

# Psalm 16

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[ 0 : 0 0 ] We were talking this morning, or we began the sermon this morning, making reference to The Voice, Saturday evening, BBC Entertainment, and how it was important for the contestants on The Voice to make their chosen song their own. This was something that the judges valued, just making it that little bit special as they made a song their own. And you can almost, those of you who are familiar with the program, you can maybe almost hear Tom Jones in those tones of his declare you made it your own. I won't try and do the Welsh accent, but you can imagine him commending one of the contestants with that expression, you made it your own. And the reason we introduced the sermon this morning in that way was that we were suggesting that as believers it's important for us to do something similar, but at a much more profound level with the psalms that we sing. We are to make them our own, not simply recognize them as something that another believer in another time wrote, maybe draw some lessons, some instruction, but to make them our own, very especially as we sing the psalms, to make them our own. And we began looking at one psalm in particular this morning, Psalm 16, and as I suggested, or as I stated that we would do, we are returning to it this evening. What I mentioned this morning is that we could consider this psalm in three overlapping ways, that it is a song of

David. David wrote it. He's the author. He wrote it in particular circumstances that he found himself in. It may be difficult for us to know for sure what those were, though we made a suggestion what they might be, but it's David's psalm. David wrote the psalm. It's a song of David. This morning we were particularly looking at how it is also a song about Jesus. Now, we noticed how part of the psalm, a significant portion of the psalm, is used by Peter and indeed by Paul in the New Testament, and they very explicitly identify that portion of the psalm certainly as speaking concerning Jesus.

What we suggested is that it was reasonable and legitimate to see the whole psalm as a psalm that speaks about Jesus. But then the third way in which we can look at the psalm, and these different ways do inevitably overlap, is that we can see it as a song about us, a song for you, a song for the believer.

And we're not going to go over the ground that we covered this morning concerning the messianic nature of the psalm and indeed of the psalter, but rather what we're going to do this evening is to think about the psalm in that third way, as a psalm for you, as a psalm for us, as a psalm for the believer. We, unlike Jesus, are not the ultimate believer. We are not the perfectly righteous man. Our hearts are not pure. We do slur others. We're not always good to our neighbors.

That's who we are. We are so different to Jesus. But we are believers, and we are by grace counted among the righteous. And so we can and should find in the words and the sentiments of the psalm our song.

[ 3 : 50 ] Now, this morning I mentioned that we can think of this psalm not only as a song for you, but as a challenge for you. And I use that word of the psalm being a challenge for you, is that when we study the psalm, we'll discover that often, unlike with Jesus, the psalm is not a mirror. We won't always find ourselves in the psalm. In fact, what we'll see in the psalm sometimes will be so different to what we're like. And so it becomes, rather than a mirror, it's a challenge. As we would read the psalm and say, well, this is the man that I ought to be. This is the woman I want to be. This is the man or woman that God would have me be, but I fall very far short. And so I will, with God's help, seek to rise to the challenge that I might be able to sing this psalm and to express the sentiments of this psalm, and they really would express my own sentiments and convictions. And of course, in the measure that the psalm increasingly reflects and expresses our own sentiments and convictions, what that means is that we are becoming ever more like Jesus, the one who could sing this psalm and sing it as his own song. Now, as in the morning, we'll make reference, as we must, to David.

It is, after all, his song too. And inevitably, there will be some overlap and maybe even some repetition from the morning, but I trust that in the measure that that is true, that it won't be in a tedious, but hopefully in a helpful way. Well, you can be the judges of that in due course.

I'm going to replicate the same structure we employed in the morning, where we employed a structure to see Jesus in the psalm. We identified seven ways in which Jesus, as he walked along the path of life, taking language with which the psalm finishes, how as he did so, as he walked along that path of life laid out for him by his Father, he, Jesus, could have found in the psalm a mirror reflecting his own circumstances and even the stirrings of his own soul. For us, as we've just mentioned, if not a mirror, the psalm certainly provides a portrait and a challenge as we walk or stumble along the path of life. So, let's think of the seven ways that we thought about this morning, very much in relation to Jesus, and that we'll think about this evening, but in relation to ourselves as believers. And so, let me just remind you what they were, and they are as follows. We are to depend on the protection of God. I'll mention them all, and then we'll go through and think about each of them. We are to depend on the protection of God. We're also to rest in the sufficiency of God, and here we're simply following the psalm. We are to delight in the company of God's people.

