



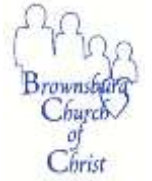
God Filled Confidence

Brownsburg Church of Christ

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AM Assembly



Introduction:

As we've said repeatedly while studying **Psalms 16**, we don't know exactly when this psalm fits in David's life. It seems that it happened during some time of trial and trauma. This naturally leads us to think about the times King Saul sought David's life and sought to keep him from the kingdom and the time that Absalom, David's son, sought to steal the kingdom from him. In both cases, David's life was in danger. Of course, it could have been written before any battle David fought as his mortality may have played out in his mind as he considered the potential for death in battle. In this psalm, David has begged for protection and preservation from God. He has recognized God alone provides good. He has committed to put all his eggs in the Jehovah basket refusing to follow after other gods. He has expressed his contentment with God and the basis for his unshakeable hope. In **Psalms 16:9-10**, David explains why he is so confident. "For you will not abandon my soul to Sheol, or let your holy one see corruption" (ESV). David is confident that God will in fact preserve him, keeping him from the pit of death. Of course, David is not saying that the God Filled never die. Rather, in whatever situation he is facing, he is convicted that death is an untimely outcome. Like the apostle Paul in **Philippians 1:21-26**, he knows that someday he will die, and he is not afraid of that day. However, he is certain it will not be this day. Granted, I doubt any of us can know for certain in any situation we face that we will avoid death as David apparently was confident here. But there are still some lessons for us about the confidence we can have as we face our troubles and tragedies.

Discussion:

I. The confidence of David and Jesus.

- A. Because of how Peter uses this text in **Acts 2:25-32**, there is some controversy about how we should read the passage. Peter says since David did eventually die and see corruption, he was actually talking about Jesus (at least that is what Peter seems to be saying). Therefore, many look at **Psalms 16**, claiming we can't say anything about David from this passage because it wasn't true of him. He did go to Sheol. His body did see corruption. However, I do think we can say something about David from this psalm. The problem is apart from Peter's statement, you wouldn't get the idea that the psalm is not about David. Allow me to share my thoughts and whether you can agree with them or not, I hope it will still lead us to some biblical conclusions about our God Filled confidence in the end.
- B. In the psalms, when David mentions being rescued from Sheol and bodily corruption, he isn't actually talking about death and resurrection directly.
 1. In **Psalms 18:4-5; 116:3**, David claimed Sheol had entangled him and the pangs of Sheol had laid hold of him. However, he patently didn't mean that he had died. He simply meant he was in danger of dying and close to death.
 2. Additionally, in **Psalms 30:3; 86:13**, David claimed that God had already delivered him from Sheol and even the depths of Sheol. But David most certainly did not mean he had died and then been resurrected. He simply meant that the danger of death was around him and God had delivered him from it.
 3. In the context of the Psalms then, what David asks for in **Psalms 18:4-5; 116:3**, he has confidence will happen in **Psalms 16:10**, and he expresses that it has in fact happened in **Psalms 30:3; 86:13**. None of this is directly talking about having died and been resurrected. It is all directly about being saved from the danger of death, from walking through the valley of the shadow of death, but coming out on the other side full of life.
- C. But Peter says David was a prophet talking about Jesus. Peter says this must be so because David actually did die eventually and his body did undergo corruption. On the surface then, it seems like Peter is saying David knew he wasn't talking about himself at all and was only looking ahead to the ultimate descendent who would sit on his throne and spoke about the resurrection of Jesus Christ. However, I don't think that is Peter's meaning and I don't think that is what happened.
 1. First, until Peter said that, no one had that idea about the Psalm. In fact, if Peter hadn't said this, none of us would have thought this about the psalm. We would read it in the context of other psalms and how this mention of Sheol was used elsewhere and known that David's direct intent was to talk about deliverance from the threat of death, not actually dying and being resurrected.

