

Summer in the Psalms: Promise of the Resurrection

Psalm 16
ABC 7/3/22

This morning we're going to look at the psalm that launched the NT church. The Holy Spirit used this psalm to start the church. It also played a key role in the 1st mission movement in Scripture as Paul & Barnabas were sent out. In the modern mission movement, this psalm was William Carey's text as he launched out from England to India in 1792.¹ Think back to the weekend of Jesus' death & resurrection. That Sunday afternoon some good news came to 2 disciples who were dejected & discussing Jesus' death & not believing the women who said He'd risen. A man joined them on their journey & they didn't recognize Him. *What are you talking about?* He asked them kindly. They replied by an offhand reference to the things that had taken place in Jerusalem. **What things?** Jesus asked. **About Jesus the Nazarene**, they answered. *He was a prophet, powerful in word & deed before God & everyone. The chief priests & our rulers handed Him over to be killed, & He was crucified. We'd hoped He was the One who was going to redeem Israel.* The Man scolded them for their slowness to believe the OT. **Was it not necessary for the Christ to suffer these things & to enter into His glory?** He asked them. **Then beginning with Moses & with all the prophets, He explained to them the things concerning Himself in all the Scriptures** (Lk 24:26–27). That's a sermon I wish I'd heard. What texts do you think He used? We can't know for certain, but we have some indications of what they were by the way texts were used by the apostles in their preaching. One text we can be certain of is from Ps 16. Peter used it in his sermon on Pentecost (Acts 2:25–28). Paul also used it in his sermon to the Jews in the synagogue of Antioch early in his ministry (Acts 13:35–37). Ps 16:10 says, **You will not abandon my soul to Sheol; Nor will You allow your Holy One undergo decay.** If ever there was a clear OT prophecy of the resurrection of Jesus, it's this one. The reason it's such a clear prophecy of Jesus' resurrection is the startling claim found in its 2nd half. The 1st part is strong & impressive but not startling. It's a declaration based on faith that God won't abandon David to the grave. This is a high level of faith for David but it could've been spoken by any one of the OT saints. It matches Job's declaration: **I know that my Redeemer lives, & at the last He will take**

¹ Herbert Lockyer, *Psalms*, p 55

His stand on the earth. Even after my skin is destroyed, Yet from my flesh I shall see God; Whom I myself shall behold, & whom my eyes will see & not another (19:25–27). Although the 1st half of vs 10 is impressive, it isn't an impossible statement for an OT saint to have uttered. But that isn't true of the 2nd part & it's this that makes it a remarkable prophecy of Jesus' resurrection. It says: **Nor will You allow Your Holy One to undergo decay.** When we die our bodies decay, even while we're waiting for the resurrection. David's body decayed. But the body of Jesus didn't. God preserved Jesus from corruption while it was lying in the tomb & then breathed life back into it on Easter morning. That's why the vs can't apply to David or to any other human, even though the rest of the psalm can. It's why it's a clear prophecy of Jesus' resurrection. When Peter referred to the text he said, in part,

I may confidently say to you regarding the patriarch David that he both died & was buried, & his tomb is with us to this day. & so, because he was a prophet & knew that GOD HAD SWORN TO HIM WITH AN OATH TO SEAT *one* OF HIS DESCENDANTS ON HIS THRONE, he looked ahead & spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY. This Jesus God raised up again, to which we are all witnesses (Acts 2:29–32).