We are to be satisfied with the provision and providence of God. We are to be led by the voice of God. We are to be assured by the promise of God, and we are to enjoy the company of God.

First of all, then, we are to depend on the protection of God. Verse 1, Keep me safe, O God, for in you I take refuge. Now, this morning we indicated that it could be persuasively argued, that's the expression I used, that David wrote this psalm while he was an outlaw, on the run from Saul. What we didn't do this morning, for reasons of time, because I knew that time wouldn't allow, we didn't actually make the case. So, it's cheating a little bit to say that something can be persuasively argued and then not actually make the argument. So, I was hoping that you would just take it on trust that what I was saying was reasonable. But I think we can maybe just touch on this just very fleetingly this evening. Why it is that many consider that the circumstances of this psalm, even though they're not expressly presented for us, at least suggest that it could well have been at this period in David's life, when he was an outlaw on the run from Saul.

[ 8 : 12 ] One strand in the argument, it's not the only strand, but one strand relates to the title that the psalm has. You'll notice there, we seldom read these titles, but they're part of the psalm, a miktam of David. And those of you who have footnotes there in your Bible will notice that there's a suggestion made as to the meaning of this word miktam, probably a literary or musical term.

Well, the emphasis really on the word probably, because nobody really knows. There's no consensus, no definitive consensus on what that word means, a *miktam* of David. So, how can it help us? Well, the interesting thing is that six psalms are so entitled, and five of them are a block of psalms from Psalm 56 through to Psalm 60. And those psalms generally do have in their introduction a comment or a reference to the precise historical circumstances in which David wrote the psalm.

And three of those relate to this period in his life, when he was an outlaw, when he was on the run from Saul. So, it's certainly interesting that generally speaking, when a psalm has this title, it would seem to relate to this period in David's life. Now, I'm not suggesting for a moment that that alone definitively establishes that David wrote the psalm in those circumstances when he was fleeing from Saul. But it would point in that direction. And certainly the content of the psalm, though again, not sufficiently specific to establish this, certainly would dovetail with those suggested circumstances of David's life. And if that is the case, then certainly as we read the psalm and as we think of David, we can readily imagine David crying out to God with the words that the psalm begins, keep me safe, O God, for in You I take refuge. I have been driven from my home. I'm being persecuted and pursued by powerful men. I am in need of refuge, and in You I find refuge. Well, what about us?

In what sense can these words be words that apply to us and be helpful to us and be the words that we would address to God? Well, we as believers are in a very real sense, not just in some mystical, pious sense, but in a very real sense. We are refugees in this world. Our citizenship is in heaven. We are pilgrims in this world. This world is not my home. I'm just a passing through. Now, we have to be a little bit careful about this and not be so otherworldly that we take no interest in this world. That would be quite wrong, but it is true in a very real sense that we are citizens of another kingdom. Our identification is with another king, one called Jesus, and that can place us in conflict with others, and we stand in need of the refuge only God can provide.

Now, we know that for many Christians, this need of God as their refuge in the face of opposition and being pursued is true to a degree that is very difficult for us to even imagine. We know that it's the case, but we ourselves have not experienced it. I have in mind, of course, believers who are persecuted for their faith, as many are in many countries in the world today. Many who have to flee home and country who are literally refugees because of their loyalty to Jesus, and how for them especially, these words could be voiced with heart and feeling and conviction. Keep me safe, O God, for in You I take refuge. But before we move on, let's just pause and consider the very language that the psalmist employs here, and especially what I want you to notice is how intimate the language used by the psalmist is.

[12:30] The psalmist doesn't just ask for God to rescue him by some means that God would determine. Perhaps the first expression there in verse 1 could be understood in that way, keep me safe, O God.

Well, I leave it to you to determine how you'll keep me safe, how you'll keep me hidden, how you'll frustrate the purposes of my enemies, and we could multiply maybe the examples. But anyway, the point is keep me safe. But then he goes on to say, for in You I take refuge. And that language is much more intimate. He's not simply saying, provide refuge for me. He's saying, You are my refuge. I take refuge in you. And there's a very important truth there for us to ponder on or to consider that God does not just provide refuge for His people. He is our refuge. We are to depend on the protection of God.

