

# When you are Thirsty for What Really Satisfies

## Psalm 63

*When people (liars, enemies) and situations do not satisfy, When You are hungry for real satisfaction. When you want the "real thing."*

### INTRODUCTION **SEE NOTES AT END**

See Tate, pp 125-127 for helpful stuff.

#### Me

God satisfies, that is evident from this text, he satisfies thirsts and longings, v5 as with the richest of foods.

#### Kidner

The worst has brought out the best of David. Psalm speaks of time David, as king, was in wilderness, apparently Absalom's rebellion (2 Sam 15:23). The weariness is emphasized in the narrative (2 Sam 16:14), 2 Sam 15:25. Other Psalms may equal this one for outpouring of devotion, few, if any will surpass it. Compare Psalm 63 w/ 64 God is center stage here, enemy is more of focus there. Both end with deceptive liars being silenced and God's name being glorified.

God My Desire "My soul thirsts" 63:1-4

God my delight "My soul feasts" 63:5-8

God My defense 63: 9-11

#### Leupold

Since early days it has been considered a morning psalm, because if translation of "early will I seek thee" But better translated "seek diligently. ¶ The psalm may be said to reflect the David's experience when he fled from Absalom When he was in the northern parts of this wilderness he had to cross in his flight (2 Sam 15:23, 28; 16:2, 14; 17:16) Absence from sanctuary implies (v2) and writer is a king (v11). High degree of faith in King's heart. ¶ David loves the sanctuary, but the sanctuary is not all-important. He loves the forms God has appointed, but regards God rather than the forms as all-important

The writer seeks close fellowship with God 63:1-4

The satisfaction in such fellowship 63:5-8

The unhappy lot of cruel foes (those who don't desire God) 63:9-11

We long for God precisely because we have God. Blessed are those that hunger and thirst...

### 63:1

#### Leupold

The needs of the case are completely met if we think of David's situation in flight through the wilderness of Judaea: he has not lost his hold on God. He seeks Him in this hour of need as

ardently as he ever did. He feels his need of him with a thirst and a longing that possess his whole being (“soul...and flesh”). The “dry and weary land where no water is” is an apt description of the wild, inhospitable region between Jerusalem and the Jordan. But the fact that having God and seeking Him go hand in hand is well expressed by Maclaren: “In the region of the devout life the paradox is true that we long precisely because we have.” The physical aspect of the land may have suggested as a kind of parable the utterly dry and arid state of the soul that is deprived of God.<sup>1</sup>

### Perowne

Soul and body so describe the whole of man. so see Psalm 84:2,3. “In that intense worship in which every thought, feeling, desire affection are centered in the One true object of Love, the body and the soul take their part. “O God you are my God...” it is a heart of flesh stretching out *its human affections* towards Him who has a personal affection for His creature.

### 63:2

#### Leupold

The same longing that now has hold of the writer, had filled his being often when in the past he sincerely sought fellowship with God “in the sanctuary.” What he sought to see was not necessarily a manifestation of God’s presence over and beyond what is a possibility for the saints of God in all ages: the seeing with the eyes of faith. But the particular objectives in mind were: to become aware of God’s “power” to help and the “glory” that is manifested whenever such help is experienced.<sup>2</sup>

### Perowne

Thy power and glory... Special manifestation of these attributes in the holy place., Psalm 78:61, and 1 Sam 4:21

### 63:3

#### Leupold

**The whole section bears the mark of a rich and deep communion with God, the need of which has been more deeply felt than ever, and the enjoyment of which in all its richness has made the heart glad again with a joy that shall never die.**

In the last analysis such a vision of the power and the glory is nothing other than an experience of the “steadfast love” (*chésedh*) of God, to become aware of which “is better than life.” Though life is commonly regarded as being almost our chief treasure it is far surpassed by the realization of how great God’s faithfulness in His dealings with His children actually is. The realization calls for some acknowledgment. Therefore: “My lips shall praise Thee.” Religious experience and the grateful expression of God’s greatness realized afresh go hand in hand. In fact, the theme is so great (v. 4) that the writer vows: “So [in conformity with what insight I have gained] I will bless Thee as long as I live.” To this God (or “in Thy name”) he determines to lift up his hands both in gratitude and in petition. The experience has made a lasting impression upon him. His whole life shall bear the mark of it.

