

## Exalting Christ as Risen and Sufficient (Psalm 16)

Please turn in God's Word to the psalms, and this morning we'll be looking at Ps 16. This psalm launched the NT church. This particular psalm was the catalyst God's Spirit used for the most remarkable mass conversion in early church history, if not ever. Ps 16 also played a key role in the first mission movement in Scripture as Paul and Barnabas were sent out from the church where the title Christian began. In the modern mission movement, Ps 16:4 was William Carey's text as he launched out from England to India in 1792. Ps 16 was the dying words of Puritans and martyrs.<sup>1</sup> It's a powerful psalm.

A Mikdam of David. <sup>1</sup> *Preserve me, O God, for in you I take refuge.* <sup>2</sup> *I say to the LORD, "You are my Lord; I have no good apart from you."* <sup>3</sup> *As for the saints in the land, they are the excellent ones, in whom is all my delight.* <sup>4</sup> *The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips.* <sup>5</sup> *The LORD is my chosen portion and my cup; you hold my lot.* <sup>6</sup> *The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.*

<sup>7</sup> *I bless the LORD who gives me counsel; in the night also my heart instructs me.* <sup>8</sup> *I have set the LORD always before me; because he is at my right hand, I shall not be shaken.* <sup>9</sup> *Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure.* <sup>10</sup> *For you will not abandon my soul to Sheol [death/grave] or let your holy one see corruption.*

<sup>11</sup> *You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.*

In Lk 24 joy came to some sad disciples, dejected, discussing it was the 3rd day since Jesus had died, and still disbelieving the report of the women at the empty tomb who said He is risen. They didn't recognize the risen Lord walking up to walk thru the OT with them, it says he *expounded/explained/interpreted to them in all the Scriptures the things concerning himself'* v. 27.

It says '*he opened to [them] the Scriptures'* (v. 31) and with the 11 disciples Jesus said, that same hour that same day He rose, He said these words '*the prophets and the Psalms must be fulfilled.*' Then he opened their minds to understand the Scriptures, and said to them, "*Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem'* (Lk 24:44-47). 1st proof in the psalms is He is risen, the 2nd in Ps 16 is He is sufficient to save and for all of life.

Now turn to Acts 2. What was written? What 'Psalms must be fulfilled' that spoke of Christ's suffering and rising on the 3rd day? I have no doubt Christ explained, expounded and opened up the interpretation of both Ps 22 and Ps 16 to show how those Psalms must be fulfilled. It was written in the Psalms that Christ should suffer (Ps 22) and on the 3rd day rise from the dead (Ps 16). If Christ's resurrection wasn't obvious to you at first glance as I read Ps 16, don't feel bad, it wasn't obvious to Peter and friends at first, but as Jesus opened their minds to understand it, Ps 16 was the Spirit's catalyst for a mass conversion of 3,000 men, launching the church, and repentance for forgiveness was proclaimed from Jerusalem to all nations (Acts 2:38-39)

Acts 2:5 said Jews of all nations were dwelling in Jerusalem as God's Spirit came, and in v. 22 Peter proclaims what Jesus must have expounded to him:

*<sup>22</sup> Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know—<sup>23</sup> this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. <sup>24</sup> God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. <sup>25</sup> For David says concerning him [the 'him' is Jesus from v. 23], 'I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. <sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption. <sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.'* [Ps 16:8-11]  
<sup>29</sup> *"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses. <sup>33</sup> Being therefore exalted at the right hand ...*

Peter goes on, but this is why Ps 16 is part of our series on exalting Christ in the Psalms. Peter says therefore, because of Ps 16, Christ is exalted at God's right hand and presence where unshakable unending joy is. In the end of v. 27, this 'Holy One' can only be One who's tomb is empty, the One who rose before decay or corruption could set it. David's body started corrupting in a tomb 3,000 years ago, so there must be another '*Holy One*' (note in capitals). Peter said to Jesus in Jn 6:69 '*we believe ... you are the Holy One of God.*'

In v. 30 he says David spoke in Ps 16 as a prophet, knowing God promised this for one of his descendants. v. 31 says David '*foresaw and spoke about the resurrection of the Christ*' in what he wrote in Ps 16. As a prophet, he saw the future, David foresaw the resurrection of Christ before it happened. In Ps 16 David saw Christ's body would rise before it saw corruption, and this psalm is at the heart of the gospel message that launched the church.