But then we're also to rest in the sufficiency of God as we continue on through the psalm. In verse 2, we read, I said to the Lord, You are my Lord. Apart from you, I have no good thing. And again, as we cast our mind back to David and the circumstances that were suggesting that he was in on the run from Saul, this would have been so poignantly true. Apart from you, I have no good thing.

But what about us? If we're honest, this is perhaps a portrait that we don't recognize as being true of us. This is, if you wish, aspirational rather than descriptive of us. Perhaps in fairness, we probably can say with honesty, You are my Lord. As the verse begins, I said to the Lord, You are my Lord. And we can say that. We can say that from the heart. But to what extent can we honestly say? To what extent can we honestly direct to God these words, Apart from you, I have no good thing. Is that true of you? Is that true of me? Is it not rather the case that so often our lives are cluttered with so many good things, that these good things can push God to the sidelines? And it would be dishonest of us to pretend that it is true, the words that the psalmist declares here, that it is true of us. One way of trying to establish the place something has in us, because some of the things that we're thinking about are good things. They're not bad things. But the place that they occupy isn't the place that they ought to occupy. And one way of helping us to determine if good things occupy the place they ought to occupy is to imagine, and this can be difficult to do, but imagine how we would feel if we lost one of these things. So if you lost your job, if you lost the income that allows you to live in the way that you live, if you lost the house that you live in, if you lost your health that allows you to do so many things that you enjoy doing, what if you lost one of these things?

Would you be devastated? Would you be devastated by that, to lose that? For the believer who can from the soul declare to God, Apart from you, I have no good thing. Such loss, though painful and difficult, we're not suggesting that it's any, it would be anything other than painful and difficult, but it's one thing for something to be painful and difficult, it's another thing for it to be devastated. To lead us to say, well, there's no point. If I don't have this income, well, what's the point of living? If I don't have this job, if I don't have this house, if I don't have my health, what's the point? If that is what we think, then we have not discovered what the psalmist discovered, who was able to say, to God, apart from you, I have no good thing. There's an echo of this sentiment in the New Testament, in the words of Paul. Paul writes in the letter to the Philippians, and in chapter 3, in verses 8 and 9, what is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which is through faith in Christ, the righteousness that comes from God and is by faith. He is a man who could sing this psalm and who could address these words to God with honesty. Apart from you, I have no good thing. So, we are to rest, as believers, in the sufficiency of God. But we can go on and notice as we move to verses 3 and 4, we can say the following, we are to delight in the company of God's people, especially verse 3.

[17:42] Verse 4 forms a contrast. Having spoken of God's people, there's then this contrast painted of those who have rejected God and who follow other gods. But if we concentrate our thoughts on what is said concerning God's people, there in verse 3, as for the saints who are in the land, they are the glorious ones in whom is all my delight. Again, we can imagine David in times of crisis and that the presence of loyal friends, albeit few in number, would have been particularly precious. And that's true for us also. I'm sure many of you in your own lives could testify to that, but at a time of particular struggle or trial or crisis, the presence of maybe one or two or three very close, special, loyal friends, how precious that was for you. For David, pursued by the king and his cohorts, but still able to count on a precious few saints who remained loyal to him, even at great personal cost.

What about us? Do we delight in the fellowship and friendship of God's people? Or maybe we can turn that around. Do others have reason to delight in us, we who are believers? Do others delight in us, in our company, in our fellowship, enjoying the support that we can give one another?

I think it's suggested, it's said, I think rightly so, that one of the evidences of saving faith is the desire to be with and delight in the company of God's people. By no means the only evidence of saving faith, but I think it is a genuine evidence of being a Christian, that we delight in the fellowship of God's people, that we want to be with others who share our faith. And so the question for us would be, do we value the fellowship of God's people? Do you treasure the opportunities for fellowship with fellow believers? Can you say with the psalmist, as for the saints who are in the land, they are the glorious ones in whom is all my delight. But even as we look at these words, it's not just about enjoying each other, though that's good, it's about valuing and serving each other.

