



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V27 N16 April 20, 2025

## PSALMS: CELEBRATING CHRIST IN GOD'S HYMNBOOK

### "Psalm 16"

#### THIS WEEK'S CORE COMPETENCY

##### Hope

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

*"We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf."*

**Hebrews 6:19-20**



Where is Jesus  
in Psalm 16?



What book from the Old Testament is most quoted in the New Testament? It may surprise you that it is the book of Psalms. Counts vary slightly depending upon versions of the Bible cited, but scholars have tabulated that Psalms is quoted or alluded to in the New Testament over 400 times. Isaiah, Deuteronomy, Genesis and Exodus round the top five OT books referenced in the New Testament (for more information on the use of the OT in the NT, see G. K. Beale & D. A. Carson, *Commentary on the New Testament Use of the Old Testament*). Jesus' quotation and reference to the OT follows a similar pattern, with Jesus' most quoted book being Psalms. One more bit of trivia: do you know the most used name of a human person in the Bible? You might think it would be Jesus or Moses. Actually it is *David*. The English Standard Version records 1,094 uses of David's name. Jesus comes in second at 966 uses of his name. Fourteen of these references to David are using the phrase "son of David" as a reference to Jesus Christ. David and his book of Psalms have a major influence upon our understanding of the New Testament.

The most referenced psalm cited in the New Testament is Psalm 110. This psalm is quoted or alluded to over 25 times in the New Testament. The Gospels, Acts, many of Paul's epistles and the book of Hebrews all refer to Psalm 110 as it describes the kingly divinity of Jesus and his priestly service of sacrifice for the salvation of all who believe in him. Psalm 110 is known as a "messianic psalm" that predicts the coming anointed King who one day conquers all evil and will rule the world and ultimately bring a new heavens and a new earth (Rev 21-22).

Another key messianic psalm is Psalm 16. Both Peter and Paul referred to Psalm 16 in their presentations of the Gospel to Jews and Gentiles of the first century. "[Ps 16] verses 8-11 were cited by Peter on the day of Pentecost

(Acts 2:25-28) and Psalm 16:10b was quoted by Paul at Antioch (Acts 13:35-37) in reference to Christ's resurrection. So the words of David are also typological; they transcended his own experience and became historically true in Christ. Preservation from the decaying grave is the idea behind both David's and Jesus' experiences, but with David it came through a deliverance from death, whereas with Jesus it came through a resurrection from death. Death posed no threat to David because he enjoyed great blessing and fellowship with the Lord. God would not permit death and the grave to interrupt that marvelous fellowship. So in a fuller sense this is true of believers today, who having the full revelation about the doctrine of resurrection, can say that even when they die, God will not let death destroy that full fellowship they enjoy with the Lord (2 Cor. 5:8; Phil. 1:23). This expression of faith is possible because Christ conquered death (Luke 24:6) and rose to become the first-fruits of all who sleep (1 Cor. 15:20)" (Allen P. Ross, "Psalms," in *The Bible Knowledge Commentary*, vol. 1, 804).

Because God's Holy, Faithful One did not see decay (Ps 16:10b)—that is, God's Son Jesus Christ rose from the dead on the third day (Acts 2:31-32)—we have hope that we too will be raised and changed. As Paul states, "Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?' (1Co 15:51-55 NIV). He is Risen! Happy Easter!



# EXAMINE GOD'S WORD

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## Read Psalm 16

*A miktam of David.*

1 *Keep me safe, my God,  
for in you I take refuge.*

2 *I say to the LORD, "You are my Lord;  
apart from you I have no good thing."*

3 *I say of the holy people who are in the land,  
"They are the noble ones in whom is all my delight."*

4 *Those who run after other gods will suffer more and more.  
I will not pour out libations of blood to such gods  
or take up their names on my lips.*

5 *LORD, you alone are my portion and my cup;  
you make my lot secure.*

6 *The boundary lines have fallen for me in pleasant places;  
surely I have a delightful inheritance.*

7 *I will praise the LORD, who counsels me;  
even at night my heart instructs me.*

8 *I keep my eyes always on the LORD.  
With him at my right hand, I will not be shaken.*

9 *Therefore my heart is glad and my tongue rejoices;  
my body also will rest secure,*

10 *because you will not abandon me to the realm of the dead,  
nor will you let your faithful one see decay.*

11 *You make known to me the path of life;  
you will fill me with joy in your presence,  
with eternal pleasures at your right hand.*

After reading the text, practice your Observation skills by noting the following:

- Circle each use of "my" in Ps 16.
- Underline each use of "Lord" in Ps 16. Note which use is unique.
- Place a box around each use of the word "you" and "your" in Ps 16.
- Place brackets around each phrase that shows God's protection in Ps 16.
- Place an asterisk at Ps 16:10b and write Acts 2:31; 13:35.
- Double underline each word or phrase that speaks of joy or delight in Ps 16.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_."



