

# Psalm 17 - With What Are You Satisfied?

To Read

1. Psalm 22
2. I Peter 2:21-25, 3:8-22

## I. Introduction

### A. With what are you satisfied?

1. That's what I've titled our message this morning, and I'd like you think about that for a few minutes, what satisfies you? What is your delight, your desire?
2. I asked variations of this question several times as we went through Exodus, if Exodus is the book of God's glory then our reaction to Exodus should be to make God and His glory our only devotion, the thing that we pursue with all of our passion and might, the thing that consumes our time and our effort, the thing that is *sine qua non*, without which, nothing
3. This morning, I want us to consider a similar question, what satisfies you? What is the thing that makes you happy and without which you could never be happy?
4. This is what our passage is going to be about this morning, with what are you satisfied?

### B. Last week we finished our trek through Exodus, concluding that God will have His glory

1. As we move forward, we are going to move to the New Testament and start studying another Gospel, Matthew
2. But, as we usually do when we finish a New Testament/Old Testament cycle, we are going to take eight weeks and look at Psalms and Proverbs together
3. We left off in Psalms with Derrek preaching on Psalm 14 back in October of 2014, so for the next four weeks we are going to look at Psalm 15, 16, 17 and 18
4. I asked four men to do these Psalms several months ago, and because of scheduling issues, we are going to do them slightly out of order, so this morning, we are going to start with Psalm 17

### C. Psalm 17 is titled: A Prayer of David

1. As we go through Psalm 17, we are going to see that it is almost a lament - clearly something bad has happened to David, but instead of being merely a lament, it is a prayer, David is crying out to God in the midst of his trouble
2. In the psalm, we get the sense that David has been falsely accused or misjudged in some way and because of that his enemies are seeking to destroy him, whether figuratively in destroying his character or literally in killing him
3. Knowing David's life, it is likely his enemies wanted to do both to him, but in the midst of this situation David calls out to God, he directs his prayer to God, and the conclusion of David's prayer will be a declaration of with what he is going to be satisfied

### D. Read Psalm 17

### E. As we go through Psalm 17, we are going to look at three calls that David makes to God

1. **Proposition:**
2. Outline:
  - a. A Psalm from David: what did David say?
  - b. A Psalm of Christ: how is this Psalm really about Christ?
  - c. A Psalm for Us: what do we learn from this Psalm?

## II. A Psalm from David

There are three calls in Psalm 17 that are three cries or commands from David to God that split the Psalm into three sections

- The first cry comes in verse 1, "*Hear a just cause, O LORD.*" and I'll call this, A Call to Hear
- The second comes in verse 7, "*Wondrously show your steadfast love.*" and I'll call this a Call to Show
- The third comes in verse 13, "*Arise, O LORD.*" and I'll call this a Call to Be; and this call will harmonize the first two calls
- In each call we are going to see two things, a call, a cry to God and a contrast, David with David's enemies

### A. A call to hear (1-6)

1. As we start this Psalm, we hear David cry out to God simply asking God to hear him
  - a. The cry comes in verse 1 - *Hear a just cause, O LORD; attend to my cry! Give ear to my prayer from lips free of deceit!* And its repeated in verse 6 - *I call upon you, for you will answer me, O God; incline your ear to me; hear my words.*
  - b. David simply wants God to hear him in the midst of his trouble, but he doesn't only want God to hear him, he wants God to vindicate him, verses 2-3 - *From your presence let my vindication come! Let your eyes behold the right! You have tried my heart, you have visited me by night, you have tested me, and you will find nothing; I have purposed that my mouth will not transgress.*
  - c. It is in these verses that we get the sense that David has been falsely accused, misjudged or maligned somehow, and David wants God to hear him and to vindicate him, to judge that he is in the right
  - d. We can hear David's sorrow and suffering in these verses, David doesn't want this false accusation against him to stand, so he calls on God to be the judge and to vindicate him before His bar
2. And I think that we should see that this is a statement of great trust in God
  - a. David is experiencing trouble in this world, but David cries out to God and says that he wants his vindication to be in God's presence, not necessarily in man's presence
  - b. He looks up and says, "God, you judge and may I be found right in your sight."
  - c. Maybe everything in this world will look bad for David, maybe men will misjudge him and think falsely of him, but David hopes that God doesn't - he places his hope above and not on earth
  - d. So, his cry is that God would hear and would vindicate him
3. And, like I said, we are going to see a call and a contrast
  - a. The call here is for God to hear and to vindicate David in the midst of his trouble - David's hope is in God and if God judges him innocent then he has nothing to fear on earth
  - b. But then David gives God a reason to hear him, a reason that God should vindicate him and not his enemies
  - c. We've already seen the positive half of this contrast in verse 3 - *You have tried my heart, you have visited me by night, you have tested me, and you will find nothing; I have purposed that my mouth will not transgress.*
  - d. David calls on God to hear and vindicate because he has kept God's law, he has not been mired in sin, he has done what is right, at least in this situation
  - e. And he contrasts himself with his enemies in verses 4-5 - *With regard to the works of man, by the word of your lips I have avoided the ways of the violent. My steps have held fast to your paths; my feet have not slipped.*
  - f. David's enemies were men of violence, men of deceit, men who had not held fast to God's ways and God's law and David calls on God to see the difference and to make a right judgment
4. David wants God to hear him and vindicate him because he is in the right and his enemies simply are not