But then as the psalm also makes clear in what follows, this is to be contrasted with our view and attitude towards the enemies of God. They're described in verse 4, for the sorrows of those will increase who run after other gods. I will not pour out their libations of blood or take up their names on my lips. And the psalmist says, I'm very conscious of the fate and the destiny of those who reject God and who chase after other gods, and I will not be part of their idolatry. The language is, we might even say, quite harsh in its expression. And when we read that, we might think, well, what does that mean for us? What does it mean for me living here in Aberdeen today? Does that mean that I should shun all those who are not believers, that I should keep a distance from those who are not Christians? Is that what we're being told that we should do? I think that would be a wrong way to understand what the psalmist is saying. Rather, we're concerned for their fate and would seek lovingly and winsomely to warn them of the miseries that follow rejecting God, facing idols. And if we're going to do that, then we need to know them, to interact with them, to relate to those who don't share our faith. But then we also recognize that there is a line, and this isn't a line that's easy to draw, and I'm not going to draw the line for you, and you're not going to draw the line for me. But there is a line. We are never to participate in that which is displeasing to God. We're never to go so far as to say, well, I want to be so close to these people to reach them, and then we end up being like them, participating with them in that which does not please God. The example given in the psalm is of rituals connected with idolatry. Now, we live in different times. We're not going to be participating, I would imagine, in rituals of that kind. But each of us, with God's help, need to struggle through or work out where that line is, and where that line is that we must not cross. We are to delight in the company of God's people. The psalm continues, and as we noticed, as we related it to the person of Jesus, and now as we relate it to ourselves, we can say this, that we are to be satisfied with the provision and providence of God. Verses 5 and 6,

Lord, you have assigned me my portion and my cup. You have made my lot secure. The boundary lines have fallen for me in pleasant places. Surely I have a delightful inheritance. Again, thinking back to David, and on the assumption that his circumstances were those we've suggested, isn't this quite a remarkable testimony for him to give? If I can just maybe illustrate this picture that is being painted of a territorial inheritance and of the lines falling in pleasant places. Seemingly, the picture there is of the way in which in the past rope was used to divide up a piece of land between those who were inheriting the land. This morning we mentioned that this is the language of Numbers as it speaks of the promised land being divided up among the tribes. But we can think of it at a more family level of a croft or a farm being divided among the sons and daughters, those who are inheriting. And apparently ropes could be used to just establish, well, this is your part and this is my part. And it brought to mind just a personal experience before we left Peru with a couple of families who we were very friendly with and still are. And we bought some land, just a piece of land outside of Moyabamba.

[ 24 : 02 ] And because of the circumstances of the purchase, I was the one who bought it. And so to begin with, it was all in my name. I had very trusting friends. And they gave me the money and the deeds were in my name. But of course the time came when we needed to divide it up. It was one piece, but there were three owners. And so that was the task. Well, who gets what bit? And, you know, though we had a very high level of mutual trust among ourselves, you know, there was still that sense, well, I wonder what bit I'll get. I'd like this part, or this part's nearer the town, or this part has got better soil.

You know, there was inevitably you were thinking about that. What, you know, where will the lines fall for me? And you wanted to get a good part, or we wanted to get a good part of the land. That's human nature, I guess. It's true in life. We want things to come together. We want everything to work out well, to get the right job and buy the house that's just so. And what does that depend on? Does it depend on good fortune, on fate, or does it depend on nothing in particular? It's just the way things happen.

The psalmist's contentment, it seems to me, has more to do with the one who is assigning than the portion assigned. He does speak of his contentment with that that he has been given, but I think there is a very real stress in the fact of who is doing the assigning. Lord, you have assigned me my portion and my cup. As if to say, well, whatever it is, it will be fine. Whatever it is, it will be good, because you are the one who is assigning it. It might not be the biggest piece of land. It might not be the nicest flat. It might not be the job that I really wanted, but if you're the one who's giving it to me, then all is good with the world, because you know me, and you know what is best for me, and you will assign to me that which is good for me. We trust in the one who does the assigning, and we can delight not only in his generosity, but we can delight also in his wisdom. We're probably good at delighting in God's generosity, because we want him to be generous to us, but I think we also delight in his wisdom as he assigns to us that which is best for us. But I think there's more here in the light of verse 2, where we have this language of, apart from you, I have no good thing. I think we can, as we suggested in the morning, see the Lord himself as David's inheritance.

