12 Aug 2026 : Archie Falisi : Psalm 16 Messianic Prophecy, Apostolic Interpretations, and Christian Application

2026-08-12 13:04:40

00:00:00 Speaker 1
A very warm welcome to everybody here at the Chapel of the Open Book, fifty-two A Wilson Street, London. We are the Burian Publishing Trust. Welcome everyone to this Wednesday Burian Bible Study on the twelfth of August, twenty-six. Last week we went through the references regarding the word ‘Seteo,’ which is the word ‘seek.’ We went through it in Luke chapter two, verse forty to fifty-two, and also in John chapter one, verse thirty-eight, and then ultimately we ended up in John’s gospel, John chapter twenty, verse one to eighteen, and we looked at Mary Magdalene, who was the first eyewitness to the resurrection of Christ. So now I want to clarify a few things what I said regarding.

00:00:59 Speaker 1
The whole issue regarding why the women brought ointments, oils, and fragrances to anoint the Lord’s body. We will touch upon that today by going into Psalm 16, verse 1 to 11. That is our main reading today. We will look at how the Apostle Peter refers to this psalm in Acts chapter 2, verse twenty three to twenty eight, and then we’ll look at how the Apostle Paul refers to this psalm in Acts thirteen, verse thirty five to thirty seven. So we’re going to go through it in a chronological order, and we’ll look into this psalm, which is a messianic psalm, but like all the scriptures, we need to rightly divide the word of truth.

00:01:56 Speaker 1
A passage of scripture which contains 11 verses also needs to be rightly divided, and we will go into this verse by verse. And today is a message of two halves. We will go into this important, relevant psalm, which is I think as important as Psalm chapter two, verse one to 12, Psalm eight, verse one to nine, in Psalm 110, verse one to seven. They all point to Christ prophetically. It all points to the Lord’s sonship, the Lord’s kingship. But in this specific psalm, once we go into the reading, what we will discover with Psalm 16, especially from verse 9 to 11, within this great psalm written by David, what we have here is the death.

00:02:53 Speaker 1
Burial, resurrection, and ascension of Christ in the last few remaining verses of Psalm 16, verse 9 to 11. We will also go through a few important Hebrew and Greek words as well. Let's bow our heads and give thanks to our heavenly Father for our gathering around His Word today. Heavenly Father, once again we give you thanks for the privilege and honour that we have here at the chapel and on Zoom to be able to come here around Your Word and to learn more of the great truths which are contained within Your Word. May You continue to guide us, lead us, and direct us with Your Holy Spirit, the Spirit of Truth. May we all always be dependable upon receiving illumination and understanding and insight.

00:03:51 Speaker 1
To your word, we have no confidence in the flesh. Our only confidence and trust and hope is in you, O Lord. And we thank you, Lord God, for your provisions and for your protections upon our lives. Be in our midst, and we pray, Heavenly Father, that we will be able to enjoy this sweet time of fellowship around your word today. Bless our meeting. We pray in Jesus' name. Our Lord, Saviour, and Head. Amen. Turning to the Book of Psalms, chapter 16, verse 1 to 11, page 549 in the Chapel Bible. If you do have a Chapel Bible there in front of you, within the Old Testament, it's page 549. This psalm may not be as

00:04:50 Speaker 1
Familiar or as popular as some of the other psalms, which I've just mentioned, Psalm chapter two, verse one to twelve, which we've spent a lot of time in our studies regarding the mystery of Christ, or Psalm eight, verse one to nine, the Psalm of the Secrets of the Son, the Almutla'ben, and also Psalm one hundred and ten, verse one to seven, where we looked at the Lord's priesthood, which is of the order of Melchizedek. This one, I think, in many ways has been neglected, but it is quoted by the Apostle Peter and the Apostle Paul in the Book of Acts. How does Psalm 16, verse 1 begin? Let's have a read, because it consists of 11 verses. Note as I'm reading, and I want to draw your attention to this.

00:05:46 Speaker 1
Your attention to the personal pronouns of the word 'my.' The word 'my' is repeated in many occasions within these eleven verses. So bear in mind this word 'my.' And also, there's a lot of words here that begin with the letter P as well. The first one being preserve. Preserve me, O God, for in thee I put my trust. O my soul, that hath said unto the Lord, Thou art my Lord, my goodness. Extendeth not to thee, but to the saints that are in the earth, and to the excellent in whom is all my delight. Their sorrows shall be multiplied. That hastened after another god, they drink offerings of blood. I will not offer, nor take up their names into my lips. The Lord is the portion of mine inheritance and of my cup, and thou.

