

## Satisfied In The Lord

### Psalm 16:1-11

**Introduction:** 1) John Piper, “God is most glorified in us when we are most satisfied in Him.”

2) Jonathan Edwards (1703-58), “God is glorified not only by His glory’s being seen, but by it being rejoiced in. When those that see it delight in it, God is more glorified than if they only see it...”

3) These words capture the heart of King David in Psalm 16. In a psalm of confidence, David focuses on all the blessings and benefits he has from God and says, “I am satisfied in the Lord.” You are my refuge (v.1), you are my goodness (v.2), you are my inheritance and cup (v.5-6), you are my counsel (v.7), you are at my right hand (v.8), you are my hope (v.9), you are my guide (v.11), you are my fullness of joy (v.11), and you are pleasures forevermore (v.11).

#### **I. We have the protection of the Lord. 16:1-4**

Verses 1-4 look back to the prologue of the Psalter and Psalm 1.

##### **1) The wise man will run to God and find satisfaction. 16:1-3**

- “Preserve” could be rendered “watch over.”
- In. vs. 2 David address the Lord (*Adonai*) and exclaims:
  - a. You are my Adonai. b. You are my good.
- Dr. David Nelson “When we determine to name what is good our confession is “I am my Lord, I have no good apart from me.”
- Verse 3 addresses one of the good things we receive from the Lord: brothers and sisters in Christ.
- David sees no contradiction in saying God is the only good he has and also affirming his delight in God’s people. To delight in God’s people is to take delight in the Lord’s goodness.

**Application:** Do you love and enjoy your brothers and sisters in Christ?

##### **2) The unwise will run from God and find sorrow. 16:4**

- Those in verse 4 stand in stark contrast to those in vs. 1-3. What they believe will bring joy will bring sorrow.
- The theology of idolatry: It is when we love what we should not love, or when we love wrongly what we may love truly and rightly (See Augustine, *City of God*, 15.22).
- “Offerings of blood” may refer to the actual drinking of pagan blood sacrifices, either animal or human. It may be a metaphor for guilt due to the bloodshed of the innocent.

#### **II. We have the provisions of the Lord. 16:5-6**

David now addresses God in terms of His covenant name *Yahweh* (Jehovah). He draws on the language related to Joshua’s conquest of the Promise Land.

##### **1) The Lord is our sustenance. 16:5**

David confessing *Yahweh* as his God, and the Lord as His portion and cup, a cup that Psalm 23:5 says “runs over.” What he needs for life is the Lord.

2) **The Lord is our inheritance**            **16:5-6**

What David has he has from the Lord. It is a safe and secure inheritance because it is protected by the Lord.

III. **We have the presence of the Lord.**    **16:7-8**

David continues to meditate on the greatness and goodness of God.

1) **The Lord counsels me.**        **16:7**

- David says, the Lord is my counselor. (Is. 9:6).
  - Proverbs 2:6-7; Proverbs 4:5

David receives wisdom and direction from the Lord. How is such wisdom obtained? 1) The Word of God 2) Prayer 3) The excellent ones/saints (v.3) 4) Worship.

2) **The Lord comforts.**            **16:7-8**

Because the Lord fills his mind, the Lord also instructs his heart, his soul, his inward parts. Indeed because He is at my right hand, I shall not “be moved,” or “I will not be shaken” (*NIV*). I have the Lord’s presence.

IV. **We have the promises of the Lord.**    **16:9-11**

David can rest in the Lord in whom he is completely satisfied.

1) **We have His peace.**            **16:9**

- David not only rejoices inwardly, he rejoices outwardly. He has a confidence about his body.
- David is secure in body and soul.
  - He is whole in the Lord now and in the future. But how?

2) **We experience His power.**        **16:10**

- David now looks forward into the future. (cf. Job 19:25-27).
- David is confident of immediate divine intervention. However, there is much more here in this text. A look at the companion to this psalm, Psalm 17, will help clarify things.
- David is confident that the Lord will not leave (*NIV*, “abandon”) his soul in Sheol, that is the grave, the place of the dead. Nor, David adds, will the Lord allow His Holy One to see (undergo) corruption (*NIV*, “decay”). I believe both the *NKJV* and *NIV* translations correctly capitalize “Holy One.” The Spirit of God moves David to now consider God’s plan and purpose for David’s great Son, the Lord’s Anointed in Psalm 2, the proto-typical Son of Man of Psalm 8, the Righteous Sufferer of Psalm 22 who indeed is saved from the power of the dog and the lion’s mouth in 22:20-21. David by the Spirit looks down the corridors of history and he sees Jesus.
- This is what Peter understood. Acts 2:22-32.
- This also is what Paul understood. Acts 13:35-38.
- Yes, we have the experience of His power, a power that raised God’s Son, David’s Son, from the grave.

3) **We enjoy His presence.**        **16:11**

David’s confidence in the Lord is perfect. The God I can trust in the future is a God I can trust today.

- In verse 8 the Lord is at David’s right hand with His perfect presence.
  - Now we are at His right hand with “eternal pleasures” (*NIV*).