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. What is a refuge (v. 1)? How does God provide refuge for his followers?
  2. Why are there two different words for LORD/Lord in v. 2?
  3. What contrast is made between v. 3 and v. 4?
  4. What does the psalmist declare in vv. 5-6?
  5. What does the psalmist determine to do in vv. 7-8?
  6. With what is “the realm of the dead” (v. 10a) contrasted (see v. 11)?
  7. According to Peter (Acts 2:31) and Paul (Acts 13:35), who is spoken of in Ps 16:10b?
  8. How does the resurrection of Jesus (Ps 16:10) provide safety (Ps 16:1) and security (Ps 16:5, 9) for the follower of Christ?
  9. How does Ps 16:11 speak to the present and the future?
  10. How does a message of resurrection and eternal life bring hope to our daily lives?
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## EXPLORE RESOURCES

### Commentary On The Text

David faced danger his entire life. As a boy his life was threatened by lions, bears and giants. As a young man he dodged spears on the battlefield as well as in the king's court. Before taking the throne he was a fugitive on the run for his life. When he ascended to a king's throne he was resisted by enemies both foreign and domestic. Even his own sons turned against him. As brave and resourceful as David was, he needed God's protection. Many of David's psalms call for God to be his refuge and safety (Pss 7, 11, 16, 18, 25, 31, 57, 61). David's refuge was not in a palace or a city. God was his place of safety and retreat. In Psalm 57 we see David express this desire for refuge when he is on the run from Saul. He states, "Have mercy on me, my God, have mercy on me, for in you I take refuge. I will take refuge in the shadow of your wings until the disaster has passed" (Ps 57:1). Even the shadow of God's presence was enough to provide protection and comfort for David.

"Keep me safe" (Ps 16:1) is the solitary petition of this psalm. After this single request, the psalmist made a number of declarations about the goodness and provision of the LORD. These declarations no doubt gave assurance and confidence to a threatened soul like David. Following our petitions with statements of praise may help us to see some of the ways in which God is answering our prayers.

David's first set of declarations focused on God and neighbors (vv. 2-4). David called *Yahweh* (LORD) his *Adonai* (Master) in Psalm 2a. Submitting to God as Master is a commitment to obedience and dependence. David is keeping the greatest commandment by honoring and expressing love toward God as he acknowledges that God alone is the source of all good things (v. 2b). After David expressed love for his Lord, he also considered his relationship to his neighbors (vv. 3-4). David delighted in those who were holy and noble (v. 3). David refused to participate with others who ran "after other gods" (v. 4). He would not partake in their offerings nor even speak the names of these gods that were under the judgment of the one true God. Taking refuge in God may mean not participating in the questionable practices of others.

David then proclaimed that God was his provision (vv. 5-6). Even though David was of the tribe of Judah and anointed as its king, he spoke of the LORD as his sole provision, lot and inheritance. "The language used here reminds us of the Levites, who had no portion or inheritance, but Jehovah was their portion (Num. 18:20; Deut. 10:9; 18:1). Israel was a nation of priests (Ex. 19:6); and spiritually, Jehovah was the portion of Israel (Jer. 10:16), and of individual Israelites (73:26; 119:57; 142:5; Lam. 3:24)" (A. F. Kirkpatrick, *The Book of Psalms*, The Cambridge Bible, 76). Whether in field, cave or palace, David took comfort in the LORD as his "pleasant place." God was his delightful inheritance.

David's next proclamation (vv. 7-8) comforted him even in the dark of night. Night can bring insane bouts

of insomnia or frightful nightmares. Yet David took comfort in the counsel he received from the LORD even in the privacy of his own heart. The word for "heart" (v. 7) could mean "internal organs" or even "kidneys." The idea was that in David's innermost being he could sense the love and counsel of God as an answer for his fear and insecurity. David vowed to keep his "eyes only on the LORD" (v. 8a). This intense focus on God would give David security and stability in the face of any conflict (v. 8b). David would not be shaken because he sensed that God was even present beside him "at his right hand." David knew that God was beside him, before him and within him, giving him strength.

David's final declaration was one of heartfelt praise because of what God would do for him in the future (vv. 9-11). David rejoiced presently with his body resting "secure" (v. 9b) because of what God would do in the future. David was confident that he would not be forgotten in the "realm of the dead" (v. 10) and that he would not only enjoy the presence of God now but would also enjoy in the future "eternal pleasures at God's right hand" (v. 11).