Paul's use of the text was even clearer. He said, **For David, after he had served the purpose of God in his own generation, fell asleep, & was laid among his fathers & underwent decay; but He whom God raised did not undergo decay (Acts 13:36–37).** Unlike David's corpse, or even Lazarus who was dead 4 days & began to stink, Jesus died on Friday afternoon & rose early Sunday morning, in part, to fulfill Ps 16. So let's go to Ps 16. This psalm is a sequel to Ps 22, which we looked at last year.² Ps 22 highlights the death of Jesus & Ps 16 highlights His resurrection. Since this psalm is written about David, most of it should be understood as referring to his life & some of it, prophetically, to Jesus' life. It's thought the best setting of the psalm is those years in the life of David when he was forced to flee from King Saul. The superscription simply tells us, *A Mikhtam of David*. Ever wonder what a *mikhtam* is? So have a lot of people. Like *Selah*, it's meaning is unknown. Guesses are many but none are overwhelmingly convincing. It could refer to an inscription, atonement, or golden. Helpful, isn't it? It's also used in Ps 56-60.

² 6/20/21, www.ashlandbiblechurch.com/june-20-2021-psalm-22.html

1. God's Provision (1-6) The opening vss begin with a statement of the psalmist's relationship to God. The essence of that relationship is in the names for God he uses. **1-2**

The 1st is *e/*, translated simply, **God**, & is the most common name for God. But the unique quality of this name is that it describes God as *the Strong* or *Mighty One*. It's appropriate here because it's in God as the Mighty One that David takes refuge. The 2nd name is *Yahweh/Jehovah*, translated **LORD** (small caps) in vs 2. This is the personal name of the God of Israel. It was revealed to Moses at the burning bush as **I AM WHO I AM** (Ex 3:13-14). Since this name is the covenant name for God in relation to His people, it's fitting that David's confession, **I have no good besides You**, is in this vs, where the name is mentioned, rather than in vs 1. The 3rd name for God is *Adonai*, translated as the 2nd **Lord** in vs 2 (not small caps). *Adonai* can designate an earthly lord as well as God. So when the psalmist says, **I said to Yahweh, 'You are my Adonai,'** he's saying the God of Israel is his Master. God isn't just the strong, powerful God in whom he can take refuge but also the One who is able to, & does, order his life & direct what he should do. It's similar to when we say that Jesus is our Lord & Savior. *Savior* corresponds to *e/*, since it is as the strong One that Jesus saves us. *Lord* means that Jesus is also Master of our lives.³ Because of this David says, **I have no good besides You** (2). David said in Ps 14:3, **there is none who does good, not even one**. Paul quotes from David to prove apart from Jesus, we have no good in us, no one does good by God's definition & standard, not even one (Rom 3:10-12). Rom 7 continues, **I know that nothing good dwells in me... the good that I want, I do not do... Wretched man that I am! Who will set me free from this body of death? Thanks be to God through Jesus Christ our Lord!** (18-25). In Christ, Rom 12 says, as we're transformed by the 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 God & that every good thing is from Him. David adds in Ps 103 that God **satisfies your years with good things** (5). He wrote of God's irresistible goodness in Ps 65:4, **Blessed is the one whom You choose & bring near to You to dwell in Your courts. We will be satisfied with the goodness of Your house**. The good news is that God has provided Jesus as the Savior for all sinners who trust in Him. He's the refuge from

³ James Montgomery Boice, *Psalms 1-41: An Expository Commentary*, pp 131-132

God's wrath for all who flee to Him. Jesus bore God's wrath that we deserve, so that God could be **just & the justifier of the one who has faith in Jesus** (Rom 3:26). Paul also wrote, **Whoever will call on the name of the Lord will be saved** (Rom 10:13). That promise is for us. To have full joy & eternal pleasure, to **have good**, we must turn to God. Can you truly say, *Lord, I have no other good besides You?* The only way you can truthfully say that is if the 1st part of the vs is true for you: **I said to the LORD, 'You are my Lord.'** David was a part of the larger covenant people of God. But that's not enough. In modern terms, it's not enough to be from a Christian family or a church member. You must personally be able to say, *Jesus, You are my Lord.* Only when you know Jesus personally as *your Lord* can you begin to know Him as your only good. Making the Lord our only good doesn't imply becoming a monk or hermit in solitude. No, it's to put God at the center of everything, including our relationships. **3**