### B. A call to show (7-12)

1. David continues the Psalm with another cry in verse 7 - *Wondrously show your steadfast love!*
  - a. The cry is repeated in verse 8 - *Keep me as the apple of your eye; hide me in the shadow of your wings,*
  - b. David wants God to show His love for David here in this world - and this is where it starts to look like the first two cries may not be in harmony - David has called on God to be the judge and wants his vindication to be before God, not necessarily in this world, but now David calls on God to make His judgment known in this world by displaying His love for David
  - c. And the display of God's love for David will be by rescuing him from his enemies, in verse 7 David says - *O Savior of those who seek refuge from their adversaries at your right hand.* - and in verses 8-9 he says - *hide me in the shadow of your wings, from the wicked who do me violence, my deadly enemies who surround me.*
  - d. David was seeking refuge in God and wanted not to be disappointed in God
  - e. David will know that God loves him when God saves him from his enemies, when the judgment of God's bar is made evident in this world, so David cries out for God to show His love, to display His judgment

2. And, again, after the call, David makes a contrast
  - a. We see the contrast in verses 9-12, David calls on God to protect him - *from the wicked who do me violence, my deadly enemies who surround me. They close their hearts to pity; with their mouths they speak arrogantly. They have now surrounded our steps; they set their eyes to cast us to the ground. He is like a lion eager to tear, as a young lion lurking in ambush.*
  - b. David's enemies were men of violence, men who wanted to destroy him, to tear him apart like a lion, and David says, "I'm not like that"
  - c. In fact, the contrast here puts David at the disadvantage - his enemies are willing to destroy him, whether simply his character or his very life - but David is unwilling to return their violence on them
  - d. We could think of situations like David and Saul in the cave - Saul was attempting to destroy David, but when Saul came into David's grasp, David would not return the violence to Saul
  - e. So David will lose the battle unless God intervenes - if David refuses violence against his enemies, then his enemies win - but David's hope is in God so he calls on God not only to make a right judgment before His throne, but to make His judgment known on earth and display His love for David by protecting him
3. David calls on God to show His love for David and protect him from his enemies
  - a. But there is a tension between the first and second sections: David's hope is that his vindication will happen before God, not necessarily before men, but he also wants that vindication to be displayed in love now
  - b. So, how do these two cries go together - is David's vindication with God or here on earth?

