

## 22. The Book of Psalms 16:5-11

### *In God We Trust-Part 2*

a message by Pastor Phil Ballmaier  
(10-19-25)

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Psalm 16 was written by David expressing his trust in the Lord both now and forever—which is why I'm calling this message, **"In God We Trust."**

#### I. We Trust God in the Present—verses 1-8

Commentators have pointed out that even though David was the *'penman'* of Psalm 16—it was Jesus who was speaking through him (at times)—keep that in mind as we read this psalm.

##### Psalm 16:1-4 (NKJV)

<sup>1</sup> Preserve me, O God, for in You I put my trust. <sup>2</sup> *O my soul*, you have said to the Lord, "**You are my Lord, My goodness is nothing apart from You.**" <sup>3</sup> As for the saints who *are* on the earth, "**They are the excellent ones, in whom is all my delight.**" <sup>4</sup> Their sorrows shall be multiplied who hasten *after* another *god*; Their drink offerings of blood I will not offer, Nor take up their names on my lips.

Some might be confused that, if this is Jesus speaking to the Father, then His statement in verse 2 **"You are my Lord, My goodness is nothing apart from You"** seems to imply that He is not *inherently* good (as God), but that any good in Him came solely from the Father.

How do we reconcile that with the divinity of Jesus?

*The Literal Standard Version* of the Bible (LSV) sheds light on what Jesus is really saying—

##### Psalm 16:2 (LSV)

<sup>2</sup> You have said to YHWH, "You [are] my Lord"; My goodness [is] not above You;

##### John 5:18 (NKJV)

<sup>18</sup> Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God.

##### Psalm 16:5-6 (NKJV)

<sup>5</sup> O Lord, **You are the portion of my inheritance and my cup; You maintain my lot.** <sup>6</sup> **The lines have fallen to me in pleasant places; Yes, I have a good inheritance.**

**"O Lord, You are the portion of my inheritance and my cup"**

To understand what David is saying here, you have to understand Jewish culture. In a Jewish family, the boys (not the daughters) received an inheritance once the father died (providing the father had the means to provide an inheritance)—the firstborn son always received a double portion of the inheritance.

(Eliab was the firstborn in David's family—David was the youngest of 8). After Israel conquered the Promised Land, each tribe (except for the tribe of Levi) was assigned a special inheritance (Joshua 13–21).

The tribe of Levi was the tribe of the priests (family of Aaron) and the Levites (those that served the Lord in the Tabernacle/Temple) and therefore the Lord told them that *He* (the LORD) Himself) was *their* inheritance.

David was of the tribe of Judah, but I believe if he could have chosen the tribe he would be born into he would have chosen the tribe of Levi—

**Psalm 27:4 (NKJV)**

<sup>4</sup> One *thing* I have desired of the Lord, That will I seek: That I may dwell in the house of the Lord All the days of my life, To behold the beauty of the Lord, And to inquire in His temple.

In saying this, David is expressing the desire of his heart in that—he didn't want to inherit great wealth or land or any other material blessing this world (or even the Lord) could offer him in this life.

All he wanted was to '*inherit*' the Lord Himself (like the Levites!)—to live in the house of the Lord and forever enjoy His presence and fellowship!

Along those lines, in verse 5 David says to the Lord—**"You are my portion and my cup."**

*What exactly does David mean by this?*

*What is the difference between a "portion" and a "cup"?*

J. Vernon McGee defines and illustrates—

"My '**portion**' is what *belongs* to me—whether or not I enjoy it—it's mine. My '**cup**' is what I actually *appropriate* and make my own.

For example: *what is put on my grandson's plate at the dinner table is his portion. But frankly, he scatters it around and does not eat all of it; he only appropriates so much. He has a "portion" given to him, but his "cup" is what he actually consumes.* Jesus came that we might have an abundant life— "... I have come that they (My people, sheep) might have life, and that they might have it more abundantly" (John 10:10). Many people in the world who have been blessed by God with all spiritual blessings do not enjoy them. Their cups do not run over. They don't have much in their cups. God wants us to *enjoy* life. Jesus also said, "*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*" (John 15:11)."