00:06:45 Speaker 1
Maintaineth my lot. The lines are fallen unto me in pleasant places. Yea, I have a

goodly heritage. I will bless the Lord, who hath given me counsel. My reins, or heart, also instruct me in the night seasons. I have set the Lord always before me, because He is at my right hand. I will not be moved.

00:07:15 Speaker 1
Therefore, my heart is glad, and my glory rejoiceth. My flesh also shall rest in hope. The last two verses, the key verses, which point to Christ. For Thou wilt not leave my soul in hell, or sheol. Actually, the Hebrew word sheol. Thou shalt not leave my soul in sheol. Neither wilt Thou suffer thy holy one to see corruption. Thou wilt show me the path of life; in Thy presence is the fulness of joy, and at Thy right hand there are pleasures for evermore. A great psalm written by David. Have you noticed there below Psalm sixteen? There's a word there, and I'll try and pronounce this correctly.

00:08:11 Speaker 1
Michtam, or is it Miktam? The Miktam of David. Do you see that in your Bible, just below Psalm 16? Yes. Before even going further into the verses, what does this mean, and what is it trying to draw our attention to? This Hebrew word means to cut in, to engrave.

00:08:42 Speaker 1
What this psalm is saying, what it's displaying, what it's trying to explain is that it is permanent because it is prophetic. It's prophetic and it's permanent. It's a permanent writing, but also, this word suggests and implies that it's a personal psalm, which is personal, open, and direct, where the psalmist, and in this case, David, does not hide his feelings, his mo, his emotions, and his thoughts. Number one, he begins by saying, 'Preserve me,' i.e. preserve my life, because his total dependence is on God, on Elohim. What I will highlight here, as we go through these verses, as we go through each verse at a time, is that this

00:09:39 Speaker 1
Needs to be rightly divided. Psalm 16 verse 1 to 7 is David's prayer, his plea to God. But from Psalm 16 verse 8 to 11 is David's prophecy, which points to Christ. So from 16 verse 1 to 7, it's personal in relation to David himself, and then from verse 8 to 11, it then points to Christ. To the son of David, so and this is established in the New Testament by both the Apostle Peter and the Apostle Paul. Preserve me. Preservation is what David is asking God regarding his life, because his life will be preserved because he's putting his total trust in God.

00:10:38 Speaker 1
Preserve me, O God, for in Thee I do put my trust. Totally dependent upon God. So we move on from O God, O Elohim, to My Lord in verse two, My Adonai, Lord. Verse two, we have, O my soul, thou hast said unto the Lord, Thou art my Lord. My goodness extendeth not to thee.

00:11:10 Speaker 1
My soul, my goodness. David acknowledges the fact that everything that he has been given is a result of the Lord's goodness upon his life. Not only for them, but in verse three, to the saints as well. Verse three, he then moves to the saints, but to the saints that are in the earth. And to the excellent, in whom is all my delight. The saints, who are the saints, they are the holy ones, the separated ones from the earth, separated unto Adonai the Lord, i.e. Those who are separated within the land of Israel, who are like David, totally dedicated and devoted to God. Then he moves on to another group, which is mentioned in verse four.

00:12:07 Speaker 1
Which is the ungodly who have turned their back away from God? Who are these groups? Who are these individuals mentioned in Psalm 16, verse 4? Their sorrows shall be multiplied. That hasten after another god. They drink offerings of blood. I will not offer, nor take up their names upon my lips. Are ye, from the saints to the apostates, those who follow after other gods, who have the name of other gods upon their lips? Paul Davis says, 'These who have turned their back on you, who offer blood sacrifices to other gods, whoever these gods are, I will not mention these gods. I will not mention these gods on my lips.' And we know that within the land of Israel.

00:13:05 Speaker 1
The two deities which the children of Israel kept, falling back on and following, were Moloch and Baal. These were the gods that the children of Israel would offer blood sacrifices to. Then, in verse five, he mentions my portion.

00:13:35 Speaker 1
The Lord's provision to David. The Lord is the portion of my inheritance and my cup. Thou maintainest my lot, my portion, my inheritance. Basically, Paul's David's possessions, what the Lord has given him. Remember, David was elected king. My God, after the fall of King Saul, and the Lord had provided David with land to inherit, and also He provided him with. So in Psalm sixteen, verse five.