David's point in vs 3 is that his joy in God is enhanced because he's delighted himself in the company of God's people, whom he calls **saints & majestic ones**. These describe God's people as those set apart for Him & by Him. The idea is that the path to lasting joy & pleasure isn't a solitary journey. We travel in the company of fellow believers, growing in holiness & love as together we find joy in God. God's goodness is on display in His house as we commit to find satisfaction in corporate worship, fellowship, & delight in God's people. Since God is the One by whom the psalmist measures everything, it follows that the result of his relationship to God is its bearing on his relationships to others. David is drawn to the righteous, whom he calls **the saints who are in the earth**. He says, **they are the majestic ones in whom is all my delight**. These aren't **saints** in heaven, these are fellow worshippers on earth. Do you delight to be with the saints here? God's provision of other saints is to be a **delight** to us. Do you love the church? The NT says if you love Jesus, you'll love His people. If you don't love your church family, John says you can't be sure you love Jesus, because you can't separate Jesus as head from His body (1 Jn 2:7-11). You can't separate the groom, Jesus, from His bride, the church. Even in the psalms, our love for the saints is a barometer for our love for God (Jn 13:35; 1 Jn 4:7-8, 20-21). Even vs 1 hints at our need for a flock: **preserve me** is the same verb used when David watched his flock (1 Sam 17:20). He prays for shepherding

& later wrote, **The LORD is my shepherd** (Ps 23:1). Jesus is the ultimate answer to this prayer in the NT as He says, **I am the good Shepherd** (Jn 10:11), & He calls His people to seek His shepherding in a local church by putting themselves under shepherds for care, counsel, leading, & feeding (Acts 20:28; Heb 13:15). God preserves & provides for us through His church. Both preservation & protection are part of God's provision for us in Christ & He does it through His under-shepherds & as the sheep stay together. Vs 4 moves from delight in worship to the sorrows of false worship. **4** David's thoughts about God's saints cause him to reflect on those who turn their backs on God & pursue idols. In the context of vs 2, idolatry can include seeking for good outside of God. The verb here can be translated either **bartered for** (NASB), or **run after** (ESV, NIV). Either way, the idea is they've forsaken the living & true God to go after idols. But idols never bring **good**, but rather multiply sorrows. That's always the case when we pursue the idols of this world. The false gods of financial success, sensual pleasure, or personal peace promise fulfillment but result in sorrow. So make the Lord the exclusive object of your worship. As has been said,

The essence of sin is looking for good outside of God's provision & His will.... When I dig beneath the surface of any sin in my life, I am trying to achieve something good apart from God & 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.⁴

Instead of looking to false gods, what does David do? **5-6**

The word **portion** can have 2 meanings. It can refer to one's *portion* in the land, that is, one's estate or inheritance or it can refer to one's daily **portion** of food. Since it's linked to the word **cup** here & since the idea of an inheritance in the land occurs in the next vs, the **portion** is probably David's daily food or necessities. It's what we ask for in the Lord's Prayer when we recite, **Give us this day our daily bread** (Mt 6:11). It means we're looking to God for our provisions.⁵ In contrast to the pagan drink offerings of blood in vs 4, here the Lord is David's **cup**. David's primary joy isn't in God's gifts, but in the Lord Himself.⁶ Can you say the same? A **lot** can be one's **portion** in life or one's land. But again, since the idea of a land inheritance occurs in vs 6, vs 5 probably is speaking about the

⁴ James Johnston, *Psalms*, pp 176-177

⁵ James Montgomery Boice, *Psalms 1-41: An Expositional Commentary* (Grand Rapids, MI: Baker Books, 2005), 133.