Now go to Acts 13, and this was also a key passage in the first missionary commissioning service in the NT. Paul is sent on a short term mission trip and in v. 34 he preaches the risen Christ from Ps 16: Acts 13:34 *And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "I will give you the holy and sure blessings of David."* [i.e. blessings of David are given to another who rose uncorrupted]<sup>35</sup> *Therefore he says also in another psalm, "You will not let your Holy One see corruption."*<sup>36</sup> *For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption,*<sup>37</sup> *but he whom God raised up did not see corruption.*

Unlike David's corpse or even Lazarus who was dead 4 days and corrupted, Jesus died on Friday afternoon and rose very early Sunday on the 3rd day, before His body could see corruption, to fulfill Ps 16. So let's go back there. There's a lot of ways we could look at Ps 16, this morning I want to look at it through the lens of our title: Exalting Christ as Risen and Sufficient. This summer we're looking at psalms of Christ, or the Hebrew word *Messiah*, as we saw in Ps 2, where God the Father speaks directly to His begotten Son. In Ps 8 we saw David speak indirectly of Jesus who would be praised by little ones and would have all things under His feet. Then last week in Ps 22 we saw Jesus Himself speak its words on the cross. Ps 16 is a sequel to Ps 22, that's why I did them in that order. Ps 16 speaks to God about Jesus, mostly in present tense reality, the last part includes future tense prophecy. Ps 22 highlights the death of Jesus, Ps 16 highlights His resurrection. He is risen and He is at the Father's right hand. This is the first Easter hymn ever.

End of v. 10 says to God '*you will not ...let your holy one see corruption.*'

Who is '*your holy one*'? Even without the NT we can see this is not David:

- David refers to himself as *I/me/my* 25x in v. 1-9, now it's '*your holy one*'
- Nowhere does a man call himself '*your holy one*' (singular),<sup>2</sup> every time same phrase is used in OT, *your holy one*=the Lord (Dt 33:8, Isa 43:15)
- In several OT texts '*the Holy One*' seems to be the Lord as Messiah, on par with God the Father, but a different person in the Trinity, God's Son

Isaiah prophesied a child to be born, unto us a son would be given, and His name shall be called '*the mighty God*' as well as '*Prince of Peace*,' Isa 9:6. The next chapter says '*The light of Israel will become a fire, and his Holy One a flame...*' (10:17, that seems to be another title for the same Messiah). Listen to how Isaiah often puts *the holy one* side by side with God Himself: '*Woe to those who...who trust in chariots, but do not look to the Holy One of Israel or...the LORD!...Thus says the LORD, the Redeemer of Israel and his Holy One...the LORD, who is faithful, the Holy One of Israel...chose you...the LORD your God, and...the Holy One of Israel...has glorified you...for the name of the LORD your God, and for the Holy One of Israel*' (31:1, 49:7, 55:5, 60:9). The Holy One is the Son born whose name is the mighty God, the Messiah, equal to the Father but a different person. So when Ps 16:10 says the Holy One won't see corruption, it's Messiah/Jesus.

I believe David also talks to God about His *Holy One* Jesus as the Lord in v. 1-9. Look at Ps 16:8 and listen again to Acts 2:25: *David says concerning [Jesus] 'I saw the Lord always before me, for he is at my right hand that I may not be shaken...'* That's what David says concerning Jesus: '*I saw the Lord...*' That isn't God the Father, Peter says it's the Lord *Jesus* specifically. The 1st person *I*=David, 2nd person *you*=God, 3rd person *the Lord*=Jesus.