00:14:34 Speaker 1
David acknowledges what the Lord has provided for him, his portion, his inheritance. That they are safe and secure in the hands of God. My lot, David declares in confidence, that his life, his security, and future are upheld safely in God's hands. And then in chapter six. Chapter 16, verse 6: Reflection and praise to God for His blessing, His allocation of land, the pleasant places which have been allocated to Him, the beautiful boundaries that He has are mentioned. Also, in verse 6, the lines are fallen unto me. The pleasant places, yea, I have a goodly heritage. This has to do with His.

00:15:33 Speaker 1
Portion his heritage, and he considers this as a blessing from God. The Lord has

provided. But as king, he needed more than that. King David, not only did he need land, heritage, a place to rule and reign, also he needed wisdom in order to rule over his kingdom. In chapter 16, verse 7, I will bless the Lord who has given me counsel. My reins or my heart also instruct me in the night seasons. That's an interesting expression, night seasons. What does that mean? What we have here in Psalm 16, verse 7, is divine providence. God has provided David with the right counsel, wisdom, knowledge.

00:16:31 Speaker 1
Understanding, insight, and discernment that he needs as king to rule over his people, and also personally within his own life. The night seasons here mean that the Lord God had provided David with the right counsel during dark times. Night seasons, dark times, during a time of crisis. We know that the Psalms is filled with David's heart being poured out, especially during the difficult times, during the dark times when he was surrounded by enemies who wanted to get rid of him. But his confidence is upon the Lord, knowing that he will not be moved.

00:17:28 Speaker 1
Verse eight: I have set the Lord always before me, because He is at my right hand; I shall not be moved. And the Hebrew word there, yamin, is right hand. We went through this word several times going back a few months ago. Ben means son. Yamin means right hand. When you join the two together, ben yamin, you have the son of my right hand. That's what Benjamin means. David is highlighting here that Jehovah is at my right hand. But now we are moving on to this section, which now points to Christ. For I've set the Lord always before me, because He is at my right hand. I shall not be moved. This is now we are moving away to the prophecies that point to Christ. Jehovah at my right hand, Yamin.

00:18:29 Speaker 1
Verse nine, he rests in hope, which is positive, because this has to do with death. Verse nine, therefore, my heart is glad, and my glory rejoiceth. My flesh shall rest in hope. We've now moved from life to death, because in verse ten we have the reference to his soul. This is referring to the Lord. His soul not being left in Sheol, for Thou will not leave my soul Nephesh, in the Hebrew, in says here hell in the King James Bible, but really it's Sheol, grave, the abode of the dead, the realm of the dead, is Sheol. Neither will Thou suffer Thy holy one to see corruption. What does this word?

00:19:28 Speaker 1
Corruption means. When we think of the word corruption in modern day usage, we sometimes think of someone who is corrupt. They have bad traits. They are untrustworthy and may be dishonest, depraved. We think of politicians as being corrupt. For example, many of us look upon politicians as being corrupt. Not all of them are, but many people do think that way. But they think of the word 'corrupt' as

to do with a person's character. That is not the case here. This has to do with the physical body of the Lord in his burial tomb. He will not see decomposition or decay.

00:20:28 Speaker 1
Just to backtrack again, in chapter 16, verse 9, we have my flesh. Then my soul in verse 10, because man is a living soul. We went into this in Genesis 2, verse 7, that God formed man, Adam, from the dust of the ground, from the soil of the ground. And once God had breathed the breath of life into him, he became a living soul. Man is a soul, a living soul. Genesis 2:7. Sheol is the grave, is the abode of the dead, is the realm of the dead. It will not allow him to see or undergo, experience, or go through the process of physical decay in the grave.

00:21:25 Speaker 1
The Lord would avoid bodily decomposition while in the grave for three days and three nights, and then we have the path of life mentioned in verse 11, which is resurrection life, and then we have the reference to His ascension, in that He would be positioned at the right hand of God. Within these few verses here at the very end, we have the Lord's death, His burial, His resurrection, and ascension, all within the last few verses mentioned here in Psalm 16, verse 9 to 11. The Hebrew word for corrupt is shakat, which is connected to the word pit, grave, which means it's connected also to going to ruin.

00:22:23 Speaker 1
Spoil and corrupt, and what the Lord is saying here is that His Holy One, while He is in His burial, will avoid any physical decay while in shiel. Shakat really, literally, means to act destructively in the grave. That the Lord would not experience physical decomposition and decay, as a result of death. The Greek equivalent to this is dia phora, if I pronounce that correctly. Dia meaning through, and the other word means to destroy, to ruin, corrupt. Literally, the Greek equivalent when you translate it from Greek into English means to.