### C. A call to be (13-15)

1. The last stanza again begins with a cry to God, verse 13 - *Arise, O LORD! Confront him, subdue him!*
  - a. The cry here is very similar to the last cry stated in the negative sense, destroy my enemies, instead of the positive sense, save me from my enemies, so I'm not going to focus too much on the actual call
2. The emphasis of this call comes in the contrast, in verse 14-15, David makes a contrast with his enemies again
  - a. Verse 14 - *Deliver my soul from the wicked by your sword, from men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants.*
  - b. David characterizes his enemies as men whose portion was in this life, men who desired things here
    - i. These men desired to malign and destroy David because they thought it would get them ahead in this world, they desired the things of this world and would do what it took to get the things of this world
    - ii. And David gives us two examples of what the portion of this world looks like: children and wealth
    - iii. David's enemies exalted in children and wealth, they found their purpose and their satisfaction in these things that belong to the world
    - iv. Now granted, both of these things are good gifts from God, but they aren't ultimate gifts and when they become our satisfaction and our desire they show that our portion is in this world - these shouldn't be our satisfaction, in fact we can be willing to give these up for something better
    - v. David's enemies never looked beyond these things and so they're portion was in this world, not in God
  - c. V15 - *As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.*
    - i. David's satisfaction was not in the portions of this world, His satisfaction was in God, his desire was to behold God's face in righteousness and to be satisfied with His likeness
    - ii. David didn't need the things of this world, David needed God
    - iii. David didn't need the decorations and pleasures of this world, David needed the likeness of God
3. And so, I've called this last stanza, a Call to Be
  - a. David calls on God to be his satisfaction, his delight - David doesn't want anything else besides God
  - b. And, if God answers this third prayer, then the first two prayers will be answered and harmonized
  - c. If God allows David to be satisfied in Him and Him alone, then David's vindication will be before God
  - d. If God allows David to be satisfied in Him and Him alone, then David will be protected from his enemies
  - e. And this is important, if God allows David to be satisfied in Him and Him alone, then even if his enemies win here, even if his enemies kill him, David is protected from his enemies
  - f. Notice the last line of this Psalm, David's hope isn't ultimately in this world, he's not completely sure that he isn't going to die through this situation, but even if he dies, his enemies don't win, because - *when I awake, I shall be satisfied with your likeness.*
  - g. David does want God to show His love now and to protect him from his enemies, but that protection might look like God giving David a better satisfaction, a better delight that persist beyond the grave
4. David calls on God to be his only satisfaction and in that to preserve him and vindicate him, even past death

### III. A Psalm of Christ

As we go through this Psalm, it is clearly about David, but we get the sense that there has to be something more here

- This is a common theme of the Psalms, they are mostly true about the writers, but we are left with a sense of longing for something better, for someone who can cry these things out before God without qualification
- We hear David say before God, "*You have tried my heart, you have visited me by night, you have tested me, and you will find nothing;*" and we can see how it is true of David, but it has to be qualified, God would not truly find nothing
- David isn't asserting his own sinlessness, his perfection, but we long for that, we wish that someone could
- And, gloriously, the Psalms do point forward to someone better, someone who can cry these things out to God without qualification, someone who truly was tested and nothing was found in Him
- So, as we continue, we are going to look at how a Psalm from David is truly a Psalm of Christ
- And we'll see that the call must truly come from Christ because the contrast is ultimately about Christ

#### A. Christ is the only One worthy to call on God to hear

1. At the beginning of the Psalm, David called on God to hear and to vindicate him because, unlike his enemies, he had sought after the law of God, he had watched his steps and he had not transgressed
  - a. And, though, perhaps relatively, these things were true of David, they are completely true in Christ
  - b. Christ is the One who perfectly sought after God by keeping the commandment of God, John 15:10 - *If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.*
  - c. Christ is the One who can claim before God that He can be tested and **nothing** will be found, I Peter 2:22 - *He committed no sin, neither was deceit found in his mouth.*
  - d. So, the contrast is ultimately about Christ - Christ's enemies wronged Him, lied about Him, disregarded God's law, harmed Him, but Christ did not return the same, I Peter 2:22-23 - *He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.*
  - e. Instead, Christ entrusted Himself to God the judge, He rested His vindication in God
2. So Christ has the right to call on God to hear him
  - a. Hebrews 5:7 - *In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.*
3. And God has heard Christ
  - a. Christ knew that His Father heard him perfectly, John 11:41-42 - *So they took away the stone. And Jesus lifted up his eyes and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me."*
  - b. And He was vindicated by God, I Timothy 3:16 - *Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.*
  - c. Men may have misjudged and maligned Christ, and men still do, but Christ has been perfectly vindicated by God and before God, God has seen the righteousness of Christ and judged justly

#### B. Christ is the only One worthy to be loved by God

1. In the second stanza, David called on God to show His love for David by protecting him from his enemies because, unlike his enemies, he was not a man of violence, a man who sought to destroy
  - a. And though, perhaps relatively, these things were true of David, they are completely true in Christ
  - b. We see this again clearly in I Peter 2, though Christ's enemies sought to destroy Him, He did not respond in kind, I Peter 2:22-23 - *He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.*
  - c. In fact, it would have been right for Christ to seek to destroy, but He came for the opposite purpose, John 3:16-17 - *For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.*
  - d. Instead of seeking to destroy, Christ came to show God's love and salvation to His enemies