So this is key: as we read what David says in Ps 16 about '*the Holy One/the LORD*,' the *Lord* David talks about in Ps 16 is the Lord Jesus. David didn't know *the name Jesus* but as a prophet he foresaw His resurrection. That key opens the door to Ps 16: it's a prayer to the Father about His Son/Holy One. The Lord is risen. He is risen indeed. And He is also sufficient, in 3 areas:

1. His Provision (v. 1-6)
2. His Presence (v. 7-9)
3. His Pleasures (v. 9-11)

### **1st result of the Lord's Sufficient Provision: I'm Satisfied (v. 1-6)**

<sup>1</sup> *Preserve me, O God [he talks to God the Father], for in you I take refuge.*

<sup>2</sup> *I say to the LORD, [he talks to God about 'the Lord' who I take as Messiah/Holy One, now to Him] "You are my Lord; I have no good apart from you."*

As NT believers who look back on what David looked forward to dimly, we also say to the Lord Jesus like in v. 2: '*You are my Lord.*' That word means *Master*, it's the word of a servant to his personal master who is in charge of him and who he looks to for his provision. To be saved you must say to the Lord Jesus '*You are my Lord/Master*,' the one I look to for all my provision for life and all, and the implication is 'I am satisfied by what you provide.'

v. 2 goes on: '*I have no good apart from you.*' David said in Ps 14:3: '*there is none who does good, not even one.*' Paul in Rom. 3 quotes from David to prove apart from Christ, we have no good in us, no one does good by God's definition and standard, no not one. Rom 7 continues '*I know that nothing good dwells in me...I do not do the good I want...Wretched man that I am! Who will deliver me..? Thanks be to God through Jesus Christ our Lord!*' In Christ, Rom 12 says, as we're transformed by renewing our minds, we can *discern...what is good...hold fast to what is good...overcome evil with good* – but it starts by recognizing we have no good apart from Christ, every good thing is from above, and David adds in Ps 103: *He satisfies you with good...*

David wrote of God's irresistible goodness in Ps 65:4 '*Blessed is the man You choose, And cause to approach You, That he may dwell in Your courts. We shall be satisfied with the goodness of Your house...*' (NKJV). That takes us to v. 3, God's goodness is on display in His house as we commit to find satisfaction in corporate worship and delight in God's people. Ps 16:3 *As for the saints in the land, they are the excellent ones, in whom is all my delight.*

These aren't saints in heaven, these are fellow worshippers we're to see as the excellent ones that all our delight is to be in. Do you delight to be with the saints here, is being together excellent to you? God's provision in v. 3 of the saints, the church, is not mere duty, it's to be a delight to be with saints for true believers. Do you love the church? Not a building, being with the body of Christ He has provided? The NT says often if you love Jesus, you will love His people (upper room, 1 John). If you don't love your church, John says don't be sure you love Christ its head, because you can't separate Christ as head from His body, and you can't separate Christ from His bride. In the psalms, our love for the saints in our fellowship and our love to be in worship is a barometer for warmth of love for God and our spiritual health.

Even v. 1 hints at our need for a flock: '*preserve me*' is the same verb used when David kept his flock (1 Sam 17:20). In v. 1 he prays for shepherding. God answered that prayer as David later wrote '*The LORD is my shepherd.*' The Lord Jesus is the ultimate answer to this prayer in the NT as He says '*I am the good Shepherd,*' and He calls His people to seek His shepherding in a church by putting themselves under shepherds for care and counsel and leading and feeding (that's what being a member in a church asks for). God preserves and provides for us through a flock shepherded to follow Christ. Both preservation and protection are part of God's provision for us in Christ and He does it through His under-shepherds and as the sheep stay together.

Now v. 4 moves from delight in worship to the sorrows of false worship. In the context of v. 2, idolatry for us can include seeking for good outside God. ‘The essence of sin is looking for good outside of God’s provision and his will. A young woman thinks she will find love and security if she gives in to her boyfriend. What is she doing? She is looking for a good thing...love and security – apart from God [as v. 2 says] and his will for her life. A man indulges...in pornography...a good thing [can be found in] sexual pleasure -- but he is looking for it apart from God [and his good plan in] marriage. A woman tells her friends the latest gossip to make herself feel significant. What is she doing? She wants a good thing; she wants to feel like she matters and is important. She should feel [that] because God created her in his image and Christ died to redeem her. But instead she ... is looking for good apart from God. An unforgiving man craves justice – a good thing. But he takes [it] into his own hands...A greedy person clings to possessions for security instead of taking refuge in God [like v. 1]. When I dig beneath the surface of any sin in my life, I am trying to achieve something good apart from God and his ways. That good thing might be pleasure, security, significance, justice, some physical need, etc. In the end it is idolatry. I am serving someone or something other than God to satisfy my ... desires.’<sup>3</sup>