Not just that David is saying, well, what you've given me is good. What David is suggesting is that the inheritance he has received is God himself. And that would certainly tie in with one aspect of the background to this, which is the language and numbers of the division of the promised land among the tribes. And we know that to the Levites, there was no physical territory given to Aaron and the Levites. And let's just remind ourselves of what we read concerning that. In Numbers chapter 18 and verse 20, we read, the Lord said to Aaron, you will have no inheritance in their land, nor will you have any share among them. And then what does he say? God is speaking. What does he say? He says, I am your share and your inheritance among the Israelites. Much better than a piece of real estate. I am your inheritance. And in commenting on this verse in Psalm 16, the reformer John Calvin remarks, for he who has God as his portion is destitute of nothing, which is requisite to constitute a happy life. And Paul would certainly have assented to Calvin's perspective. Listen to what Paul says as he writes to the Christians in Philippi in chapter 4 and verse 12, I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength. I have learned the secret of being content. Is that your testimony?

Is that my testimony? Can you sing this psalm? Can you address these words to God? Lord, you have assigned me my portion and my cup. You have made my lot secure. The boundary lines have fallen for me in pleasant places. Surely I have a delightful inheritance. Are you satisfied with the provision and providence of God in your life? There is something very sad. I think sad is the word. Something very sad about a miserable Christian. Something very sad about a grumbling Christian, never happy with their lot, always complaining or moaning about something. It's just not right. It's just not who we are, certainly not who we ought to be. Satisfied with the provision and the providence of God. But we move on quickly to notice some other aspects here in the psalm as we were following the same pattern of this morning. We, as believers, are led by the voice of God. In verse 7, I will praise the Lord who counsels me. Even at night, my heart instructs me. David knows what it is to be counseled and led by God. The picture seems to be of private communion and meditation on God's Word. The time when it's happening, even at night, my heart instructs me, would point in that direction. Now, is this all very mystical? Or rather, does it point to the need for us to seek God's presence and wrestle with His Word as it applies to our circumstances and to discover what it is He's saying to us and how He's guiding us and where He's leading us? The man or woman who knows God's counsel and instruction is the one who will not be shaken to take the words of the psalm again. But notice how that verse, verse 8, the one that follows implies that that security that we can enjoy and that we ought to enjoy rests not only on God's near presence, that He is at my right hand, but also on our setting the Lord always before us. I have set the Lord always before me because He is at my right hand. You know, there's two sides to this. There is the reality that God is with us, but there's also the onus on us to place ever before us. And when these two come together, then it is our experience and testimony, I shall not be shaken. But then also we are assured by the promises of God. Verse 9, Therefore my heart is glad and my tongue rejoices. My body also will rest secure because you will not abandon me to the grave, nor will you let your Holy One see decay. Now, we noticed this morning how Peter is quite explicit in stressing not only that this promise concerned Jesus and His resurrection, but that it could not be referring to David. There in the sermon at Pentecost recorded for us in Acts chapter 2. This is the whole point. And indeed, Paul makes the very same point when he is preaching in a sermon recorded subsequently in the book of Acts. They're saying this is, not only are they saying this verse speaks about Jesus, they're saying it must speak about Jesus because it couldn't be speaking about David.

[ 31 : 41 ] Now, if that's the case, are we to say, well, here there is something that is not for us. We look and we admire the fact that this is true of Jesus, but, well, that's true of Jesus. It's not true for us. It's not a promise for us. It wasn't a promise for David. It's not a promise by extension for us. But I'm not sure if we need to go that far. Of course, it's true that this is speaking about Jesus. And of course, it is true that Peter and Paul very explicitly and expressly demonstrate why it could not be fully about David. They make the point, David died. You know, his grave is still here with us. His body did see corruption. Obviously, it's not speaking about David. It must be speaking about Jesus, and the logic is irrefutable. But I don't think we need to, because of that, conclude that there's nothing here for David, that there is no promise here for David. It is only fully fulfilled in the person of Jesus. But there is, I think, also a promise for David concerning his own eternity, his own life, his own assurance that he won't be abandoned to the grave forever, that he with all of us will know what it is on that resurrection day to rise from the grave, that he will know, as we will also know as believers, what it is to be granted a glorified body that is not subject to corruption. But even if we were to insist that this verse is to be understood as exclusively applied to Jesus, even that doesn't mean that we cannot draw from that benefit for ourselves, because we benefit from the resurrection of Jesus. We are resurrected with Him. We enjoy as our inheritance resurrection life precisely because

God kept this promise in relation to Jesus. And so, we too can be assured by the promise of God concerning our own eternal destiny. But then finally, we notice in the psalm how it ends with this expression, this testimony of enjoyment of God's presence and company. Verse 11, you have made known to me the path of life. You will fill me with joy in your presence, with eternal pleasures at your right hand. The enjoyment of God begins in the here and now.

