

Psalm 16 Satisfaction in God

By Pastor Roy Hogan

David spent a goodly portion of his life as a fugitive. Often, he dwelt in harm's way. At times, his enemy King Saul would pursue him with vengeance in his rages of jealousy. When Saul would settled down, even then David spent his time in hiding and isolation. He knew little about normal life. He could have no friends living the life of a fugitive. His own flesh and blood family seemed as strangers. There were no family gatherings. No birthdays or holidays were celebrated with family and friends. He never got to go to church, the place of worship. A man on the lame has a difficult life.

It is believed this sixteenth Psalm is penned down at a time in David's life when he was on the run and in hiding. Perhaps he was at a moment when he was in some degree of safety and Saul was in a better mode. David had time to reflect on the dangers he has faced. He could recount the awful isolation away from family and friends. As he stopped to considered his relationship with God, he found amidst all the turmoil, he was satisfied with the Lord. In life, we walk through trials. When we have a moment to reflect back, we often come to realize we could not have made it on our own. There was a greater power helping us or all may have been lost.

Let us look at the satisfaction David found in God even amidst the turmoil found in the life of a wanted man, a fugitivee

16:1-2

Preserve me, O God: for in thee do I put my trust. 2 O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

We see the opening word of this chapter is the word *preserve*. What would one expect to be foremost in the mind of a man on the run wanted and pursued by a king and his army? Preservation was preeminent in David's heart and mind. Likely, there were few

moments in his day when he was not dwelling on the thought of survival. How will I “make it?” Have you ever been in such a condition?

In verse one and two, David uses three Hebrew words to address God; *El*, *Jehovah*, and *Adonai*. The name *El*, an abbreviation of the word *Elohim*, refers to God as the all-powerful one. *Jehovah* refers to God as the God of Covenant. *Jehovah* made covenants with many patriarchs such as Abraham. Through his Son and his work at Calvary, God made a covenant with humanity. If my salvation fails, I can point to God for he signed the salvation contract. *Adonai* refers to God as “my Lord,” that is, “my master.”

Thus, David’s preservation is found in God the *all-powerful*, God the *covenant-maker*, and God his *master*. No wonder David could say in Psalm 56:3 *What time I am afraid, I will trust in thee*. The all-powerful *Elohim* God cannot fail. *Jehovah* God is under contract having sworn unto himself that he will never leave us nor forsake us. Lord God is David’s master and no one is a better master than God who will not suffer his servants to be overwhelmed. In this great God, David found the security and strength to go on. With God onboard, David, a troubled man, could lie down at night and sleep. ee

Verse two ends with the phrase “goodness extendeth not to thee.” This phrase has a rich meaning. The illustration is often given of the poor, hungry widow who wandered about seeking food to exist. Winter had come and food was expensive and scarce. She passed the greenhouses of the kingdom and paused to admire the delicious fruit. It was inaccessible to her, an impoverished woman and a lowly pheasant. In a moment, a princess approached her offering her a cluster of grapes. The widow offered a few pennies as payment. The princess refused the coins. She explained to the widow “my Father is the King and he does not need any payment for the fruit.” How can we starve if our Lord is our master and is Kings of Kings? *My goodness extendeth not to thee*. God does not require payment for his services. We need not offer God the most

precious possession we have in exchange for his blessings to us. Nothing God has is for sale. In fact, his things are priceless.

16:3

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

If I cannot extend goodness to God for what he does for me, as written in the ending of verse two, to whom can I give goodness? Verse three answers the question. We can give it to *the saints that are in the earth*. God does not need a single possession I own. His wish for us is that we share our goodness and blessings with others.

The most basic description of Christianity is found in two words- *helping others*. God sent manna in the wilderness. Enough manna fell daily to feed every soul in the wilderness caravan. One omer, a measure of volume in Old Testament times, fell for each person regardless of age or size. However, some gathered more than their share. That meant someone had no food. When the “manna police” came around and inspected each tent, they took the extra from those who had taken more than their share and gave to those who had no manna and everyone then had food. If a saint somewhere is without, another saint has too much. God sends down manna today sufficient for all his children.

In the times of the preaching of John the Baptist, many came to be baptized. John required proof of repentance. One manner of proof was that anyone with two coats give one of the coats to a person who had no coat. Then, they were eligible for baptism. Today, we have no “manna police.” No one will take an extra coat from our closet and give to someone who has no coat.

16:4

Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

3

There is a thief amidst the children of God. That thief is stealing the blessings God sends our way. Who is this thief? This thief is idolatry. We live in a time where a boat, car or house is more precious than a child. There are many false gods in this age. We do not have images carved of wood or crafted by the blacksmith. Our gods are high-tech. We have smart phones and electronic gadgets and green stuff called money. We have idols called jobs.

