

"I Shall Not Be Moved"

Psalm 16

This is the first time we see this title in the Psalms, and it is only found five other times in the titles of five consecutive psalms:56-60. It is not clear what the title means - the King James' translators marginal note translates the word as "a golden psalm," as is the view of numerous other scholars of Hebrew. I will take the view that it is dealing with a matter too deep for us to know completely, yet precious as gold to us, as much as we do understand. It is considered by some to refer to prayer and meditation, which the text of it clearly does.

We know this is a Messianic Psalm because it is quoted by Peter in Acts 2:25-28 in reference to the death, burial, and resurrection of Christ; and by Paul in Acts 13:33-39, speaking of the resurrection. The other parts of the psalm that are not directly quoted can also be attributed, in part at least, to the earthly life and ministry of the Lord Jesus Christ.

It is also a devotional psalm, partly seen in its title. Just as David, and by prophetic utterance, Christ Himself, looked to God the Father for their preservation and strength, so also should we.

In his earthly form as a man, the Son of God drew strength from His Father. We know this because the gospels are full of accounts of it, but maybe none clearer than when Jesus was in the Garden of Gethsemane. The title for our text comes from verse eight, a verse quoted by Peter clearly showing that it is speaking of Christ, in the last clause of the verse: "I shall not be moved." It was because He relied on His Father to strengthen Him through His hardest times in human form that He could say, "I shall not be moved," and we can do the same today as His children.

We can stand firm and not be moved:

I. IF OUR TRUST IS IN HIM – VS. 1

A. “Preserve me”

1. This is a word that in its basic form means to exercise great care over. David is asking God to keep him and guard him with great care as he faced his enemies.
2. As this is a Messianic Psalm, and every part can be viewed that way, as we consider what Jesus endured in coming to earth as a man, He set the example for His children to follow in relying on the preservation of God to keep us in His great care.

B. “For in thee do I put my trust”

1. There are at least six Hebrew words translated “trust” in the King James Bible. The English word “trust” has at least ten definitions for the noun found in Webster’s 1828 dictionary. The context of the passage determines its meaning in English.
2. In the case in this verse, the word translated “trust” (הִסְתַּמֵּךְ) is one that means, in its simplest form, to take refuge. It has the idea of shade from the sun or protection from the enemy. It was a place that soldiers could run to for refuge against the attacks of the enemy, or a place for someone to take shelter in a storm.
3. “To seek refuge” stresses the insecurity and self-helplessness of even the strongest of men. It emphasizes the defensive or external aspect of salvation in God, the unchanging one in whom we “find shelter” (F. D. Kidner, *The Psalms*, 1973, ad loc Ps 46:1). David could view

the cave to which he had fled as a stronghold, whereas others would see it as a trap. (TWOT)

C. For us not to be moved when the enemy attacks, we are going to need to stay under the shadow of his wings."

Psalm 36:7

⁷ How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Psalm 57:1

¹ Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

II. IF OUR HEART IS RIGHT WITH HIM – VS. 2-4

A. Verses two and three, although written by David, seem to be speaking of the Messiah and the work He came to do on earth, and the work He continues to do for His children in heaven as the mediator and intercessor.

1. "My goodness extendeth not to thee"

a) As David wrote this, it is unclear what is meant other than the simplest explanation being that even as king there was nothing he could do that would add anything to Jehovah, so all he did was for the good of others.

b) As to the Messiah, the goodness spoken of as given in verse three is perhaps two-fold:

(1) To the lost, it was the goodness of grace and redemption

(2) To the redeemed, it is the great good that

He gives to us, and that He does for us.

2. Verse three goes to the point of our heart being right with Him.

- a) "To the saints that are in the earth" - we need Him now, while in this sinful world, to shed His goodness upon us to keep us right with Him lest we lose the battle against the world, the flesh, and the devil.
- b) "To the excellent" - this carries the idea of piety and virtue - the things that make a person a "saint," as this parallels the first phrase of the verse.
- c) "In whom is all my delight" - in the saints of God that are living a pious, holy life. The Saviour's delight is in His children that walk after His will and way, in those who have a right heart toward Him and His Word. It should also be our delight to surround ourselves with those that delight in doing His will and whose heart is right with God.

Psalm 1:1-2

¹ Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

² But his delight is in the law of the LORD; and in his law doth he meditate day and night.

Psalm 111:1-2

¹ Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

² The works of the LORD are great, sought out of all them that have pleasure therein.

B. According to verse four, if our heart is right with Him, we will not live like the world around us -

“nor take up their names into my lips.” The psalmist is saying here that he wouldn’t even let the names of false gods escape his lips, which also goes to the truth that he wouldn’t even give thought to them.

