

Sermon Outlines
The Christian Life - Part 2

*“I will bless the LORD, who hath given me counsel . . . I have set the LORD
always before me . . . Thou wilt show me the path of life.” (Psalm 16:7, 8, 11)*

The Christian life is summed up in the Realized Presence of God (v.8) The Life Hereafter will be the Reality of the Presence of God (v.11). The whole of Psalm 16 develops from the present into the future. It is clearer about the future than almost any other part of the Old Testament. Why is the future secure? Because of the experience of God’s presence here. It is sure to continue. Personal experience is the sure basis of immortality.

See connection between verses in following parallels:

The Lord my Teacher (v.7)	The Lord my Leader (v.11)
The Lord before me (v.8)	I before the Lord (v.11)
The Lord at my right hand (v.8)	I at the Lord’s right hand (v.11)

1. God Our Consellor

Here (v.7), hereafter (v.11). A traveler needs a guide along the way. The Lord will be our Guide not only at the end of life but all along. It is “life” even if it dip into the valley of the shadow (vs. 9-10). How personal it is! - “Thou . . . me.” Sufficient Light here - Perfect Light hereafter. All problems are mitigated here and will be solved there in the presence of God.

2. God Our Companion

Our faces toward God here - His face toward us there. “Face” denotes presence, nearness, grace. “There” is continuation and crown of “here.” New methods of manifestation but same God. New capacities of apprehension for us.

3. God Our Crown

- a) He at our right hand now - steadfastness.
- b) We at His right hand then - satisfaction.
- c) “Right hand” represents favour, honour, glory. Compare Matthew 25 - sheep and goats.
- d) Emphasis on nouns in verse 11 - “path of life” - “fulness of joy” - “pleasures for evermore.”

Conclusion

1. How begin?
 - a) Verse 1 - I trust
2. How go on?
 - a) Verse 6 - I have
 - b) Verse 7 - I will
 - c) Verse 8 - I set
 - d) Verse 9 - I rejoice
5. How end?
 - a) Verse 10 - Thou wilt not
 - b) Verse 11 - Thou wilt

. . . . F. B. Meyer