00:23:19 Speaker 1
To utterly destroy, to corrupt, to make into a worse state than it was before. Let's look at the New Testament. Let's see how the Apostle Peter and the Apostle Paul refer to this specific psalm. Is it pointing to Christ? Is it all about David? Let's take a look. Acts chapter two. We'll read it from.

00:23:52 Speaker 1
Verse 25 to verse 33. So this is Peter standing up on the day of Pentecost. The Holy Spirit has descended upon them. They've been speaking in other languages, which the diaspora, who came from around the Roman Empire to celebrate the feast of Pentecost here in Jerusalem, understood what was being spoken. The first mention of tongues was understood. It was understood not by the locals in Jerusalem, but by those who came from far and wide. Regarding David, this is the words of the apostle Peter. Chapter Acts, chapter two, verse twenty-five. 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.

00:24:51 Speaker 1
Therefore, did my heart rejoice and my tongue was glad. Moreover, my flesh shall rest in hope, because thou wilt not leave my soul in Hades. We have the word hell, like we had there in Psalm 16 verse 10. It's actually Hades will be the correct word. You will not leave my soul in Hades. Neither will thou suffer thine holy one to see corruption. Thou hast made known to me the ways of life. For thou shalt make me full of joy, with thy countenance. Acts two twenty nine. Remember, the apostle Peter is addressing Jews, his fellow Jews in the land of Israel, in Jerusalem. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day, and this is true today.

00:25:51 Speaker 1
That you could go to Jerusalem, and you will see the tomb of David, and it's covered in a kind of a red velvet blanket. And when Peter spoke to the crowds of people in the upper room, looking down, the actual burial place is just below. Basically saying, this prophecy doesn't apply to David because David is still here. His burial tomb is still here, and this again is further proof that the prophecy points to Christ. And this is what the Apostle Peter is now establishing. What he does establish is this: that David was a prophet (verse 30). Therefore, being a prophet, hence the word that which we started off with in chapter 16, verse 1, Michum.

00:26:49 Speaker 1
Which means to engrave, to cut in, that the words of King David. He was not just a king and a musician and a warrior and a soldier. He was also a prophet, and his words are engraved in the holy scriptures regarding Christ. Therefore, being a prophet, and knowing that God has sworn with an oath to him, of that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Verse 31. He, seeing this before, spoke of the resurrection of Christ, that his soul would not be left in hell or Hades, neither his flesh see corruption.

00:27:45 Speaker 1
This Jesus hath God raised up; therefore we are all witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, it hath shed forth this, which ye now see and hear. So Peter does point to the fact that those last remaining few verses in Psalm sixteen, verses eight to eleven, point to Christ; that they are prophetic regarding Christ.

00:28:18 Speaker 1
And also Acts thirteen, the Apostle Paul. So this is Peter's first public address on the day of Pentecost in Jerusalem. Paul's first public address was in the synagogue of Antioch Pisidia. Acts chapter thirteen, verse twenty-nine to thirty-eight. So we'll read

it from Acts thirteen, verse thirty. Page one forty in the Chapel Bible. What does Paul have to say regarding this psalm? Basically, the same as the apostle Peter.

00:29:11 Speaker 1
But with added reverence, God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us, their children, and hath raised up Jesus again, as it is also written in the second Psalm. Thou art my son. This day I have begotten thee. This is a direct quote from Psalm two verse seven. The Lord Paul applies this to the Lord's resurrection, not just to his birth, but he applies this to the Lord's physical resurrection. Psalm two verse seven. We have spent a lot of time in that great Psalm, Psalm two verse one to twelve, because it's a messianic psalm.

00:30:10 Speaker 1
And it deals with the Lord's sonship, his kinship, and his rulership. But in this case, it deals with his resurrection. Verse 34. And as concerning that he raised him up from the dead, now no more to return to corruption, he said unto this wise, I will give you the sure mercies of David. So we now move from Psalm 2 verse 7 to Psalm 16 verse 10, which is quoted in Acts 13 verse 35. Wherefore he saith also in another Psalm, meaning Psalm 16, which was our original reading at the very beginning, Psalm 16 verse 10, thou shall not suffer thine holy one to see corruption, for David after he had served his own generation by the will of God fell asleep.

00:31:08 Speaker 1
And was laid unto the fathers, and saw corruption; but he whom God raised again saw no corruption. But it is known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.