### 63:4

### 63:5

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<sup>1</sup> Leupold, *Psalms*, pp. 464, 465.

<sup>2</sup> Leupold, *Psalms*, p. 465.

**KJV** <sup>5</sup>My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips:<sup>3</sup>

### Leupold

The poet now expresses at some length what deep satisfaction this fellowship with God, which has become increasingly real to him as he recalls what it once meant to him, imparts to his inmost soul. It is a satisfaction to be likened to that of a hungry man who has sat down to a feast of rich things that completely met his needs and now rises from the table. **There is no deeper satisfaction.** The writer is again moved to say that for such a gracious gift his mouth shall praise God with joyful lips. Since the earthy flavor of the Hebrew comparison might appeal less to our way of thinking when we visualize the remnants of bones and bones that have been broken to get at the marrow littering the table, *Luther* sought to get the essence of the figure: *Das waere meines Herzens Freude und Wonne, wenn ich dich mit froehlichem Munde loben sollte*, allowing himself further freedom in adjusting the relation of the clauses to one another. But even such a rendering bespeaks deep satisfaction because of the experience involved.

### Kidner

Verse 1, My soul thirsts, here, my soul feasts. It is to God that David's soul is drawn, in both the praises him and both humbly dependent. If the wilderness sharpened his appetite for God, his wakefulness through the *watches of the night* (an expression that stresses the slow progress of the hours), But long night hours and wilderness wanderings yielded streams in the desert.

## 63:6

### Leupold

We believe this to be a separate thought and not the continuation of the preceding verse as *KJV* has considered it. Since the deeper realization of what God means for him is so rich, the writer anticipates that whenever the thought of it all, particularly of God Himself, comes to him by night, the very watches of the night shall pass in pleasant reflection upon this happy theme.

## 63:7

### Leupold

Besides, God merits such devout contemplation of His mercies, for in many instances He had in the past been the psalmist's help so that the impression that fills the writer's mind is that he is continually walking about under the protection of God's sheltering wings, and that thought fills the very soul with exultation. The figure has varied, but they thought of a deep—seated satisfaction is still under consideration.

## 63:8

### Kidner

The two halves of v 8 make one of the most vivid statements of the two facets of perseverance. The word for cling is the same as cleave (Gen 2:24; Deut 10:20). In this verse "clings after thee as if in hot pursuit." It is God who makes this possible and the firmness of His upholding grasp is implied in the allusion to the right hand, Isa 41:10 and the same divine-human interplay is found in Phil 3:8-10.

## Leupold

For a good summary of this mutual relationship no statement could, perhaps, be more attractive than is this one. On his own part his relation to God is: "My soul clings to Thee." The Hebrew tried to combine two ideas into one by saying: My soul cleaves after Thee, a thought that is aptly, if a bit archaically, rendered by *KJV*: "My soul followeth hard after Thee." Both a holding fast and a following are involved. But the *divine* side of the action is this: "Thy right hand upholds me." As man struggles along he will always find great comfort in the experience that the hand of One who is stronger than himself will not let him fall. This is not a quietistic enjoyment of God but a practical relationship which helps a man to ride victoriously over the dangers he will without a doubt encounter.

### **63:9**

#### Kidner

David's enemies, ever present in the psalms, only now come into view. He has been absorbed by the divine view. But the threat is real enough. God's steadfast love is strong with justice (62:12). This is a new testament doctrine Romans 2:4-6.

### **63:10**

#### Kidner

Jackals are the final scavengers consuming the remains of the kill rejected by the larger beasts.

### **63:11**

#### Kidner

David term for himself surely has to do more than with a poetic title, it has to do with a restoration of his title to be King, his call, that cannot fail. See John on Patmos, Rev 1:5. If David's faith in his kingly calling was well founded, still how much more the Christian's.