David's phrase "nor will you let your faithful one see decay" (v. 10b) could mean that David believed in the resurrection of his own body similar to Job's claim of seeing his Redeemer in his own flesh and with his own eyes (Job 19:25-27). David's proclamation regarding "decay" can be seen as more than just momentary encouragement for David. In Peter's great Pentecost sermon (Acts 2:14-40), David is identified as a "prophet." Peter quoted Psalm 16 as predicted proof of Jesus' resurrection. Paul likewise referenced Psalm 16 in his preaching. "In their apologies to the Jews that the crucified Jesus of Nazareth is the Messiah, Peter and Paul appeal to Psalm 16:8-11 (Acts 2:25-32; 13:35). They argue that David is talking about Jesus Christ, not himself, because, among other things, the after-death experience of David's body, which decayed, contrasts with that of Christ's body, which did not decay. Since the experience of Christ's body after death uniquely matches Psalm 16:10, 'your holy one will not see decay,' David, they argue, is speaking of Christ's death and resurrection, not of his own death. Moreover, Peter says of all of Psalm 16:8-11: 'David said of him [Jesus],' implicitly putting the first person statements in these verses, such as 'you will not abandon me to the grave,' in the mouth of Jesus. Indeed, Psalm 16:10 is probably one of the texts the original church had in mind in their basic *kerygma* [teaching] 'that Christ was raised on the third day according to the Scriptures' (v. 10b; 1 Cor. 15:4). This early interpretation of Psalm 16 probably derives from Jesus himself (Lk 24:44-45)" (Bruce K. Waltke, *The Psalms as Christian Worship*, 338).

We too can rejoice with David in God our refuge because he has conquered death and the grave through the death and resurrection of our Lord and Savior, Jesus Christ, the son of David and the ultimate King of Kings!

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## Word Studies/Notes

v. 1 **refuge** “Preceded by a petition for preservation (*šomrēnî*). This absolute form of expression is unique in the Psalter (apart from Ps. 25:20); it is not developed in the rest of the psalm. It is a deliberate stylistic device to emphasize one of the components present... the hope and expectation that Yahweh will save by way of response, rather than by way of reward. It is entirely up to him, who alone is the ‘Lord’ and ‘good’ (v. 2)” (J. Gamberoni, חַסָּד [hasa],” in *Theological Dictionary of the Old Testament*, 68).

v. 2 **Lord** “The psalmist approaches God as ‘my Lord’ (Adonai) and as ‘my good’ (NIV, ‘I have no good thing’). The designation ‘my Lord’ reveals the psalmist’s submission to him as ‘Master’ and ‘Ruler’ (see 8:1) over against those who run after other gods (v. 4). Hence his confidence is in God’s care for him. He further describes his relationship to his God as the source of all his benefits (cf. 23:6; 73:25). The sovereign God is ‘my good,’ i.e., the reason for his existence and joy (cf. v. 11). Weiser contends, ‘The relation to God dominates the whole of human life because God lays claim to the whole man.’ The spirit of joy and confidence in God’s sovereign care is also stated in 73:25: ‘Whom have I in heaven but you? / And earth has nothing I desire besides you’” (Willem A. VanGemeren, “Psalms,” in *The Expositor’s Bible Commentary: Psalms*, vol. 5, 154).

v. 4 **run** “In contrast to the holy people [v. 3] are those who run after other gods. ... The metaphor of hurrying after gods shows a certain passion and urgency that is unbecoming. The psalmist then dissociates himself from pagan ritual action (pouring out libations of blood) and ritual words (taking the names of false gods on his lips). The ritual action of pouring out libations of blood is unclear, but even so, the action is patently obscene. ... The psalmist distances himself from such pagan activity, since he knows that, while the worship of the true God brings good things (v. 2b), the worship of false gods brings suffering” (Tremper Longman III, *Psalms*, vol. 15, Tyndale Old Testament Commentaries, 104).

v. 6 **lines** “David declares in 16:5–6 that Yahweh is the portion of his territory, who upholds his lot, saying that the boundary lines have marked out pleasant pastures as his, asserting that his inheritance of land is beautiful. The references to boundaries, inherited lands, and allotted portions, however, are metaphorical in 16:5–6, because David here states that Yahweh is his portion. It is as though David would claim Aaron’s inheritance as his own.... King David speaks of his inheritance in priestly terms, anticipating the King who will come as the great high priest” (James M. Hamilton Jr., *Psalms*, vol. 1, Evangelical Biblical Theology Commentary, 214).

v. 7 **praise** “The praise of God consists of ‘blessing’ his wonderful name, rendered by ‘I will praise’ (v. 7). The blessing is a grateful expression of acknowledgment of his blessing, hence ‘praise.’ In life situations the psalmist is not easily moved by the idolaters (v. 4), because his chief goal in life is to love God and live for him. By day he can say that the Lord gives him counsel, which aids him to live wisely. At night God ‘instructs’ him through the meditation with his inner self. God is always present at his ‘right hand.’ Therefore his confidence in the Lord is the result of his experience of God’s goodness, grace, and fatherly instruction. As a sage, the psalmist can claim God’s promise that the wise (righteous) ‘will not be shaken’” (VanGemeren, 157).