2. In fact, the bigger struggle for me is not how can **Psalm 16** be about David considering what Peter says, but how can Peter say something that seems so foreign to the original intent of the psalm. To me the answer is found in a parallel setting in **John 11:49-53**. In that context, the Jewish leaders are upset about Jesus' success among the Jews in general. Caiaphas, the high priest, pointed out it would be better for one man to die than for the whole nation to die. Caiaphas meant it would be better for them to figure out how to kill Jesus so that Rome would not wipe out the entire nation. But John goes on to explain: "He did not say this of his own accord, but being high priest that year he prophesied that Jesus would die for the nation, and not for the nation only, but also to gather into one the children of God who are scattered abroad" (ESV). Caiaphas meant one thing by his statement, but God meant something else. Because Caiaphas was high priest, God used him as a prophet. Caiaphas had a direct intent about his statement, but God had an ultimate fulfillment of it.
3. I believe the above situation is parallel. David, the anointed of God and the prophet of God, had his direct intent about his own situation. God, however, had His ultimate meaning behind the psalm. Just as Caiaphas because he was high priest actually said more than he directly intended, David because he was a prophet said more than he intended. Just as Caiaphas the high priest had a lesser fulfillment in mind but God had a greater fulfillment in mind, so David had a lesser fulfillment in mind, but God had a greater fulfillment in mind. This happened not because David fully understood this anymore than Caiaphas did. This happened because just as Caiaphas was high priest and God uses high priests this way, David was a prophet and God uses prophets this way. This is consistent with what Peter says about prophecy in **I Peter 1:10-12**. These prophets knew there was more to what they were saying than they understood, so they made careful search and inquiry, but they didn't know exactly what it meant. David may have known this prophecy meant more than he understood, but he did not grasp who was the Christ or what exactly was going to happen.
4. Thus, as happens in other psalms, what hyperboles and exaggerations David fulfilled in a limited sense, Jesus fulfills in an absolute and literal sense. Thus, **Psalm 2** is about David as the king of God's people being submitted to by surrounding kings and nations, but is ultimately about Jesus as the Son of God and King of God's people. Thus, **Psalm 40:6-8** is about David's submission to God, but ultimately it is about Jesus coming into the world to be the sacrifice for all (cf. **Hebrews 10:5-10**). Just so, while **Psalm 16** is about David being delivered from some enemy who is threatening death, ultimately it is about Jesus being delivered from the enemy death itself as He died and was resurrected.

II. The confidence of the God Filled.

- A. What is the confidence we can learn from this? The confidence that we gain from this is that God preserves His children who take refuge in Him. However, let us not take this to mean that the God Filled never die. Let us not even take that to mean that the God Filled never suffer and die at the hands of enemies. **Revelation 6:9-11** demonstrates that sometimes, many times, God's children suffer at the hands of the enemy and even die. We often look at Peter's deliverance in **Acts 12:6-11**. But let us not forget James who died in **Acts 12:1-5**. We don't forget Stephen who was stoned and Antipas who was a martyr. According to historical study, only one of the apostles died a natural death, the rest were executed and martyred in various ways.
- B. How then can we say that God will preserve us when we know full well that He may let us die? The wonderful account of Daniel's three friends Hananiah, Mishael, and Azariah provides the answer. These three young men, more commonly known as Shadrach, Meshach, and Abednego, refused to bow to Nebuchadnezzar's golden statue. Nebuchadnezzar threatened to throw them in the fiery furnace where they were certain to die. Listen to their response to him: "O Nebuchadnezzar, we have no need to answer you in this matter. If this be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king. But if not, be it known to you, O king, that we will not serve your gods or worship the golden image that you have set up" (**Daniel 3:16-18**, ESV). "Our God is able to deliver us from the burning fiery furnace." There is deliverance and preservation. If they don't die in the furnace, He will have preserved them. But then they said, "And he will deliver us out of your hand." The first statement was one of ability, this second is one of certainty. He is able to deliver us from the fire; He will deliver us from you. The point is that even if He doesn't deliver them from the fire, He will still deliver them from Nebuchadnezzar. Think about this, these men saw dying in the fire as deliverance from Nebuchadnezzar. If they died in the fire, they would be with God and free of Nebuchadnezzar. This is like Paul in **Philippians 1:21-23**, who recognized that physical death for the child of God is preservation and deliverance.
- C. How does our confidence mirror David's of **Psalm 16:9-10**? We may not be certain that we will not die, but we are certain that God will not abandon us in Sheol, that is the realm of the dead. While our physical bodies

may endure physical corruption, we look forward to renewed and restored spiritual bodies to burst forth from the ground in the resurrection (**I Corinthians 15:42-44**). We can be comforted by this as Paul says in **I Thessalonians 4:13-18**. Just as Jesus was not abandoned to Sheol, neither will we be. And in fact, ultimately, neither will David be. Though we will die physically and our tombs will be with man until the end of time, the day is coming when our bodies will be restored and renewed in spiritual form and we will burst forth from the ground in the resurrection, delivered and preserved. What is our confidence? God will not abandon us to Sheol or leave our bodies to eternal corruption, but will deliver us from death through resurrection, just as He did with Jesus. Praise the Lord!!!