⁶ Willem VanGemeren, *Expositor's Bible Commentary*, 5:157

psalmist's general circumstances. The point is that David is content with what God has given him. Discontent is one of the most striking characteristics of our time. Is Jesus sufficient for you? David is satisfied with God's provision & it says, **my heritage is beautiful to me** (6). The NT says we have a greater & more beautiful inheritance than even David imagined: **Blessed are the gentle, for they shall inherit the earth** (Mt 5:5). In Eph 1:18 Paul prays that we might know the riches of our glorious inheritance. 1 Pt 1:4 calls it an inheritance that is imperishable, undefiled, unfading. David wrote this not knowing nearly as much as we do. Jesus promised all those who hunger & thirst for Him **shall be satisfied** (Mt 5:6). If you want to grow in satisfaction, hunger & thirst for it. Pray Ps 90:14: **satisfy us in the morning with Your lovingkindness, That we may sing for joy & be glad all our days.** Ps 17:15 shows us how to seek His face when we wake up 1st thing in the morning: **As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake.** That's a commitment to be satisfied as we seek Him. We must pursue satisfaction in God's provision. *Whatever my lot, Thou has taught me to say, it is well with my soul.*⁷ Are you content in Him? Paul wrote from prison, *I am content in Christ, I can do all things in Him who supplies all needs* (Phil 4:11-13).

2. God's Presence 7

David needed counsel & so do we. Our decisions may not affect as many people as David's did, but they affect the one who matters most to us & usually affect others as well. God gives such counsel in His Word to us. The Bible says, **if any of you lacks wisdom, let him ask of God, who gives to all generously & without reproach, & it will be given to him** (Js 1:5). David blesses God for His counsel but then says, **my mind instructs me in the night.** So what is it? Does God counsel us or do we need to counsel ourselves? Yes! **Night** is plural here, so the thought is, *night after night the Lord has counseled & instructed me as I meditate on Him & His Word.* As you treasure God's Word in your heart, you receive His instruction & counsel that will sustain you during nights of difficulty & trials. As you know, night can be a time of darkness & depression. But David learned how to

⁷ Horatio G. Spafford, *It Is Well with My Soul*

instruct himself, how to preach God's counsel to his soul in those times. There's power in preaching to your own heart God's truths. **8**

If you don't want to be shaken, this is what you need before you, this is Who you need to set before you always. In Paul's words, **Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God. Set your mind on the things above** (Col 3:1-2). As you do that, Isaiah explains the result: **The steadfast of mind You will keep in perfect peace, because he trusts in You** (26:3). When you know that the Lord is at your **right hand**, even though you may be surrounded by enemies, you'll have the peace of knowing they can't touch you unless it's God's will (2 Kgs 6:8-17). When Phil 4 tells us to not be anxious (6), it 1st says **the Lord is near** (5). 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 & ask Him for help. The hymn *Be Thou my Vision* says,

Be Thou my buckler (breastplate, battle shield), my sword for the fight. Be Thou my dignity, Thou my delight, Thou my soul's shelter, Thou my high tow'r. Raise Thou me heav'nward, O Pow'r of my pow'r... Be Thou my wisdom, & Thou my true Word; I ever with Thee & Thou with me, Lord... Thou my best Thought, by day or by night, Waking or sleeping, Thy presence my light...⁸

If you say to Jesus, *be Thou my vision...now & always*, you set Him before you always, & you can say, **I will not be shaken.**

3. God's Pleasures 9-11

The 1st part of this psalm has been a strong statement of David's commitment to God & the difference this has made for him. But nothing he's said so far is as remarkable as what we have here. Having spoken of the present blessings that result from his relationship to God, he turns to the future & expresses his confidence in what God will do for him in death & beyond. This is where the vs that prophesies the resurrection of Jesus comes in. Did David consciously prophesy the Lord's resurrection? He may have, but it isn't necessary to think so. To be sure, Peter termed him a prophet in Acts 2. But later Peter wrote that the prophets **...made careful searches &**