<sup>5</sup> *The LORD is my chosen portion and my cup; you hold my lot.* <sup>6</sup> *The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance.* In contrast to the pagan drink offerings of blood David poured out in v. 4, in v. 5 the Lord is his cup. Ps 116 talks about the cup of salvation for benefits the Lord filled him with (v. 12-13), and in Ps 23 David’s ‘*cup overfloweth.*’ Here David describes the Lord as His ‘chosen portion,’ that could speak of food along with cup to symbolize the sufficiency of the Lord for daily need. Or some translate it as ‘the portion of my inheritance,’ and if we combine it with the end of v. 5, ‘my lot,’ the idea is Jesus is my portion in life just like the Levites had the Lord as their land inheritance, Jesus is sufficient for me.

In v. 6 the believer is satisfied with how things fall in God’s provision and it says ‘*I have a beautiful inheritance.*’ Even in the psalms, it wasn’t just land, the inheritance included children (Ps 127:3, we have beautiful inheritances of children in this room). It also included God’s Word (119:11), and the NT says we have a greater and more beautiful inheritance than David imagined:

- *Blessed are the meek for they shall inherit the earth* (new earth, Mt 5:5)
- Eph 1:18 prays we know *riches of his glorious inheritance in the saints*
- 1 Pet 1:4 calls it *an inheritance that is imperishable, undefiled, unfading*
- God says *He...will inherit all these things...he will be my son*, Rev 21:7

Spurgeon: 'sense of our Father's love is like honey at the end of every rod; it turns stones into bread, and water into wine, and the valley of trouble into a door of hope...it makes our deserts like the garden of the Lord, and when we are upon the cross for Christ, as if we were in paradise with Christ...'<sup>4</sup>

David said v. 5-6 without the NT, how much more what we know in Christ! Earthly 'riches I heed not, nor man's empty praise, Thou my inheritance...'<sup>5</sup> Christ promised all those who hunger and thirst for Him '*shall be satisfied*.'<sup>6</sup> If you want to grow in satisfaction, hunger and thirst for it. Pray tomorrow Ps 90:14: '*satisfy us in the morning with your steadfast love that we may rejoice and be glad all our days.*' Start your day with that. Right across the page here, Ps 17:15 shows us how to seek His face when we wake up first thing in the, it's a commitment in 17:15: *As for me, I shall behold your face in righteousness; when I awake I shall be satisfied with your likeness.* That's a commitment to be satisfied as we seek His face as we wake, morning devo

Ps 103 also talks about God satisfying as we praise, forget not His benefits. Pursue satisfaction in God's provision, thanksgiving is the 1st step in Phil 4. David's son Solomon wrote '*there is nothing better than that a man should rejoice in his work, for that is his lot*' (Ecc 3:22). Whatever my lot, Christ has taught me to say, it is well, I'm content in Him. Paul wrote from prison 'I am content in Christ, I can do all things in Him who supplies all needs.' If you want to study more in the NT growing in contentment or satisfaction in His provision, what Paul wrote in Phil 4 is the best application I know of.

## **2nd result of Christ's Sufficient Presence: I'm Secure (v. 7-9)**

<sup>7</sup> *I bless the LORD who gives me counsel; in the night also my heart instructs me.*<sup>8</sup> *I have set the LORD always before me; because he is at my right hand, I shall not be shaken.* [the end of v. 9 adds] ... *my flesh also dwells secure.*

In v. 7 this security starts with praising the Lord who gives counsel. The OT prophesied the Christ to come would be called '*Wonderful Counselor*' (Isa 9:6), and His counsel comes through scripture and psalms in particular. Col 3:16 says in NKJV '*Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms...*' David didn't know the name Jesus, but he knew a Good Shepherd counseling him by His goodness and mercy following him, comforting him by rod and staff, causing him to lie down when needed in green pastures, calming his soul by quiet waters, calling him toward paths of righteousness and valleys of shadows of death, *You're with me...always before me, at my right hand...I will not be shaken.*