This reminds me of the portion of the land that God promised the children of Israel under Joshua—

**Joshua 1:3-4 (NKJV)**

<sup>3</sup> Every place that the sole of your foot will tread upon I have given you, as I said to Moses.

<sup>4</sup> From the wilderness and this Lebanon as far as the great river, the River Euphrates, all the land of the Hittites, and to the Great Sea toward the going down of the sun, shall be your territory.

God promised them an inheritance and the power to be victorious in taking all that He had promised them. God gave the land to them; it *belonged* to them—but they still had to go in and take *possession* of it through faith and obedience. In other words, it wasn't automatic—they still had to go in and do battle against the enemy every day.

God has promised us victory no matter how big the enemy, no matter how strong an area of your flesh is—  
God has promised you victory.

However, you still have to stand on those promises (“Every place that the sole of your foot will tread upon I have given you”) and claim them by faith.

#### Hebrews 11:1 (NKJV)

1 Now faith is the substance of things hoped for, the evidence of things not seen.

- The word ‘**substance**’ means “*title deed*”, or “*ownership*”.

***Faith is believing that you already own what God has promised in His Word—even if you can’t yet see it with your eyes or touch it with your hands.***

True faith believes without seeing and it must always be coupled with *expectation* if it is going to please God (if you pray for rain you need to bring an umbrella to the prayer meeting as way of demonstrating expectation).

If you look at all the land God gave them—“*From Lebanon (north) to the Negev (south); from the Euphrates River (east) to the Mediterranean Sea (west)*” and then you look at what they actually captured—you discover that God gave them far more than they ever would up possessing. In other words, their *portion* went far beyond their ‘*cup*’ (what they actually appropriated and possessed).

As Christians many of us have stopped short  
of possessing all that God has promised to give us.

I’m afraid that very few Christians in America ever really experience total victory or possess the fullness of all that God desires to give them. We leave areas of the flesh unconquered; we fail to drive out the enemy completely; we don’t finish all the work God has assigned to us.

This thought has haunted me over the years—that I would come short of possessing all that God has for my life.

Ray Stedman—

*“You can possess all that you want but never more than you take. If you’re satisfied with where you are and how much of the Spirit you possess you’ll never take any more than what you have. If you haven’t possessed more it’s because you haven’t wanted more—you can have all you want”.*

Canaan is called the “*Promised Land*” and it spiritually equates to our spiritual ‘*promised land*’ as Christians—to the great and precious promises that God has given to us in Christ!

These promises are our portion—but we have to enter into them and appropriate them by faith as we walk in the Spirit and not live in the flesh.

#### 2 Peter 1:4 (NKJV)

<sup>4</sup> by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption *that is* in the world through lust.

#### John 10:10 (NKJV)

<sup>10</sup> ... I have come that they may have life, and that they may have *it* more abundantly.

**We who have been born again have life,  
eternal life—but do we have abundant life?**

It's wonderful and important to be saved—but there's more to the life of faith than simply being saved.

God not only takes us out of Egypt (a picture of the world) but He also desires to bring us into our spiritual promised land (the life of the Spirit) where we appropriate all the great and precious promises He has given to us—and walk in the victory He has promised us!

This week get yourself one of those Scripture promise books and say to yourself, *"This is my 'Promised Land.'"* Then read it and believe the promises of God, claim them as your own and thank Him for bringing them about even before you see anything happening.

Remember true faith thanks God *before* the promise is fulfilled not only after.

**Hebrews 11:1 (NIV)**

<sup>1</sup> Now faith is confidence in what we hope for and assurance about what we do not [yet] see.

**Mark 11:24 (NKJV)**

<sup>24</sup> Therefore I say to you, whatever things you ask when you pray, believe that you receive *them*, and you will have *them*.

This of course relates only to the promises God has given to us in His Word and not our personal 'wish-list.'

**Psalms 16:7 (NKJV)**

<sup>7</sup> I will bless the Lord who has given me counsel; My heart also instructs me in the night seasons.

Author Warren Wiersbe makes an important statement about this—

*"David's personal fellowship with the Lord was his greatest joy. This was when God instructed and counseled David and told him what to do and how to do it. David even went to "night school" to learn the will of God. **"Night"** is plural, suggesting "dark nights" or "night after night" learning from God. The word **"instruct"** carries with it the idea of discipline and chastening, for David learned many lessons when God's loving hand chastened him..."*

**Psalms 119:66–68 (NLT)**

<sup>66</sup> I believe in your commands; now teach me good judgment and knowledge. <sup>67</sup> I used to wander off until you disciplined me; but now I closely follow your word. <sup>68</sup> You are good and do only good; teach me your decrees.

