among the tribes.

Only the Levites were not assigned a specific land because as Yahweh said to Aaron in **Num. 18:20** –

²⁰ ... “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.**

The gifts Yahweh received would be their support (cf. **Deut. 18:1** – “*they shall eat of the offering to Yahweh by fire and of His inheritance*”).

So the Levites were provided for by Yahweh Himself through the offerings brought by the people of God.

But then we read in **Jeremiah 10:16** –

¹⁶ **The portion of Jacob** is not like these;
For the Maker of all is He,
And **Israel is the tribe of His inheritance**;
Yahweh of hosts is His name.

Yahweh is said to be “the portion” of the whole nation.

Yahweh was to be the portion of the *nation at large*, to be the portion of *the tribe of Levi in particular*, and in a spiritual way of *every believing Israelite*.

Yahweh’s was David’s portion. He is the source of all that we are given in life. Look once again at **v. 5** –

⁵ Yahweh is the portion of my inheritance and **my cup**;
You support my lot.

“Cup” was a symbol one’s destiny, hence “*cup of fate*.”¹² It represents your portion in life, *what you are given to drink* as it were. All of us have been given a cup to drink.

David says elsewhere “*my cup overflows*” (**Ps. 23:5**). It is full of blessings. As a believer, you need to realize that what has been given to you is a cup of blessing, a cup of goodness because it is given by Yahweh who alone is good.

Q: *What if my life has been filled with many “lows”?*

A: You need to read **Psalms 23** again, my beloved:

⁴ Even though I walk through the valley of the shadow of death,
I fear no evil, for You are with me;
Your rod and Your staff, they comfort me.
⁵ You prepare a table before me in the presence of my enemies;
You have anointed my head with oil; **My cup overflows.**

¹² Ludwig Koehler et al., *The Hebrew and Aramaic Lexicon of the Old Testament* (Leiden: E.J. Brill, 1994–2000), 466. Hereafter, *HALOT*.

⁶ Surely goodness and lovingkindness will pursue me all the days of my life, And I will dwell in the house of Yahweh forever.

Yahweh is your provider in this life, He is your destiny. All that you possess is from Him. All is ordained by Yahweh.

Beloved, He holds it all in His hand. He holds your lot. He supports it.

All that David can do at this point is marvel at God's goodness.

Look at **v. 6** –

⁶ The lines have fallen to me in pleasant places;
Indeed, my inheritance is beautiful to me.

David is still using the idea of the allotted inheritance given to the tribes of Israel. "Lines" refers to the cords used for measuring, thus "measuring lines" used to designate a land.

What has "*fallen*" to David, what has been given is "*in pleasant places*." Some like to use this to speak of the beautiful place they live but I believe the meaning goes beyond a place.

It all points to Yahweh. "*Pleasant places*" (or "*lovely places*," "*delightful places*") and what is "beautiful" is not a land, but the inheritance God gives of Himself in whatever place, in whatever season of life.

Whether you are just starting out in life or at the sunset of life, God has been your inheritance. All the good gifts you have received or will receive in this life come from Yahweh.

God is the one who provides guidance and counsel for His people

⁷ I will bless Yahweh who has counseled me;
Indeed, my mind instructs me in the night.

Yahweh is the one who has “*counseled me*.” Yahweh receives no counsel from anyone. We receive counsel from Him. Paul quotes from Isaiah in **Rom. 11:34** –

³⁴ For WHO HAS KNOWN THE MIND OF THE LORD,
OR WHO BECAME HIS COUNSELOR?

The answer is NO ONE! But we need counsel. At times it comes in the form of *chastisement*, of *rebuke*, of *instruction* (Listen to John Street’s message on Psalm 6).

That is what David speaks of in latter part of v. 7 –

⁷ I will bless Yahweh who has counseled me;
Indeed, my mind instructs me in the night.

“in the night” – That is “*throughout the nights*” (plural) or “in the hours of darkness.”¹³ You need to realize that nights are favorable times when one can pray and meditate on God’s Word. It is most quiet at night.

There, in the nights, your mind (ESV – “*my heart*”/KJV “*my reins*”; Lit. “*kidneys*”) admonishes and instructs you through His Spirit by His Word.