God hated the idolatry of Israel, and he hates the idolatry of this age. God is a jealous God. Nothing infuriates him like idols that interfere with our affection toward him. Thou shalt have no other gods before thee. That is the first commandment, and it is first for a reason.

In this verse four, David makes a vow to God that he will not even so much as allow his lips to speak the name of an idol. Will you take that vow?

16:5-6

The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot. 6 The lines are fallen unto me in pleasant places; yea, I have a goodly heritage

When the word *inheritance* is spoken, folk come to attention. It is a popular topic. Most would desire to have some sort of inheritance. In the days of Joshua, Canaan-land was divided among the tribes. The land became the property of the people of the tribe. The land was passed on to generations that followed as an inheritance.

David was of the tribe of Benjamin. His tribe's share was the farms and fields of Bethlehem. As long as Saul remained on the throne, David's hope of an inheritance was somewhere between slim and none. His own parents were fugitives in Moab. If you want a fight on your hands, threaten to take away someone's inheritance. How dare anyone take something that is rightly mine? However, David did not fret. He simply and humbly claimed the Lord as his

inheritance stating in verse 5 “the Lord is the portion of mine inheritance.” We sang a song in years gone by entitled “I’d Rather Have Jesus.”

Through faith David wrote the words of verse 6: *The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.* How can David make such a statement while he is sleeping on moss and has the limbs of a tree as his shelter? How can a cave dweller have such contentment? What a tremendous statement of faith! By faith, David looks back to that day in Bethlehem when the prophet Samuel anointed him in the house of Jesse, his father. As a shepherd boy at the time of anointing, he was promised to be the king of Israel. God cannot lie. However, his timetable is not in sync with ours. We are God’s children now, but we do not yet have our inheritance. What part of the USA would you like?

16:7

I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

God bless Dear Abby and all the other fortune tellers and self-proclaimed prophets. The best advice comes from the Lord. Some depend on astrology. Some hire professional counselors.

Night seasons came to David, and they come to all of us. Which way shall we turn in time of darkness? To whom shall we look? David trusted his reins. He trusted his heart because he was led of God. He had no access to a professional counselor. He had no wife to commune with. He had no pastor or deacon to talk with. It would do us all well to spend some time in desolation as did David. All he had was the Lord.

16:8

I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Verse 7 speaks of God serving as David's *guide*. In verse 8, God is his *guard*. Imagine the night-sounds he heard. Think of the wild animals he faced. One thing stands utmost in my mind about David, and that one thing is that he was not a coward. In times of old, a soldier defending a man stood at the right hand of the man he was defending. Who better than God to stand at our right hand to defend us. Many times we have wondered how the sinner who does not have a guard makes it through this world.

16:9

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Verse 7 spoke of God and David's guide, verse 8 spoke of God as David's guard, and this verse 8 speaks of God as David's gladness. Loneliness is an awful feeling the few times I have known it. Wishing to see a friend or loved one and no near is plane awful. David is a lonely man. He is in solitude. He has no TV to watch. He has no radio to listen to. He never got suicidal. He never threw in the proverbial towel. God made glad his heart, his soul and his flesh. There is nothing more to wish for.

16:10

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

By the hand of God, David becomes a prophet for a moment in this verse. In my mind, it is hard for an Old Testament saint to imagine, much less believe, in something called the resurrection. Abraham, at the time he took Isaac to the mountain-top for a sacrifice, raised the knife about the throat of son Isaac intending to kill him for Abraham believed God would raise him up again. No wonder Abraham is called the Father of Faith. In addition to Abrahams' encounter on the mountain with Isaac, I am reminded of Jonah. He, too, is an Old Testament saint who experienced resurrection. He went into the belly of the whale, died, and his soul went into the heart of the earth. Later, God arrange for that soul to escape the

heart of the earth, reunite with his body in the whale's belly, and the whale vomited him out on dry land.

The doctrine of human resurrection was not an Old Testament teaching. The resurrection comes to light in the New Testament where a man named Jesus Christ went about raising the dead. Then, he himself resurrected on the third and appointed day. In this verse 10, God allowed David to take a look several hundred years ahead. He saw himself in the throes of death covered over with the soil of the earth. He may have sniffed the decay of the human flesh. Perhaps, he saw the skin-worms as spoken by Job. Yet, he praised God! He had assurance by faith in God his soul would not be trapped in hell, the place of the departed dead. Further, David refers to someone as "the Holy One" not seeing corruption. Who is the Holy One? He is none other than the Lord of glory, the slain Lamb of God. David had the revelation, and the assurance to believe the revelation, that God has rule over death, hell, and the grave.

16:11

Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

Not only did David see the resurrection, he saw the destination of the resurrected. One day the redeemed will be in the very presence of God at his right hand where there shall be pleasures forevermore.

Does this Chapter 16 sound like a fugitive alone in the wilderness?