**II. We Trust God for the Future—verses 9-11**

**Psalms 16:8–11 (NKJV)**

<sup>8</sup> I have set the Lord always before me; Because *He is* at my right hand I shall not be moved. <sup>9</sup> Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. <sup>10</sup> For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. <sup>11</sup> You will show me the path of life; In Your presence *is* fullness of joy; At Your right hand *are* pleasures forevermore.

The key to understanding Psalm 16 is found in Acts 2:25–28 where Peter quotes verses 8–11a as referring to the resurrection of Christ.

Let's start with verse 22—

### Acts 2:22–28 (NKJV)

<sup>22</sup> “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—<sup>23</sup> Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; <sup>24</sup> whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. <sup>25</sup> For David says concerning Him: ‘*I foresaw the Lord always before my face, For He is at my right hand, that I may not be shaken.*’ <sup>26</sup> Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. <sup>27</sup> For You will not leave my soul in Hades [Sheol], Nor will You allow Your Holy One to see corruption. <sup>28</sup> You have made known to me the ways of life [speaking of the resurrection]; You will make me full of joy in Your presence.’

Peter points out (verse 23) that the crucifixion of Jesus was not an accident, it wasn’t the result of a mob scene that thwarted the plan of God—it was the plan of God all along!

- Jesus was “*a Lamb slain from the foundation of the earth.*” (Revelation 13:8)
- And then Peter begins to teach on the resurrection of Jesus in verses 24-28.

The resurrection is the central message of Peter’s sermon taking up nine verses—as it was in all apostolic preaching.

The word translated “**pains**” (verse 24) means “*birth pangs*,” suggesting that the **tomb** was a “*womb*” out of which Jesus was “born” with a glorified resurrection body.

### Acts 13:32–39 (NKJV)

<sup>32</sup> And we declare to you [Paul is speaking] glad tidings—that promise which was made to the fathers. <sup>33</sup> God has fulfilled this for us their children, in that He has raised up Jesus. As it is also written in the second Psalm: ‘*You are My Son, Today I have begotten You.*’ <sup>34</sup> And that He raised Him from the dead, no more to return to corruption, He has spoken thus: ‘*I will give you the sure mercies of David.*’ <sup>35</sup> Therefore He also says in another Psalm [Psalm 16:10]: ‘*You will not allow Your Holy One to see corruption.*’ <sup>36</sup> “For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; <sup>37</sup> but He whom God raised up saw no corruption. <sup>38</sup> Therefore let it be known to you, brethren, that through this Man is preached to you the forgiveness of sins; <sup>39</sup> and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.

In the upper room on the night before His crucifixion, Jesus began to give His disciples a final discourse to prepare them for what was coming in a few hours.

In that discourse (in Chapter 16) He told them that the events that would transpire over the next few hours would bring glory to the Father and the Son. When unbelievers think of the crucifixion of Jesus—they don’t think of the crucifixion of Christ in terms of glory—but rather defeat.

Let’s look at what He said to them—

### John 16:19–21 (NLT)

<sup>19</sup> Jesus realized they wanted to ask him about it, so he said, “Are you asking yourselves what I meant? I said in a little while you won’t see me, but a little while after that you will see me again. <sup>20</sup> I tell you the truth, you will weep and mourn over what is going to happen to me, but the world will rejoice. You will grieve, but your grief will suddenly turn to wonderful joy. <sup>21</sup> It will be like a woman suffering the pains of labor. When her child is born, her anguish gives way to joy because she has brought a new baby into the world.

**Listen carefully**, the Lord Jesus Christ is stating a principle that is the very ‘soul’ of what it means to **“take up your cross and follow Jesus.”**

It’s a principle that no true believer in Christ can escape (Jesus certainly didn’t)—because it defines what being a Christian (“a follower of Christ”) truly means. To ignore this principle or to be ignorant of it is to not understand what the Christian life is really all about and the purpose God has for all believers in living it for His glory on the earth.