00:31:40 Speaker 1
So when we combine the two together, Acts two, verse twenty-seven to thirty-one, with Acts thirteen, verse thirty-four to thirty-seven, what we have here is prophetically speaking, the fulfilment of Psalm sixteen, verse ten. The law's physical body in the grave in Sheol, which is the Hebrew rendering, or Hades, which is the Greek rendering, were not that the law's physical body will not go or undergo the unnecessary process of decay, of decomposition. That the body of God's Holy One, after His death, which body, by reason of His absolute holiness, will not see or experience decay.

00:32:39 Speaker 1
So the question is, why do we read in Mark 16:1 and Luke 23:56 that the women who came to the tomb brought fragrances, oils, ointments, and spices to put upon

Christ's body? Because they were not aware or had the understanding that the Lord would only remain in the grave for three days and three nights.

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They were not aware of this. They were not expecting to see the risen Christ. They went there to put the ointments and oils and fragrances so that his body, if it was to decay and start to smell, would be covered by these fragrances they were bringing with them. We're reading John eleven verse thirty nine about Lazarus's body. After he died, he was dead for four days. His body started to smell badly, and we read this in John 11, verse 39. So the women came along with good intentions to cover any smells which may have been taking place. And John does tell us, and we read it last week in John chapter 20, verse 10, that the disciples were not aware of the scriptures that Christ would rise from.

00:34:07 Speaker 1
The dead on the third day. They were not aware of it. It hadn't sunk in. They didn't understand it. That includes both the twelve disciples and the women who were followers of Christ, who were also disciples. They were not expecting the resurrection of Christ. That's why when the Lord called Mary Magdalene by name, she was surprised, but she was joyfully surprised when the Lord called her by name. It's also worth noting that in one Corinthians fifteen, verse fifty to fifty-eight, which is the long resurrection chapter written by the apostle Paul, Paul does highlight that for those who are in Christ, corruption will put on incorruption at the resurrection.

00:35:06 Speaker 1
But that was not the case with the Lord; His body did not go through the process of corruption. But for us, for those who fall asleep in Christ, we will. But the Lord will change our bodies so that the corruption will put on incorruption; the mortality will put on immortality. It's worth noting as well in Philippians three, verse twenty-one, Paul describes how the Lord will transform our physical, low estate, vile bodies—really, our body of humiliation—to be conformed into His glorious body, which will be fit for heaven. Paul highlights this in Philippians three, verse twenty-one.

00:36:04 Speaker 1
But what is striking for us when we think about Psalm 16 verse 9 to 11 is that within this Psalm we have the fundamentals regarding the doctrine of Christ, his death, his burial, his resurrection, his ascension. It's all there. Peter and Paul highlight this. If we can turn to Colossians chapter three, verse one. Last week we went through the word.

00:37:02 Speaker 1
Seteo, which means to seek, to find, to search, to discover. We looked at three examples in Luke chapter two, verses forty to fifty-two, when the Lord, at the age of twelve, remained behind in Jerusalem during the feast of the Passover. Mary and Joseph were dismayed, shocked, a parent's worst nightmare—a missing child.

Suddenly they are in view, and suddenly they are out of sight. So for three days they had to backtrack to find out where their son was, and they find him in the temple. And it is Mary who asks the question: 'Son, what? What? Why have you done this to us?'

00:37:58 Speaker 1
We've been worried about you. We've been searching for you. We've been seeking for you anxiously. Why have we done this? And the Lord's first words, his first recorded words, which are recorded in Luke chapter two, verse forty-nine and fifty, is, "Why were you seeking me?" And then in John chapter one, verse thirty-eight, the first recorded words of the apostle of the Lord within the Gospel of John to his early disciples is, "What do you seek?" This that word again, seek, and we find it also with the Lord's two questions which he puts to Mary Magdalene, who is obviously emotionally upset over the Lord's missing body, nowhere to be found. The Lord asks a woman, "Why are you weeping? And whom are you seeking?" It's only when the Lord calls her by name that

00:38:57 Speaker 1
It's only through name recognition that Mary Magdalene recognises who the Lord is. Let's look at this word 'seek', which appears in Colossians three, verse one. If ye then be risen with Christ, this is our identification with Christ. Our, as members of the body of Christ, we identify with the Lord's death. We are crucified with Christ. We are buried with Christ. And we are risen with Christ. And what is Paul instructing here? Seek, soteo, those things which are above, where Christ sitteth on the right hand of God. We first read about the right hand of God, the Lord being seated at the right hand of God, not in Psalm one hundred and ten, verse one, but really in Psalm sixteen, verse ten.

