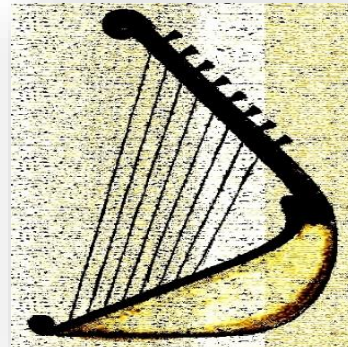


PSALM 16 vs 1

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The title given here, **Michtam of David**, is usually understood to mean: **The Golden Psalm**, for the matter is most fine gold. Dr. Ainsworth calls it David's Jewel, or Notable Song. We have not met with the term Michtam before, but in Psalms 56, 57, 58, 59 and 60, we will see it again, and observe that these Psalms abound in confidence and close with songs of assurance as to ultimate safety and joy. Dr. Alexander thinks that the word is probably a derivative of a word signifying: **to hide**; if this is true, then it is: **THE PSALM OF THE PRECIOUS SECRET**.



Peter tells us, David speaks concerning His greater Son (Acts 2); later in his memorable sermon Peter said, Men and brothers let me freely speak to you of the patriarch David, that he is both dead and buried, and his sepulcher is with us this day; but being a prophet, God pledged to him that according to the flesh He would raise up Christ to sit on his throne. Seeing this in advance, David spoke of the resurrection of Christ that His soul was not left in hell, nor His flesh would see corruption.

I'm not sure why, but the NASB says: the meaning is uncertain, apparently derived from a verb meaning: **to cover**; the NIV says: the term remains **unexplained**; though it always stands in the superscription, Spurgeon suggests this word means: **to hide**. So, let's read and discover.

Divisions: The whole is so compact that it is difficult to draw sharp lines of division. First we note a prayer of faith (1); then the avowal of faith in the LORD alone (2-5); the contentment of his faith in the present (6-7); and the joyous confidence of his faith for the future (8-11) – Charles Spurgeon.

Michtam of David:

¹ **Preserve** me, O God: for I **run** to You.

Pause, and think about it: in Hebrew: **shamar**, which means... **guard to protect**; as a body-guard protects a monarch; or a shepherd protects his flock; it is the same word the LORD first spoke to Adam in the Garden: something Adam did not do! It is the same word Jesus spoke to his disciples, the night He was betrayed; something, they did do... but modern students dismiss as unnecessary – so now they are more like Adam and not like David who said; **Guard me, Protect me** O God. The next Hebrew word in focus: **hasa**, what little chicks have enough sense to do... when they scurry to their Mother-hen's wing for protection.

² I said, O LORD, **my LORD**: my little goodness is **not** without You,

³ as for the saints who are the excellent on earth, and in whom is all **my delight**.

⁴ Their sorrows will only increase, who run to another:

their libations of blood I will **not** offer, I do **not** take up their names to my lips.

⁵ O LORD, You are the Portion of my inheritance and of my cup: You maintain my lot.

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In this song, it is as if one unspoken word was intentionally missing; being perfectly understood when the song was first composed.

my goodness suggests my wellbeing; Dr. Dallas Willard reminded: **LOVE** = the genuine inner desire, and longing and readiness to secure the good of others. David, knowing the LORD cares about his children, and needs nothing; David already knew, **only God's goodness and mercy followed him all the days of his life.** David was thankful; and as an expression of his love for God; his welfare extended to all the people of God, well, not to the dead... but to the living ones!

David knew, a mind deflected from God... focusing on anything else, is a denial of reality as we know it. Dr. Dallas Willard said... when the light of fundamental truth in the reality of God is extinguished in the heart; then the dysfunctional intellect attempts to devise a truth... compatible with the basic falsehood... that man (usually their self) is god. Mankind has always known -- and still does... that there is a God; who is not them.

The word translated: **sorrows** can also mean **pagan idols**; David's mouth was used to speak praise and thanks to the LORD, his great delight; he knew anyone running any other direction... would merely rush into multiplied sadness. Notice, he did not give one example... since he was interested in running to the LORD.

my cup... is a cup of great blessing; David just said he didn't drink with the blood thirsty; he would not drink to anybody's hocus pocus. Whatever the LORD, who created the heavens and the earth... whatever He was pleased to pour into his cup... David was pleased to drink. David says, the LORD is an excellent maintenance Man of mankind; and he knew his little postage stamp of life... was in safe hands.

In this verse, the Septuagint reads, "After all these things they are in a hurry."

6 The lines have fallen to me in pleasant places; yes, I have a goodly heritage.

7 I adore the LORD who counsels me, my mind also instructs me in the night seasons.

Truly, pause and think about it: What was measured to David was very pleasing; with no complaints; and you get the impression David sang this verse... several times.

The word is: **barak**... suggests: **to bend the knee**. Obviously, it was not beneath this monarch, to get out of his big chair, maybe daily, and bend his knee to the LORD of glory... most likely, without anyone around to notice. And they did not talk about what could be observed, where dust collecting stuff piles high, where moth and rust can consume, and thieves break in and steal. The LORD instructed him on **the matters of the heart**.

In our genius 21st century, there are many who crowd the intellectual circles... who have a difficult time knowing if there is such a thing as a **heart**. I'm sure, we could agree with those... in their scholarly gatherings: **No!** So, I guess, we call them: **heartless**, right?

The word **reins**, means: **heart** or **mind**, Spurgeon says: by reins we understand the inner man, his feelings and affections; these words were clearly understood in the 1600s. Reins extended to a bridled horse, used for both the giddy up, and the whoa! Right? David talks about when to get going; and when to stop; when he does not fight the Lord's agenda, David says, He instructs me directly: and he didn't even attend a seminary.

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⁸ I set the LORD always before me; for He is at my right hand, I will **not** be moved

⁹ So glad is **my heart**, and my being rejoices: my flesh rests in hope.

¹⁰ For You will **not** leave **my soul** in hell; You will **not** permit Your Holy One to see decay.

¹¹ You show me the path of life to Your presence full of joy; to Your right hand *and* pleasures for evermore.

Again pause, and think about it: This Psalm best reflects the LORD of glory; the Messiah of God, David's greater Son who will deliver, that we may live in His house. David regularly interrupted his day... recalling the counsel of the LORD, and reviewing the lessons of the night; the book of Hebrews says: [our better hope is tethered to our soul, extending from Jesus... made high priest forever... after the order of Melchizedek](#):

David says, the LORD is within my reach: and we, too... can live within His reach: which is what the Lord promised those who follow him: [I will never leave you nor forsake you; I am with you always, until the end](#). And you know, the LORD will do the same for us, too; it's worth, interrupting our very important day... and at the very least, Salute Him! Or better still, bend the knee to the One who greatly loves you.

[You Can Depend On Jesus](#) | [This is My Father's World](#) | [JESUS it is YOU](#)

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