Let me state the principle taken from the illustration that Jesus gave of a woman in labor and the birth of her child—and then we’ll apply it into our lives.

Here is the principle (the fundamental principle of the Christian life)—that *God brings joy to our lives, not by substitution, but by transformation.*

His illustration of the woman giving birth makes this clear—In childbirth, God does not *substitute* something else to relieve the mother’s pain—instead He uses the very baby that caused the pain to be the very instrument that brings her great joy!

Again, it is not the principle of *substitution* but the principle of *transformation* that is at work!

Warren Wiersbe said it well—

“Every parent knows what it is like to have an unhappy child because a toy is broken, or a playmate has gone home. The parent can do one of two things: substitute something else for the broken toy or absent friend—or transform the situation into a new experience for the unhappy child.

If mother always gets a new toy for the child each time a toy is broken, that child will grow up expecting every problem to be solved by *substitution*. If mother always phones another playmate and invites him or her over—the child will grow up expecting people to come to his rescue whenever there is a crisis. The result either way is a spoiled child who will not be able to cope with reality.

The way of *substitution* for solving problems is the way of immaturity. The way of *transformation* is the way of faith and maturity. We cannot mature emotionally or spiritually if somebody is always replacing our ‘broken toys’.

Jesus did not say that the mother’s sorrow (pain) was *replaced* by joy—but that the sorrow was *transformed* into joy—the same baby that caused the pain also caused the joy! And so it is in the Christian life: God takes seemingly impossible situations, adds the miracle of His grace, and transforms trial into triumph and sorrow into joy—‘...but the LORD your God turned the curse into a blessing for you, because the LORD your God loves you.’ (Deuteronomy 23:5)

*Joseph’s brothers sold him as a slave, and Potiphar put him into prison as a criminal; but God transformed that hopeless situation of defeat into victory. What Joseph’s brothers intended for evil God used for good—the same situation that brought such sorrow into Joseph’s life was the very thing God used to bring great joy.*

*King Saul’s murderous pursuit of David only made him more a man of God and helped produce the psalms that encourage our hearts today.*

*Even Jesus took the cross, a symbol of defeat and shame, and transformed it into a symbol of victory and glory.*

*The Lord knows what tomorrow is going to bring. That’s why He says, ‘As difficult as this might seem, it’s absolutely necessary that I put you through the pain of today to prepare and perfect you for the work of tomorrow!’”*

#### **John 16:22 (NLT)**

<sup>22</sup> So you have sorrow now, but I will see you again; then you will rejoice, and no one can rob you of that joy.

Of course, in the short term, the Lord was speaking of the cross and His death to be the source of their sorrow.

But when they would see Him again after His resurrection—the cross, the very thing that brought sorrow, would be the very thing that would bring them great joy—in that without the cross, none of us could be saved:

**Hebrews 12:2 (NKJV)**

<sup>2</sup> looking unto Jesus, the author and finisher of *our* faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Jesus had earlier said to these men that they couldn't be His disciples if they didn't deny themselves, take up their crosses and follow Him. And now, just hours before He takes up His cross in death, He elaborates on what He meant by giving them this fundamental principle of the Christian life.

This principle will only help you deal with the difficult and devastating circumstances of life—if you're mature enough to see that the whole purpose of your Christian life is to be used to bring God glorify—and not think His whole purpose is to constantly placate you by replacing your *'broken toys.'*

We trust God with our present lives on earth—but we also trust Him with our future lives in heaven because Jesus has gone before us to guarantee our future glory—

***"Because I live, you will live also."*** (John 14:19)

Jesus' death and resurrection made possible the final verses of Psalm 16. And therefore, like David (and Jesus), we can say with all certainty—

**Psalm 16:9–11 (NLT)**

<sup>9</sup> No wonder my heart is glad, and I rejoice. My body rests in safety. <sup>10</sup> For you will not leave my soul among the dead or allow your holy one to rot in the grave. <sup>11</sup> You will show me the way of life, granting me the joy of your presence and the pleasures of living with you forever.

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If you would like to know more about what it means to be a Jesus-follower— please, reach out to us. It would be our greatest privilege to lead you into a saving relationship with Jesus Christ.

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