⁸ Irish hymn from the 6th century, possibly by Dallan Forgaill, updated by Eleanor H Hull

inquiries, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ & the glories to follow (1 Pt 1:10–11). David didn't necessarily understand that he was writing of the Messiah's resurrection when he wrote this. But if he wasn't writing of Jesus, the vs is, in some ways, even more remarkable. In that case, David was writing of his own hope, expecting that God wouldn't abandon him to the grave & would preserve him. He didn't have the resurrection of Jesus as an example of what he had in mind or proof of what God can & will do, as we who live on this side of the resurrection do. How did David get to this point? There's only one answer. It was by faith. He reasoned that if God had blessed him & kept him in this life, then God, who doesn't change, would undoubtedly keep & bless him in the life to come.⁹

9

Glory here probably refers to his soul. By adding **my flesh**, David means his total being is glad & joyful because God has caused him to live securely. When you reflect on your security in Christ, as Paul does in Rom 8, you can't help but be glad & rejoice in the Lord. **10-11**

These vss find their ultimate fulfillment in Jesus but as applied to David, the idea is either that God will preserve & prolong his life; or, although he'll die, God won't permit him to suffer eternal destruction.¹⁰ Rather than that, by walking in **the path of life** (11), David had hope beyond the grave that he'd enjoy full joy & eternal pleasure in God's presence. While he doesn't understand completely what's going to happen, David's rehearsed for us the good things God has done, & is doing for him. He reflects on all these uplifting truths, & comes to the realization that surely such a loving & protective God will continue to care for him in his death & beyond.¹¹

David's satisfaction stands in contrast to the sad experience of his son, Solomon. Solomon sought satisfaction in his work, but found it empty. He sought fulfillment through wisdom, but found it vain. He built a beautiful palace & landscaped it with a fabulous garden, but found no pleasure in it. He tried laughter & wine, but found these to be madness. He had 700 wives & 300 concubines, but they couldn't satisfy him. He had fabulous wealth, but it couldn't buy him happiness. He

⁹ James Montgomery Boice, *Psalms 1–41: An Expository Commentary*, p 134

¹⁰ VanGemeren, p 158

¹¹ David Jeremiah, *A Bend in the Road*, p 268

chronicles all of this in Ecclesiastes. Although he finally found contentment in the Lord (12:13), he should have learned sooner from his father to make the Lord his supreme treasure.

As we saw, both Peter & Paul quote Ps 16 & say that vs 10 didn't find final fulfillment in David, in that he died & his body underwent decay. But David wrote prophetically of his Descendant, Jesus Himself. The consistent NT witness was that Jesus' death & bodily resurrection proved Him to be God's promised Messiah & Savior (Acts 3:15, 26; 4:10; 5:30). Even when the apostles suffered persecution & faced martyrdom, they kept proclaiming Jesus had been raised from the dead. Paul went so far as to say that if Jesus isn't risen bodily from the dead, our faith is worthless & we're still in our sins (1 Cor 15:17). The entire Christian faith rests on the historical fact of Jesus' resurrection. That means that God's promise of eternal joy & pleasure in His presence is secure for those who trust in the crucified & risen Savior!

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 & the resurrection, vs 10 should cause us to rejoice even more now that Jesus has made known to us the path of eternal life by trusting in Him as the way, the truth & the life; as the only path to the Father (Jn 14:6). The only truly **Holy One** rose uncorrupted **through the resurrection of Jesus Christ from the dead**, through which we have **an inheritance which is imperishable... In this you greatly rejoice... with joy inexpressible** (1 Pt 1:3-4, 6). David says, **in your right hand there are pleasures forever** (11). Jesus says right before His death, **I have spoken to you so that My joy may be in you, & that your joy may be made full** (Jn 15:11). It was for the joy set before Him that He endured the cross, & sat down at the right hand (Heb 12:2) where eternal joy & pleasure is, so we can enter into the joy of our Master (Mt 25:21). Jesus died the death we deserve & 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 of vs 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 & 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. & for perpetuity, it is for evermore. Heaven's joys are without measure, mixture, or end.*¹²