v. 9 **body** “In addition to his inward joy, even his physical body confronting death rests in security. Body (*bāšār*) signifies ‘flesh’ and is used to refer to the ‘whole body.’ As ‘kidneys’ [NIV ‘heart’] in verse 7B is the most comprehensive, important, and frequently used term for emotions, and heart is the same for spiritual state (v. 9A), *bāšār* is for the external, material aspect of a human being. It denotes the body’s fleshy consistency and the whole exterior form of a living being” (Waltke, 334).

v. 10 **realm** “The psalmist is secure because Yahweh will not abandon him to ‘the grave.’ This is the third reference to *šē’ol*, the abode of the dead, in the Psalter. ... The Hebrew concept of the abode of the dead shares much with the general Mesopotamian view ... A place of dark, dusty, pale existence, *šē’ol* was considered the final resting place of all the dead righteous and wicked, regardless of the moral evaluation of their life on earth. ... To enter *šē’ol* was to depart from all forms of human existence and activity without hope of return. Although all humans eventually entered *šē’ol* through death, the only hope for escape from its clutches lay in the hands of Yahweh” (Gerald H. Wilson, *Psalms*, vol. 1, The NIV Application Commentary, 312).

v. 11 **path** “This verse is unsurpassed for the beauty of the prospect it opens up, in words of the utmost simplicity. The path of life is so called, not only because of its goal but because to walk that way is to live, in the true sense of the word, already (cf. 25:10; Prov. 4:18). It leads without a break into God’s presence and into eternity (evermore). The joy (lit. joys) and pleasures are presented as wholly satisfying (this is the force of fullness, from the same root as ‘satisfied’ in 17:15) and endlessly varied, for they are found in both what he is and what he gives—joys of his face (the meaning of presence) and of his right hand. The refugee of verse 1 finds himself an heir, and his inheritance beyond all imagining and all exploring” (Derek Kidner, *Psalms 1–72*, vol. 15, Tyndale Old Testament Commentaries, 103).



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Trust in the LORD and His protection for you because of His goodness, generosity and resurrection power over death and the grave.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



## PARENT CONNECTION

Before I knew anything about faith in Jesus, I thought religion was just a bunch of rules. All the “good” things in life would be taken away and replaced with lame, boring things. What I wanted to do would be replaced by what I had to do. Boy, was I wrong! As I continue to grow in my faith, I recognize that my warped version of what I considered good was actually just sin, and what I wanted to do was cling to my autonomy. Today, as a follower of Christ, I welcome God’s boundaries as an expression of His protection and love for me personally. My obedience is an expression of my devotion and a reflection of my desire to be in His presence. Now I know His presence will fill me with joy and am able to seek His boundaries in search of the abundant life. God is good to give us boundaries. Similarly, we provide boundaries for our kids for their safety and protection out of love and gentle care. When my kids were little, we often played outside on the driveway. They knew that no matter what, they weren’t allowed to cross the line on the driveway where two pieces of concrete met. As they have grown older, the boundaries have changed to screen time and curfews, but they’ve all been designed to point them along the pathway of righteous living. What boundaries do you have for your kids? How do these boundaries show God’s love and care? Are you demonstrating a life that appreciates God’s boundaries that bring joy and fulfillment? We’re praying for you!

### What Does The Bible Say?

Read Psalm 16

1. What does David ask God to do and why?
2. What does David have apart from God?
3. What does God make known to David?

### What Do You Think?

How are boundaries pleasant?

### What Do You Do?

Using chalk, create a path along your sidewalk or driveway with various directions (spin, hop, etc.). Have each member of the family travel the path you’ve created. How does God make known his path for us?

## CORE COMPETENCY: Hope

I cope with the problems of life and death with the help of Jesus.

## MEMORY VERSE: 2 Timothy 1:7

*“For God gave us a spirit not of fear but of power and love and self control.”*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- \_\_\_\_\_ I completed my Bible Study
- \_\_\_\_\_ I memorized this week’s verse
- \_\_\_\_\_ I brought my Bible to church
- \_\_\_\_\_ I brought a friend



CHILD’S NAME

GRADE

PARENT SIGNATURE

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)

*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)

*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)

*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)

*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)

*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)

*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)

*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)

*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)

*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)

*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)

*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)

*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)

*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)

*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)

*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)

*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)

*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)

*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)

*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)

*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)

*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)

*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)

*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)

*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)

*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)

*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)

*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)

*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)

*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)

*I worship God for who He is and what He has done for me.*

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### OUR MISSION

Making God known by making disciples who are changed by God to change their world.