The idea in these places seems to be, that the mere mention of these things would tend to produce dangerous familiarity with them, and by such familiarity take off something of the repugnance and horror with which they should be regarded, They were, in other words, to be utterly avoided; they were never to be thought of or named; they were to be treated as though they were not. No one can safely so familiarize himself with vice as to render it a frequent subject of conversation. Pollution will flow into the heart from words which describe pollution, even when there is no intention that the use of such words should produce contamination. No one can be familiar with stories or songs of a polluted nature, and still retain a heart of purity. “The very passage of a polluted thought through the mind leaves pollution behind it.” How much more is the mind polluted when the thought is dwelt upon, and when utterance is given to it in language! (Barnes)

III. IF OUR DIRECTION COMES FROM HIM – VS. 5-6

- A. If we are where the Lord wants us to be in our life, if we are following Him and His direction and not our own desires and will, then He becomes all we need. He becomes our inheritance, He fills our cup with blessings (even in times of great trials), He maintains us in our “lot” in life.**

Psalm 23:5-6

⁵ Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

⁶ Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

- B. There is an allusion in verse five in the term “cup” to the work of Christ in giving His life for us - “let this cup pass from me.” Even though the “cup” spoken of was one of agony, it was necessary so His children could be forever blessed.**
- C. Verse six continues with the idea of the portion of the inheritance spoken of in verse five and references the lines that would have been used to measure out the land and each family’s inheritance in the promised land.**
- D. “I have a goodly heritage” - for the Messiah, His children are His goodly heritage, reference as such in 1 Peter 5:1-3.**

1 Peter 5:1-3

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God’s heritage, but being ensamples to the flock.

For the believer, as seen in David’s writing of this psalm, the Lord is our “goodly heritage,” He is our inheritance, our portion, the One who fills our cup with joy.

IV. IF OUR THOUGHTS ARE ON HIM – VS. 7-8

- A. Verse seven speaks of the counsel we are to receive from the Lord, and this comes through His word as the Holy Spirit speaks to us through it, even at night when things are quiet, and our thoughts become more settled.**
- B. Verse eight is quoted by Peter in Acts 2 relating to the redemptive work of Christ and His resurrection. It clearly speaks of Him, but there is also a clear application for the child of God as well.**
1. "I have set the LORD always before me" – this isn't possible if our thoughts aren't devoted to His will and following His Word.
 - a) "I have set" – יָצַד – in its primary form, this word means to be equivalent to or to become equal. As used in this psalm, it means to focus on someone in order to become as close to them as we can.
 - b) "The LORD" – I think the idea is clear here for the believer. The Lord is the one we are to strive to imitate.

Ephesians 5:1

¹ Be ye therefore followers of God, as dear children;
 - c) "Always before me" – self-explanatory
 2. "I shall not be moved" – no power existed that could move our Saviour away from doing the will of the Father in paying man's sin debt, and no power exists that should move us from following Him. The only reason it does is because we let it – and that happens when we take our minds off Him, when we take our eyes off the Saviour.

Matthew 14:29-31

²⁹ And he said, **Come**. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

³⁰ But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

³¹ And immediately Jesus stretched forth his hand, and caught him, and said unto him, **O thou of little faith, wherefore didst thou doubt?**

V. IF OUR SECURITY IS IN HIM – VS. 9-11

- A. Pointing back to verse eight, verse nine begins with the word “therefore,” and references the truth that the Father never left the Saviour’s side, never abandoned Him in His work nor in His death. When Jesus took mankind’s sin upon Him, the Father had to turn His back from seeing the sin, but He never abandoned Him.**

Acts 2:25-28

²⁵ For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

²⁶ Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

²⁷ Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

²⁸ Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

- B. Because of that work done for us, we don’t need to worry about eternity – “my flesh also shall rest in hope.” We may be buried, and our body may return to dust, but we have hope of the resurrection when we receive a new body.**

- C. Verse ten speaks of the resurrection of Christ and is quoted in Acts 13:35 as well as Acts 2:27.**

Acts 13:35

³⁵ Wherefore he saith also in another psalm,
Thou shalt not suffer thine Holy One to see
corruption.

His body rose before it could decay and turn to dust - it never saw corruption.

- D. Verse 11 is still speaking of the Messiah, and references His position as He is now, seated at the right hand of the Father (Heb. 1:3).**

Conclusion: The middle part of verse eleven is a fitting conclusion: "in thy presence is fulness of joy." Peter, as he references this verse, quotes it as, "thou shalt make me full of joy with thy countenance." That may have been said of Christ as He finished His work for our redemption and returned to His glory in heaven, it can also be applied to the believer today. Are we in His presence in fulness of joy, or do we walk through life without His fellowship and go our own way?