00:39:54 Speaker 1
That's where we really read about the Lord's position at the right hand of God. It's Psalm 16 verse 10. We tend to think it's Psalm 110 verse 1, but really it's found here. Then, in chapter 3 verse 2, Paul instructs regarding their focus of attention, their focus of affection. Set your affection on the things above, not on the things on the earth. For ye are dead, i.e. dead in sin, and your life is hid with Christ in God. Which it is. From being hidden to being manifested with him in verse four, when Christ, who is our life, shall appear.

00:40:52 Speaker 1
Then shall ye also appear with him in glory, and this word glory, doxa, is not just referring to a glorified state, but in a glorified place, which is heaven itself. Because in chapter one verse five, we are told about our hope. In chapter one verse five, for the hope which is laid up for you in heaven, wherefore ye heard before in the word of truth of the gospel. That is our hope. Our hope is for the Lord to appear, and for us to appear with Him in glory. Turning to Philippians, Philippians chapter three, verse seventeen to twenty-one.

00:41:49 Speaker 1
What I like about the present epistles is that all the great chapters are usually chapter three. So Ephesians chapter three, we got the dispensation of the mystery, what's been revealed to Paul, and the depth of God's love for us, and how not only are we in Christ, but Christ is in us. Chapter three, we got that beautiful chapter regarding the dispensation of grace, with its theme and subject, which is the mystery. In Colossians chapter three, there is another great chapter. Colossians chapter three deals with our hope, and when the Lord appears, we shall appear with Him in glory. And then in chapter three, here we have a great chapter which deals with the price of the high calling.

00:42:46 Speaker 1
And what I find with the prison epistles, it's usually the third chapter where the meat is. Chapter three, verse seventeen: 'Brethren, be followers together of me, and mark them which walk so as ye have us for an example.' And really, Paul could say that. Paul could really say that he is a pattern for others to follow, an example to follow. And verse eighteen: For many walk, of whom I have told you often, and I tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is their shame, whose mind are earthly things. Notice the contrast with Colossians three, verse one: For us, seek the things which are above; set your mind upon heavenly things.

00:43:44 Speaker 1
Not upon earthly things, and the enemies of the cross here are setting their minds and their focus and their attention upon earthly things. Their God is their belly. This, in a way, we have examples of this. Exodus 16, verse 1 to 12. The children of Israel were moaning and complaining that they didn't have food. They lacked certain important things in order to survive in the wilderness, and all they were doing was just this constant complaining. They were thinking with their bellies, but not thinking with their minds and hearts. And in John chapter six, it's the same case with the multitude, the five thousand that the Lord had fed. When the Lord mentions to them that

00:44:42 Speaker 1
You seek food which perishes, which doesn't endure forever. They should seek food which is imperishable, that lasts forever. They couldn't understand when the Lord was highlighting to them that He is the true bread that came down from heaven, and that in order to live forever and have everlasting life and to be raised at the last day, they were to feed from Him. And the Lord always used metaphors, and in this case, He used the metaphor of Himself, about eating His flesh, drinking His blood. But here we are not to be like this. Our minds, our focus are to be upon heavenly things. Because in verse twenty, it's that our conversation or our citizenship is in heaven. Chapter three, verse twenty.

00:45:41 Speaker 1
From whence we also look for the Saviour, the Lord Jesus Christ, who shall change our vile body, or our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself. And we have this contrast throughout the Scriptures between the flesh and the spirit. The flesh wants to seek its own interests, feed its own desires, feed its own habits. But the spirit, if it's truly genuine, wants to connect with God. Our spirit, our spiritual nature, wants to, if genuine and if they're truly seekers after God, wants to connect with God.

00:46:40 Speaker 1
But here, unfortunately, we have the account of those who are enemies of the cross, whose end is destruction, and whose God is their belly, and whose mind is upon earthly things. So we have this interesting contrast: two groups of believers here, those who set their minds upon earthly things and those who set their minds upon heavenly things. But Colossians three verse one to four, the apostle Paul encourages the saints at Colossi to set their minds on the heavenly things, that is, on heaven itself, where God, where Christ is possession at the right hand of God.

00:47:39 Speaker 1
One thing we can also learn from Paul is that Paul learned to be content with what he had, whether he had enough or whether he was lacking. He didn't have substantial. Either way, the apostle Paul learnt the secret of contentment, which was that he was able to adapt under whatever circumstances he found himself in, whether he was hungry and had no food, or whether he had enough food in abundance. The apostle Paul learnt to be content with what he had, and I think that's a lesson for all of us here. That ends today's study. Thank you.