III. Lessons for maintaining a God Filled confidence.

A. Remember God achieves the victory.

1. Why was David able to maintain confidence even in the face of whatever traumas and tragedies were going on his life? Because he knew God was the one working on His victory and deliverance. "For **you** will not abandon my soul to Sheol..." As Ethan the Ezrahite wrote in **Psalms 89:48**, man cannot deliver his soul from the power of Sheol. David couldn't accomplish that on his own. Only God can accomplish it. And that is why He is confident, because he knew God was achieving the victory.
2. In like manner, as **Philippians 2:12-13** explains, we can hang on to God because He is working in us. Our work becomes valid and useful because God is working. As **Romans 8:28-30** explains, we can trust that God will conform us to the image of Jesus. Then in **Romans 8:31-39**, we can trust that God will defeat our enemies and nothing can separate us from Him. No matter what tribulation you are enduring, remember that God is working on your behalf. Hang on to Him no matter what.

B. Keep your mind on the victory that is coming.

1. Here is the problem we often have. When we are in the midst of trouble and turmoil, we lose sight of the end game. We lose sight of the fact that we didn't actually submit to God in order to have an easy life; we submitted to God to save our souls. We didn't submit to God in order to have our best life now; we submitted to God to have our best eternity with Him. David was able to see this. So whether this psalm was written in the wilderness as he played hide and seek with King Saul or as he ran from Absalom and tried to win back his kingdom, David wasn't overly distracted by the present moment. He knew the end game was deliverance. There are enemies that attack. We suffer and struggle. But in the end we are delivered.
2. Paul highlights this in **Romans 8:18-25**. We suffer, but we know that deliverance, victory, and glory are coming. And we know that the glory that is coming so supersedes the suffering that we can endure. This is the point of **Hebrews 10:32-39**. We have confidence knowing that we have a better and abiding possession than what is here. So when we suffer loss of present possessions we focus on the coming victory, and we can endure. As Paul taught in **Acts 14:22**, we enter the kingdom by tribulations. Don't focus on the tribulations, focus on being part of the kingdom. And isn't this the picture of **Revelation** again and again and again. As in **Revelation 6:9-11**, there is the martyrdom and wondering why God is doing anything and when He is going to, but there is **Revelation 6:12-17** when God's victory occurs and **Revelation 7:1-17** where God's people are victorious. As in **Revelation 11:7-10**, there is the time when God's witnesses seem defeated by the enemy and the world is laughing at them, but there is also **Revelation 11:11-19** in which the witnesses are resurrected, God's judgment comes on those who were against them, and God's people worship and praise Him. Finally, consider Paul's description of his life in **II Corinthians 4:7-18**. Life stinks, then we die. But we are disciples on Christ's way so that is not the end of the story. What comes next is more than we can possibly imagine.
3. What is the point of all this? You are going to go through junk in this life. We live in a world that has been subjected to corruption. Corruption abounds around us and impacts us. We will suffer. We will face tragedy. But this subjection was in hope. It was in hope of adoption and deliverance and it was this hope to which we were saved (**Romans 8:18-25**). Don't be so distracted by the present trials that you forget the coming victory. Keep your mind on the deliverance and victory that are coming. You may be struggling today, but God will not abandon you to Sheol. Deliverance, victory, and resurrection to life are His plan for you.

C. Comfort others with the coming victory.

1. Look around you. You are sitting in a room full of people who have ups and downs. You are sitting in a room full of people who have days of great healing and also days of great hurt. You are sitting in a room full of people who believe, but often need help with their unbelief. You are sitting in a room of people who endures constant and repeated attacks of Satan. You are sitting in a room full of people who long for the preservation that comes from God, but sometimes wonder if it is going to happen.

2. Therefore, we need to remember Paul's teaching in **I Thessalonians 4:18**: "Therefore encourage one another with these words" (ESV). Just like you need the reminder from your brothers and sisters now and then that we aren't saved to have an easy life, and therefore we need to look to eternity and the ultimate victory, your brothers and sisters need that reminder. Encourage them with these words. Life is tough, but God will not abandon us to Sheol. Deliverance, victory is coming. Comfort each other with this.

Conclusion:

We've had to talk about several things in this lesson, but there is one thing I want you to know. The glory of what is to come is greater than the trial of what is now. Why do I want you to know that? So that you'll hang on to God. And there is one thing that I want you to do leaving this lesson today. I want you to hang on to God. Why do I want you to do that? So that the glory of what is to come will be greater for you than the trial of what is now. Victory is coming. God is the one achieving it. Put your faith in Him. Hang on to Him. Let Him preserve you. Be comforted by these words. God will not abandon you to death, the pit, and Sheol. You will be raised to be with Jesus forever. Praise the Lord!