

## **Ps. 16:1-3 (LD 20, Q/A 55) "All My Delight"**

**For the Children:** It can be hard to be friends with someone if you don't get on with their other friends. That is also true with the Lord Jesus. It is even more true with Him, because His likeness is seen in all His true friends. So if you love Him, you must love what you see of Him in God's other children. He has also made all God's children part of His Body. It is hard to say you love the Lord Jesus, but hate His Body! That is why the Lord warns that you can't love God if you don't love His people. **Questions:** How has the Lord Jesus joined us together in the church? How can you show that you love others of God's children? What sort of things can harm the unity we have in the Lord Jesus?

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### **Introduction:**

#### **First Point: The Basis of Our Communion**

- 1) Lord and Master: David confesses that God is "Yahweh" (eternal, unchanging, Self-existing covenant-Lord) and "Adonai" (his Owner, Master and Ruler) before he speaks of his relationship to the saints. For it is this God, with this character, who establishes our relationship with each other. David also speaks of His personal relationship with the Lord: He is "his" Lord. David seeks refuge in Him and calls upon Him to preserve him. David realized that though he could not shelter in the sanctuary while on the run from Saul, he could find shelter in the Lord anywhere and anytime. The word "refuge" implies sudden fleeing for protection while in danger. Today, we flee from Satan and sin and seek shelter in the Lord from those threats.
- 2) Christ as Lord and Master: That shelter reaches its fullest expression in the Lord Jesus. We can find shelter in Him anywhere, anytime. See Jn. 4:21-26. The result is more than protection from enemies in this life: it is eternal life. This life has been won for us by His death. But it is also because His obedience has been imputed to us. That obedience includes His perfect seeking of shelter in His Father, during His extremity. This is the basis of our communion with the Father and with each other – since He has made all the saints a part of His Body. As Q55 states, we share in all His treasures and gifts. That is a lot of commonality with fellow believers. See Eph. 4:4f
- 3) No Good Besides Him: David also confesses that he has no good besides the Lord (v. 2b). Literally, "My good is nothing to You." This could mean that no other good can compare with the Lord – He is our chief delight (see vss. 5-6). It could mean that He is the Source of all good we receive in this life or the next. It could also mean that there is no way for us to do good to the Lord, so as to benefit Him – there is no merit in our good deeds. We are nothing but refugees seeking refuge in Him.

#### **Second Point: The Character of Our Communion**

- 1) Our Other Chief Delight: This last interpretation enables us to understand why David can say that all his delight is in the saints. This does not deny that our chief delight is in the Lord. But because we cannot give the Lord anything He does not already have, He has us show our delight in Him by delighting in our brethren and doing good to them. Our brethren "represent" God/the Lord Jesus to us. Hence 1 Jn. 4:7f and Mt. 25:31f. We do not delight in each other as we should. But the Lord Jesus Himself showed His delight in the saints by dying for them, teaching them the Word, encouraging them, admonishing, warning and providing for them. He is also transforming them into His image. He has made them part of His Body. Thus, if we love and delight in Him, we must love and delight in each other as well.
- 2) Majestic Ones: It is because of this relationship to Christ that the saints are called the "majestic ones" (noble, mighty, superior, elite). The word "delight" in v.3 implies that we feel great favour towards the saints because of their worth, as majestic ones. But sinners can only be regarded this way in Christ. We put Him on top priority as the Superior One. But since the saints are part of His Body, they share in His majesty and must be treated accordingly.
- 3) The Practice of the Communion of Saints: In practice, this means reflecting what Christ has done for us. We give ourselves, in a sacrificial way, for the welfare of our brethren. We share the Word with them, help them, encourage, admonish and warn. We seek their welfare at every level.

### **Conclusion:**