2. So Christ has the right to call on God to show His love for Him and protect him from his enemies
  - a. We hear Christ cry out to God in Matthew 26:39 - *And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."*
  - b. Or again, on the cross Matthew 27:46 - *And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"* Quoting from Psalm 22, which continues - *But you, O LORD, do not be far off! O you my help, come quickly to my aid! Deliver my soul from the sword, my precious life from the power of the dog! Save me from the mouth of the lion!*
  - c. His cry was heard, Hebrews 5:7 - *In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence.*
3. And God has shown His love for Christ
  - a. God publicly declared His love for Christ in Matthew 3:17 - *and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."*
  - b. And God publicly declared His love for Christ again at the transfiguration, Matthew 17:5 - *He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him."*
  - c. God's love for Christ, His judgment of Christ, was made known in this world - the judgment before the bar of God impinged on this world for Christ declaring Him to be the beloved Son
  - d. And, because God loved Christ, He did not allow His enemies to triumph over Him, as it says in Acts 2:24 - *God raised him up, loosing the pangs of death, because it was not possible for him to be held by it.*
  - e. As we saw in the Psalm, the protection extended past death, but it was protection nonetheless - Christ's enemies did not have the victory, Christ did because God raised Him up

### **C. Christ is the only One worthy to delight Himself in God**

1. In the third stanza, David called on God to be his satisfaction because, unlike his enemies, he did not desire the things of this world
  - a. And though, perhaps relatively, this was true of David, it is completely true in Christ
  - b. Christ did not desire this world, John 17:14-16 - *I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world.*
  - c. Or again, John 8:23 - *He said to them, "You are from below; I am from above. You are of this world; I am not of this world."*
  - d. In fact, Christ renounced the things of this world in favor of a better delight, Hebrews 12:2 - *looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame,*
  - e. And this better delight was the display of God's glory, John 12:27 - *"Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. Father, glorify your name."*
  - f. In fact, His desire and satisfaction in His Father and His Father's will was so strong that Christ declared it was even His food to do what His Father desired, John 4:34 - *Jesus said to them, "My food is to do the will of him who sent me and to accomplish his work."*
  - g. Christ's satisfaction was in His Father and His Father's glory, not in this world, He was willing to renounce everything in this world, even going to death because it wasn't His joy
2. So, God has been Christ's delight, His satisfaction
  - a. Listen to the last phrase in Hebrews 12:2 - *looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.*
  - b. Christ gave up the things of this world, even going to death at the cross because He had a better joy, and that better joy was fulfilled in God as Christ has sat down at His right hand - God heard Christ's call to be His satisfaction and answered it completely
  - c. And this was the promise made hundreds of years before, listen to the conclusion of the suffering servant in Isaiah 53:11 - *Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities.*
  - d. After suffering and death, the suffering servant shall see and be satisfied - Christ set His delight on His Father's glory, pursued it past death, and His Father freely gave Him His delight

## IV. A Psalm for Us

If this Psalm is ultimately about Christ, then we ought to learn something from this Psalm as well

- The assertions of Psalm 17 are only perfectly true of Christ and He is the only One worthy to call on God for these things
- But, we are 'in Christ' and what is true of Christ should be true of us - we should look like our king and head
- So, from the contrasts and the calls of Psalm 17, we will find a pattern and a promise - a pattern to conform our lives to and a promise to cling to as we run after Christ

### A. In Christ, we are worthy to call on God to hear

1. If Christ is worthy to call on God to hear because He was perfectly without sin, God tested Him and found nothing, then inasmuch as we are in Christ we are worthy to call on God to hear, and this teaches us two things
  - a. First, there is a pattern prescribed for those who call on God - test me and you will find nothing
  - b. Second, there is a promise for those who call on God - I call upon you for you will answer me, O God
2. A pattern: test me and you will find nothing
  - a. Christ was worthy to call upon God because He was completely without sin, He never transgressed God's law, He sought after God with His whole heart
    - i. And because Christ did that, if we are in Christ, it is true of us - we have been made righteous in Christ
    - ii. II Corinthians 5:21 - *For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*
    - iii. So, positionally or judicially, in Christ, God has already tested us and found nothing, we have been made worthy to call on God to hear our cry
  - b. But, salvation doesn't end in changing our position before God, if we are in Christ and desire for God to hear our cry, our positional righteousness should find expression practically, in real life
    - i. We are not merely counted righteous, we live as though we are in Christ and His righteousness
    - ii. Peter puts it this way, quoting out of Psalm 34, I Peter 3:10-12 - *For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."*
    - iii. Listen to how many characteristics this passage shares with Psalm 17 - keeping your tongue from evil, lips free of deceit, turning away from evil, righteous - these are still the characteristics of the one worthy to call on God and have God answer
  - c. And our positional righteousness is still all about Christ, in fact, Christ has been not only our positional righteousness, but the example of our practical righteousness
    - i. I Peter 2:21-23 - *For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.*
    - ii. We live out righteousness in our lives because Christ lived out righteousness in His life - we follow the example of our head
    - iii. Living out practical righteousness does not make us self-righteous, it makes us Christ-followers, and we must be Christ-followers if we desire for God to hear our cry
3. A promise: God will hear our cry
  - a. Because Christ was worthy to be heard, God heard His cry and answered, God vindicated Christ and did not put Him to shame, and as we are righteous in Christ God has promised to hear our cry as well
  - b. John says it this way in I John 5:14-15 - *And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.*
  - c. John was probably remembering what Jesus had said the night before He was crucified in John 16:23-24 - *Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.*
  - d. If we ask things in the name and the will of Christ, then God hears our cry and we are promised that God will answer our cry - like David we can rest that our case stands before the bar of the judge of all of the earth and He will do right
  - e. And, like David, because God is a righteous judge, we have perfect hope of vindication - no matter how messed up things get here, what is said about you, if you follow Christ, your vindication is before God, Romans 10:11 - *For the Scripture says, "Everyone who believes in him will not be put to shame."*