David had some of the word of the Lord, we have all the sufficient Word of the Lord that gives us all the counsel we need for spiritual life and godliness so we have even more reason to bless the Lord Jesus. In the 2nd half of v. 7, David went to night school. That's what he says, at night he was taught in his heart what had been counseled by the word of Christ during the daytime. Night can be a time of darkness even depression for the lonely soul, it can be a fearful anxious time, but David learned how to instruct himself, how to preach to his soul from his own heart in those times. That could be a whole other sermon - and it will be tonight by Pastor Cliff. I don't want to steal his thunder, but there is power in preaching to your own heart to help troubled or anxious or fearful souls. The Lord gives counsel in this verse through the Word, and David says in the night also we need instruction, come tonight.

But this morning I want to set before you Christ in v. 8: *I have set the LORD always before me; because he is at my right hand, I shall not be shaken.* If you're ever shaken, this is what you need before you, this is Who you need to set before you always. When Phil 4 tells us to not be anxious, it says *the Lord is near.* Set your mind on Christ as if He's at your right hand, because He is. Practice the presence of Jesus. If He was right next to you, wouldn't you thank Him, talk to Him, ask Him for help? That's how you set the Lord always before you, think of Him as near, thank Him and ask Him for help.

*[pray without ceasing...whatever you do in word or deed, eat or drink]*

King David knew about fighting with sword in the strong right hand and his shield in his left, and his most trusted would defend him on the right side to shield any blows from the strong side. No mighty men compare to the Lord:

The hymn Be Thou my Vision says 'Be Thou my battle Shield, Sword for the fight;

Be Thou my Dignity, Thou my Delight;

Thou my soul's Shelter, Thou my high Tower:

Raise Thou me heavenward, O Power of my power...

Be Thou my Wisdom, and Thou my true Word;

I ever with Thee and Thou with me, Lord...

Thou my best Thought, by day or by night,

Waking or sleeping, Thy presence my light...

The big battle shield image we could also connect to v. 1 at the end when he says '*in you I take refuge.*' Like a soldier taking refuge in a great big shield, soldiers in the Lord's army take refuge in the Lord. That lyric about my soul shelter is also how that word refuge was used in the OT for a shelter in time of storm. It's also the word for a safe house for a desperate fugitive or where people at war could flee to preserve their lives, or just a place of protection in general, a stronghold, a secure site, a high tower, a mighty fortress is God

The image of right hand included defender in court. David earlier calls all to take refuge in God's Son in Ps 2, this is language he also uses of Messiah. If you say to Jesus 'be Thou my vision...now and always,' you set Him always before you, you can say *'I will not be shaken...my flesh also dwells secure.*

### **3rd result of His Sufficient Pleasures – I'm Supremely Glad (v. 9-11)**

*<sup>9</sup> Therefore my heart is glad, and my whole being rejoices ...<sup>11</sup> You make known to me the path of life; in your presence there is fullness of joy ...*

If David's heart was glad in what he knew of the Holy One in his day, how much more should our hearts be glad in how much more we know of Jesus today! This side of the cross and the resurrection of v. 10 we should rejoice even more that Jesus makes known to us the path of life eternal by trusting in Him as the way, the truth and the life, as the only path to the Father. The Holy One in v. 10 rose uncorrupted, so Peter says *'through the resurrection of Jesus Christ from the dead, [we have] an inheritance incorruptible ... In this you greatly rejoice ... with joy inexpressible and full...'* (1 Pet 1:3-4, 6) David says *there is fullness of joy; at your right hand are pleasures forever.*

Jesus says right before His death *'...I have spoken to you that my joy may be in you and that your joy may be full'* (Jn 15:11). It was for the joy set before Him that He endured the cross, and sat down at the right hand where eternal joy and pleasure is, so you can *enter into the joy of your Master* (Mt 25:21). The Lord died the death we deserve and rose for the life we need for the joy set before Him, so that as we set the Lord before us always we can have joy.