Nights are used by psalmist as a great time to pray and meditate on God’s Word. Sometimes attending the School of Christ is offered as a night class. Notice what the psalmist has to say about the nights:

Ps. 42:8 –

⁸ By day, Yahweh will command His lovingkindness;
And by night, **His song will be with me,**
A prayer to the God of my life.

¹³ HALOT, 528.

Songs comes forth by night as you contemplate God as the God of your life. **Psalm 77:6** –

⁶ I remember my music in the night;

I am musing with my heart, And my spirit is searching:

“*My music*” looks to a happier past. Such recollections help hush the “storms of life” in the present. You look at the past to be reminded of God’s faithfulness and promises. There in the night you deal with doubts that wage war against what you know to be true.

Sometimes the nights are when you cries continues. **Psalm 88:1** –

¹ O Yahweh, the God of my salvation, I have cried out by day and throughout the night before You.

In solitude, when no one is around/awake, you cry out to God. Your mind reminds you of His works, of His Word. At night your song will be with you and you too will bless the Lord as David does in **v. 7** –

⁷ I will bless Yahweh who has counseled me;

Indeed, my mind instructs me in the night.

We bless Yahweh who counsels and guides.

God is the one who provides protection for His people

⁸ I have set Yahweh continually before me;

Because He is at my right hand, **I will not be shaken.**

This is the stability Yahweh brings to His people. Regardless of what you face in life. Regardless of the circumstances in which David found himself in, he has set “Yahweh continually before” him.

That is to acknowledge Yahweh, contemplate on Yahweh always, ever mindful of His presence in my life, giving Him priority in all my thoughts and actions.

It is putting **Prov. 3:6** into practice in my life –

⁶ In all your ways **acknowledge Him**,
And He will make your paths straight.

Literally “to acknowledge” is “to know” Him, knowing Yahweh well and deeply. Know what the Lord has said in His Word, what He desires, and follow Him in obedience and watch Him direct your paths.

To not acknowledge Yahweh is to invite trouble in your life and leave you unstable in all you do.

To have Yahweh “at my right hand” is to have Him in the place of strength and honor. If the Yahweh is on my right side then He is my strength and shield. I have no fear of no man of anything.

This is not to say that he will not face trouble, but no amount of trouble will ever break his confidence in God.

Notice David’s *joyful* response in **v. 9** –

⁹ Therefore **my heart** is glad and **my glory** rejoices;
My flesh also will dwell securely.

Inwardly he is glad. His “glory” is figurative of his innermost being, describing what gives him importance and value. It rejoices. Not only that but he has the confidence that “his flesh” will dwell securely.

How securely? Rather, how can he be so confident? Read v. 10 –

¹⁰ For You will not forsake my soul to Sheol;
You will not give Your Holy One over to see corruption.

Even in death, his confidence is in Yahweh. God is not going to abandon me. He has not in life, and will not in death!

Both *Peter* on the day of Pentecost (Acts 2:25-28) and *Paul* (Acts 13:35) quote this Psalm and attributes this to the resurrection of our Lord.

His body lay in a grave for a little while, and on the 3rd day, He arose from the grave, ascended to the right hand of the Father.

We too can have the confidence that Yahweh will abandon him in death.

Paul put it in a form a question in **Rom. 8:35** –

³⁵ Who will separate us from **the love of Christ**? Will affliction, or turmoil, or persecution, or famine, or nakedness, or peril, or sword?

“Sword” was a symbol of death. Do you think even death will separate you from His love toward you.

The grave is not the end. Our relationship with God does not die at death. It is only the beginning. Look at how he ends in **v. 11** –

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.

One day we will be at Yahweh’s right hand where we will enjoy “*pleasures*” forever. In His presence is fullness/abundance of joys (plural).

Bursting forth in this verse is the hope of everlasting life.

CONCLUSION

My beloved, my prayer is that your confidence in God is renewed.

His care over you life extends beyond the grave. No matter what you face in this life, you can have the joyful confidence that His love for you does not die nor will you ever be separated from Him.

You can say with Paul as he did in **Phil. 1:6** –

⁶ *For I am* confident of this very thing, that He who began a good work in you **will perfect it until the day of Christ Jesus.**

Yahweh not only redeems His people, but He lovingly guides and counsel His people through life. He provides for His people and protects them along the way.

Look not at the circumstances dear Christian, look to Yahweh who along provides and protects His people.

Let us pray.