## **B. In Christ, we are worthy to be loved by God**

1. If Christ is worthy to have God show His steadfast love to Him because He refused to return evil for evil, violence for violence, then inasmuch as we are in Christ, we are worthy for God to show His steadfast love to us
2. A pattern: Refusing to return violence
  - a. This Psalm records a prayer of David in the midst of a situation where people were maligning him and seeking to destroy him, but he refused to play their game and did not seek in violence to destroy the violent, and this is exactly what Christ did - like a sheep He was led to the slaughter, yet He opened not His mouth
  - b. And this is exactly what we are called to do as well, when people malign us, revile us, even attack us, we are not to respond in kind, but call on God to show His steadfast love
  - c. I Peter 3:9 - *Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.*
  - d. I Thessalonians 5:15 - *See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.*
  - e. We again follow the pattern of our Lord, we don't in violence seek our own vindication in this world, we rest in God's steadfast love, believing that we will receive the blessing
3. A promise: God will show His steadfast love and deliver us from our enemies
  - a. David's prayer was that he would see, that he would know God's steadfast love, and Paul, in His prayer in Ephesians, desires the same for those who are in Christ, Ephesians 3:17-19 - *And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.*
  - b. And the love of God in Christ will deliver us from our enemies, those who seek to malign and destroy us, II Thessalonians 3:1-3 - *Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, and that we may be delivered from wicked and evil men. For not all have faith. But the Lord is faithful. He will establish you and guard you against the evil one.*
  - c. And He will deliver us from our enemies because He has delivered us from our ultimate enemy, Colossians 1:12-13 - *giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,*

## **C. In Christ, we can delight ourselves completely in God**

1. If Christ is worthy to find His complete satisfaction in God because He only sought satisfaction in God, then inasmuch as we are in Christ, we are worthy to find our delight and satisfaction in God
2. A pattern: Find your satisfaction in God and not in this world
  - a. Christ was satisfied in God because He refused to be satisfied in this world, He sought only to be satisfied in God - to be worthy to delight in God one must seek to delight in God - and we are called to the same thing
  - b. We are commanded not to find our satisfaction in this world, or the things of this world, I John 2:15-17 - *Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world---the desires of the flesh and the desires of the eyes and pride in possessions---is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides forever.*
  - c. Instead, we are called to find our delight, our satisfaction, our joy, our purpose in God,
    - i. Psalm 1:2 - *but his delight is in the law of the LORD, and on his law he meditates day and night.*
    - ii. Psalm 37:4 - *Delight yourself in the LORD, and he will give you the desires of your heart.*
    - iii. Psalm 34:8 - *Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him!*
3. A promise: God will be our satisfaction and our delight
  - a. If we seek after the things of God, if we seek only to be satisfied in Him and His righteousness, if we cast all else aside and hunger for God, then we are promised that we will find our satisfaction and joy, Matthew 5:6 - *"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*
  - b. If you seek after God and Him only to be your satisfaction, He will never disappoint - you will find the fullness of joy in Christ, a preview of next week in Psalm 16:11 - *You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.*
  - c. And, like David, we can rest, knowing that whatever happens in this world, past death we will awake and be satisfied in God and more than satisfied, we will be presented before His throne with Great JOY! Jude 24-25 - *Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.*