The Puritan John Trapp wrote on v. 11: 'here is as much said as can be said (but words are too weak to utter it). For quality, there is in heaven joy and pleasures. For quantity, a fullness ... For constancy, it is at God's right hand, who is stronger than all, neither can any take us out of his hand; it is a constant happiness without intermission. And for perpetuity, it is for evermore. Heaven's joys are without measure, mixture, or end.'<sup>7</sup> Another Puritan writer added: 'for short sorrow here, we shall have eternal joy; for a little hunger, an eternal banquet; for light sickness and affliction, everlasting health and salvation...Joseph's prison shall be turned into a palace; Daniel's lions' den into the presence of the Lion of the Tribe of Judah; the three children's hot fiery furnace, into the new Jerusalem of pure gold'<sup>8</sup>

David's heart was glad in the Lord. If your heart isn't glad, maybe you don't know Jesus as Lord? Or maybe you lost salvation's joy, lost focus on Christ

Pray to God like David did in another psalm: *restore to me the joy of Your salvation*. v. 11 says there's full joy in His presence, come as another psalm says *into His presence with thanksgiving, enter His courts with praise, say 'This is the day the Lord has made, I will rejoice for He has made me glad.'* Coming to church with thankfulness, enjoying being here in His presence, entering with praise, rejoicing in the Lord's day is how He makes us glad.

Another psalm commands *serve the Lord with gladness*. If you're not glad to be with the church or serving the Lord in the role you have in the church, if it's not just a bad day but is for a season, better to take time off till you're able to *serve the Lord with gladness*, not grumbling, to be a cheerful giver. May the joy of the Lord be our strength as we keep our focus on Him. May the risen and sufficient Lord Jesus help us to be satisfied with His provision, be secure in His presence, and see the superiority of His pleasures. Psalm 73 *'I am continually with you; you hold my right hand. You guide me with your counsel, and afterward you will receive me to glory. Whom have I in heaven but you? ...nothing on earth...I desire besides you. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.'*

A modern song sums it up well: Christ is my reward And all of my devotion  
 Now there's nothing in this world That could ever satisfy...  
 Christ my all in all, The joy of my salvation  
 And this hope will never fail, Heaven is our home  
 Through every storm, My soul will sing, 'Jesus is here, To God be the glory,'  
 Christ is enough for me [2x], Everything I need is in You, everything I need

Let me close with this from the 1700s: 'traveling through the wilderness... Jesus is my staff, and on Him I lean all the way!...Am I weary? Jesus is my rest and refreshing! Am I weak? He is my strength! Am I oppressed and wronged? Jesus is my judge...! Am I reproached? Jesus will wipe away the reproach of His people!...Do I sit in darkness? Jesus is my light! Do I have doubts? Jesus is my counselor! Am I guilty? Jesus is my justification! Am I filthy? Jesus is my sanctification! ... Am I in the very utmost necessity? Jesus is a very present help in time of trouble! Am I exposed to the hurricanes of adversity? Jesus is a refuge from the storm, a shelter from the blast...the shadow of a great rock ... Am I afraid of being left alone? Jesus will never leave me, nor forsake me! Do friends and brethren prove false? Jesus is the friend who sticks closer than a brother!...Is my case considered in the court of Heaven? There Jesus is my Advocate!...Do I suffer in my body, and am I grieved in my mind? Jesus bore my infirmities, and carried my griefs! ... My needs are many — but His fullness is infinitely more!'<sup>9</sup>

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<sup>1</sup> Herbert Lockyer, *Psalms*, p. 55.

<sup>2</sup> Ps 106:16 calls Aaron a 'holy one,' but it's a different Hebrew word.

<sup>3</sup> James Johnston, *Psalms*, p. 176-77.

<sup>4</sup> Spurgeon, *Treasury of David*, Hendrickson, 1:193.

<sup>5</sup> "Be Thou My Vision."

<sup>6</sup> Matthew 5:6.

<sup>7</sup> *Trapp's Annotations on the Old and New Testaments*, 16:11.

<sup>8</sup> John Cragge, *Cabinet of Spiritual Jewels*, 1657; cited by Spurgeon, 1:212.

<sup>9</sup> James Meikle, dated 1757, at <http://www.gracegems.org/2016/03/fullness.html>