David is not just speaking about the dim and distant future. He's speaking about his enjoyment of God now, but he certainly also is anticipating the eternal or lasting pleasures at God's right hand into the future and into eternity. I've often been struck by the manner in which the Westminster divines, portrayed by psalmists as doer Calvinists, place the enjoyment of God at the very heart of their vision of man and of man's purpose. If there's one catechism that we know, it's the first catechism. What is man's chief end? Man's chief end is to glorify God and to enjoy Him forever. Do you, as a believer, know and experience the joy of the Lord in the here and now? Do you yearn for eternal pleasures at His right hand, as the psalmist evidently did and looked forward at two? We are to enjoy the company of God. So, here we have a psalm, a psalm of David, written by David, reflecting his own life experience and circumstances. Whatever they were, we are suggesting what they might have been.

A psalm of David, but a psalm about Jesus, as we were thinking about more especially this morning, but also a psalm for you, a challenge for you, that you might be able to sing this psalm and express these words as the genuine expression of your own soul and of your own heart, of your own convictions and of your own sentiments. What I want us to do now as we close this evening is I want us to read the psalm again. I don't know how many times we've read it or sung it today, but one more time. Well, we actually are going to sing the last verses as well. But the way we're going to do it this evening is I'm not going to read it, because if I read it, you might just listen to me passively. So, what I'm going to ask you to do is for you to read it, and I'll read it as well, but I'll read it silently, and I'll see, I'll assume that you read at the same pace as I do, and then at that point we'll finish. So, read the psalm, but read it with this in mind, that this is a song for you, and that as you read it, that it would be an opportunity for you to express these sentiments to God, but also an opportunity for you to examine yourself and say, well, hang on, I can't really say that. That's not really true of me in the measure that it ought to be, and that even as you recognize that, that you would ask of God that

He would help you to get to that place where He would have you be, where this can truly be your song. So, let's just read the psalm now, silently. Thank you.

[ 37 : 36 ] Heavenly Father, we do thank You for Your Word. We thank You for the psalm, and we thank You that we can indeed make them our own. We pray that this psalm would be a psalm that we can sing from our own hearts, and we do recognize that in many ways this is a portrait, a portrait that's maybe quite different to who we are. But we thank You that as we read it, and as we do honestly recognize where, and in some ways we fall short, how we are often guilty of not being content with that which You give us, that we are guilty of grumbling to You, that it is often true that we do not find all our delight in You, and we seek satisfaction and fulfillment in other things, in broken cisterns.

Lord, we pray that You would help us to be brought back to Yourself, and to appreciate that we can indeed find true and lasting contentment only in Yourself. Help us then, we pray, and help us as we sing this psalm, and as we read this psalm, and as we reflect on this psalm, to know You better, to know Your Son better, indeed to know ourselves better. And these things we pray in Jesus' name. Amen.

Well, let's close our service this evening by singing the final verses of this psalm, from the Scottish Psalter. Psalm 16, verses 7 to 11. And we'll sing to the tune Kilmarnock.

Psalm 16, from verse 7 to 11. I bless the Lord, because He doth by counsel me conduct, and in the seasons of the night by rains do me instruct. Psalm 16, verses 7 to 11. And let's stand to sing.

Psalm 16, verses 8 to 12. And let's sing.

[ 40 : 14 ] Psalm 16, verses 8 to 12. And let's sing.

Psalm 16, verses 9 to 12. And let's sing.

My soul in vain to dwell Some of fear that I need Nor will thou give thine holy one The  
rapture to see Thou wilt me show the path of life All joys there is to sow Before thy face  
stand thy right hand Our pleasure evermore

Now may the grace of the Lord Jesus Christ, the love of God, and the fellowship of the  
Holy Spirit be with us all now and always. Amen. Amen.