Another Puritan writer added:

*For short sorrow here, we shall have eternal joy; for a little hunger, an eternal banquet; for light sickness & affliction, everlasting health & 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 3 children's hot fiery furnace, into the new Jerusalem of pure gold.*¹³

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 because you've lost focus on Jesus. Pray to God like David did in Ps 51: **restore to me the joy of Your salvation** (12). Vs 11 says there's full joy in His presence. As other psalms say, **come before His presence with thanksgiving** (Ps 95:2); **enter His courts with praise** (100:4). Say, **this is the day which the Lord has made, let us rejoice & be glad in it** (Ps 118:24). 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 us to serve the Lord with gladness (Ps 100:2). If you're not glad to be with the church or serving the Lord in the role you have, you probably need to spend some time with God so you'll be able to serve the Lord with gladness, not grumbling. May the joy of the Lord be our strength as we keep our focus on Him. May the risen & sufficient Lord Jesus help us to be satisfied with His provision, be secure in His presence, & see the superiority of His pleasures. Ps 73 says,

I am continually with You; You have taken hold of my right hand. With Your counsel You will guide me, & afterward receive me to glory. Whom have I in heaven but You? & besides You, I desire nothing on earth. My flesh & my heart may fail, but God is the strength of my heart & my portion forever (23-26).

Can you say that? Have you experienced the **fullness of joy** that only God gives through His Son, Jesus Christ? Let me close with this from the 1700s:

traveling through the wilderness... Jesus is my staff, & on Him I lean all the way!... Am I weary? Jesus is my rest & refreshing! Am I weak? He is my strength! Am I oppressed & 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 & brethren prove false? Jesus is

¹² Trapp's Annotations on the Old & NTs, 16:11

¹³ John Cragge, *Cabinet of Spiritual Jewels*, 1657; cited by Spurgeon, *Treasury of David*, 1:212

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, & am I grieved in my mind? Jesus bore my infirmities, & carried my griefs! ... My needs are many — but His fullness is infinitely more!¹⁴

PRAY

COMMUNION

Reuben Torrey tells the story of 4 men who were climbing the most difficult face of the Matterhorn. A guide, a tourist, a 2nd guide, & a 2nd tourist were all roped together. As they went over a particularly difficult place, the 2nd tourist lost his footing & went over the side. The sudden pull of the rope carried the 2nd guide with him, & he carried the other tourist along also. 3 men were now dangling over the cliff. But the guide who was in the lead, feeling the first pull upon the rope, drove his ax into the ice, braced himself, & held fast. The 1st tourist then regained his footing, the guide regained his, & the 2nd tourist followed. They went on in safety.¹⁵

So it is in this life. As the human began, the 1st Adam lost his footing & tumbled headlong over the abyss. He pulled the next man after him, & the next, & the next, until all of us hung in deadly peril. But the 2nd Adam, the Lord Jesus Christ, kept His footing. He stood fast. Thus all who are united to Him by a living faith are secure & can regain **the path of life**. God's promises of full joy & eternal pleasure are secured by the fact that Jesus died for our sins & was raised from the dead. We remember Him & what He did through communion.

Pass elements

When the hour had come, He reclined *at the table*, & the apostles with Him. & He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." & when He had taken *some* bread & given thanks, He broke it & gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me" (Lk 22:14-16, 19).

We remember Jesus, His death & resurrection for us, & thank Him that He won't abandon us but welcome us into His presence where there is fullness of joy & pleasures forever.

In the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood" (20).

We remember Jesus, His death & resurrection for us, & thank Him that He won't abandon us but welcome us into His presence where there is fullness of joy & pleasures forever & we look forward to the day when we see Him face to face.

¹⁴ James Meikle, www.gracegems.org/Meikle/solitude_sweetened24.htm

¹⁵ *The Bible & Its Christ*, pp 107-108