## **When you are Thirsty for What Really Satisfies**

***The Psalm we looked at this morning found David in trouble due to no fault of his own. He had done exactly what God had asked him to do.***

### **The background...**

***Several conservative scholars think, in the light of the inscription and internal evidence, that this Psalm was another of several that were written about the events of Absalom's rebellion. It was a time of great humility, distress, and danger for David. He had made some mistakes, there was some failure on his part to get himself in this dilemma. OK, I'm in trouble, I'm in distress and I know it is my fault.***

***David is in the wilderness fleeing for his life, 2 Sam 15: 13,23, 28; 16:2, 14; 17:16.***

### **Is enjoying God your desire<sup>4</sup>? (1-4)**

***David is in the desert, 63:1c, his physical surroundings remind him of his physical situation—unable to worship God in the “sanctuary,” his soul, his whole being is parched, v 1.***

***His desire expressed, v 1.***

***It is a deep, passionate desire, like one who is extremely hungry or thirsty.***

***The reason for his desire, v 2, 3a.***

***He knows his God, and has enjoyed him in the past.***

***David longs for God's power to be expressed in his life.***

***This memory leads to an overflow of praise, 3b-4.***

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<sup>4</sup> This threefold alliteration is taken from Kidner, *Psalms*, vol. 1.

## Is enjoying God your delight? (5-8)

### ***David is satisfied with God, 5a.***

What satisfies you?

*Golden brown turkey, tasty stuffing, Fluffy warm mashed potatoes with chives and. A pool of butter. Candied Yams in butter and brown sugar, Green bean casserole, cranberry sauce, huge homemade biscuits. Slice of pecan pie with real whipped cream on the top?*

***In David's discretionary personal moments, he thinks about his God, v 6, not about his problems.***

### ***David pursues God, v 8a...***

The word for cling is the same as cleave (Gen 2:24; Deut 10:20). In this verse “clings after thee as if in hot pursuit.”

On his own part his relation to God is: “My soul clings to Thee.” The Hebrew tried to combine two ideas into one by saying: My soul cleaves after Thee, a thought that is aptly, if a bit archaically, rendered by *KJV*: “My soul followeth hard after Thee.” Both a holding fast and a following are involved.<sup>5</sup>

1 Tim 4:8

### ***Because David is pursued by God, 8b.***

It is God who makes this possible and the firmness of His upholding grasp is implied in the allusion to the right hand, Isa 41:10 and the same divine-human interplay is found in Phil 3:8-10.<sup>6</sup>

As man struggles along he will always find great comfort in the experience that the hand of one who is stronger than himself will not let him fall.

**We pursue God, because we have been pursued by God.**

*A sign that you are saved is that you long for fellowship with God. Long to pray, meditate, think wonder about your creator.*

***This, of course, is interspersed with praise, 5b, 7b.***

**Please note that one can be in great trouble and praise God wholeheartedly.**

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<sup>5</sup> Leupold, *Psalms*, 465.

<sup>6</sup> Kidner.

## **Are you trusting confidently in God your deliverer? (9-11)**

*God has made promises to David in 2 Samuel 7:1-16.*

*David 1) remembers these promises and 2) chooses to trust them, 9-11.*

### **Conclusion.**

*In hardships of life whether brought on by yourself or not, where does your focus go? What values are revealed in your difficulties? When life is crashing down, when life is unpleasant, when life is leaving you behind, when your better days are behind you, what is it you really want most of all?*

*Finish this sentence from v 1. "Earnestly I seek \_\_\_\_\_." What do you put in that blank? What do you pray for? Long for? What do you dream about, think about in the "watches of the night?" Health? Restoration of a comfortable situation? Everything to be set as you want it? Your agenda to be accomplished? Your comfort to be restored? Your happiness? Your convenience? Jesus said: "Where your treasure is there will your heart be also." The heart always drifts towards what it values most highly. The question is this: When life comes unraveled, towards what value system does your heart drift? Towards a personal, delightful, growing relationship with your creator, or restoration of a comfortable situation?*

*Ask God to give you a hunger and thirst for righteousness.*

*Make a choice to earnestly seek your heavenly father*