

**SBC – April 14, 2024**  
**Psalm 25 (NKJV)**  
**“A Plea for Forgiveness & Deliverance”**

**Psalm 25 (NKJV)**  
**A Psalm of David.**

This is an “acrostic Psalm” which means that each verse consecutively follows a letter in the Hebrew alphabet. There are 22 letters in the Hebrew Alphabet and there are 22 verses in the Psalm. However, one letter is omitted and one is repeated twice.

There are a total of 9 acrostic Psalms as seen in Psalm 9, 10, 25, 34, 37, 111, 112, 119, and 145. One reason for an acrostic design is to aid in memorization.

Psalm 25 does not follow a strict outline of pattern. Rather it resembles a pouring out of a person’s heart in time of trouble. Many of David’s Psalms were born out of a time of trouble – even though we don’t know what the exact occasion was.

Psalm 25 is considered to be a model prayer for believers in showing us how to pray about our needs.

***Psalm 25***

***Theme:*** A Plea for Forgiveness & Deliverance”

***Outline:***

- vv. 1-7 Prayer in Time of Trouble
- vv. 8-15 – Confident of the LORD’S Care
- vv. 16-22 – Petition for Help

**1 To You, O LORD, I lift up my soul.**

To lift up your soul to the LORD is the idea of directing your desire to Him (cf. Deut. 24:15; Prov. 19:18; Jer. 22:27, 44:14). It is the idea to set your heart on Him. It is the idea of waiting on God in complete surrender as if putting your soul in God’s hands.

Someone has said it is the idea of all in all. “‘All in all or not at all’ is the requirement of true devotion.” – ***Alexander Maclaren***

**2 O my God, I trust in You; Let me not be ashamed; Let not my enemies triumph over me.**

David affirms His TRUST in the Lord and asks that God not allow him to be ashamed, and that his enemies not be allowed to triumph over him. There were many threatening situations in David's life and he faced many enemies. We do not know which occasion may have been involved here.

**3 Indeed, let no one who waits on You be ashamed; Let those be ashamed who deal treacherously without cause.**

David here broadens his request to all who wait on the LORD – saying, “let no one who waits on You be ashamed.”

To be put to shame is the idea of being humiliated for putting your trust in the Lord. It is the idea of having wrongfully relied on God because He didn't come through.

The primary idea of ashamed “is that of being let down or disappointed or of having trusted in something that in the end proves unworthy of our trust.” -**James Montgomery Boice**

It is thought that verse 3 is better understood as an affirmation of confidence and not as a request (cf. Isa. 49:23). The NASB translates this: **“Indeed, none of those who wait on You will be ashamed”**. That makes sense in light of the fact that David just got done saying that he trusts in the Lord.

David is confident that God's people who trust in Him will never be disappointed that He didn't come through.

In contrast, he asks that those who deal treacherously (that is in a faithless or traitorous way) be ashamed. May they be humiliated in defeat because of their evil ways.

**4 Show me Your ways, O LORD; Teach me Your paths.**

David is humble before the LORD and has a teachable heart. He asks the Lord to teach him His paths. In effect David is expressing his desire to do the will of God in his life. He just wants to do things God's way.

**5 Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day.**

What a great prayer! David wants God to show him, to teach him, to lead him in His truth. David recognizes God as his Deliverer and waits on Him all the day long. This is a position of continual trust and dependence upon God – looking to God to lead him in all things each step of the way.

**6 Remember, O LORD, Your tender mercies and Your lovingkindnesses, For they are from of old.**

David in this Psalm leans heavily on the character of God. As a man after God's own heart David knew the kind of God that God was and he looked to God to act according to His nature.

Tender mercies is the idea of compassion and lovingkindnesses is the intense Hebrew word "hesed". It is plural for emphasis.

David thought of this love in the plural – **lovingkindnesses** – as if God's covenant love was so great that it could not be thought of in the singular. – *David Guzik*

God's hesed is often defined as "God's covenant love" or "His loyal love". It is the idea of God's faithfulness to His own.

God's compassion and faithful love have been known and experienced by God's people from of old – from way back – or from eternity. The nature and character of God never changes. This is how God has always been known by His people. He is a God of compassion and faithfulness!

**7 Do not remember the sins of my youth, nor my transgressions; According to Your mercy remember me, For Your goodness' sake, O LORD.**

In verse 6 David asked God to remember his mercies and lovingkindnesses; but now in verse 7 he asks God to NOT remember the sins of his youth. To sin is to do wrong contrary to God's holy law. Transgressions are when you go over the line and violate God's law.

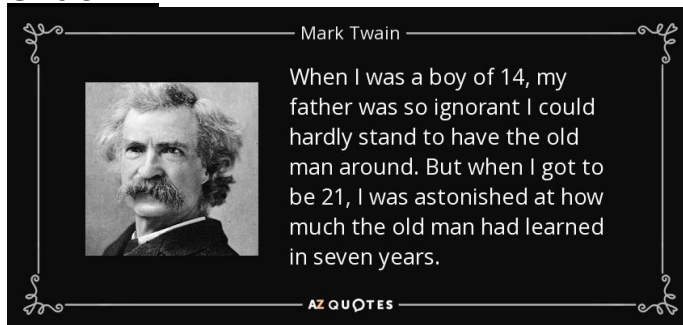
What were the sins of David's youth? Well, in the immediate context David goes on in the next verse to say God teaches sinners and then makes a double emphasis on the fact that God guides and teaches the humble.

David does not tell us specifically what these sins were. People often think in terms of sexual sin when they think of youth. Indeed, the sexual drive is strongest in the days of youth, and Proverbs has many warnings for the young concerning sexual sin (cf. Prov. 7, etc.). However, Scripture does not highlight sexual sin in the days of David's youth. In fact, most believe that David was about 50 years old when he committed adultery with Bathsheba. That was more like a "mid-life crisis" than the sins of his youth.

Strong's concordance defines the word "youth" as "(young people) -- childhood, youth." Certainly, the sins (plural) of David's youth may have included sexual sin, but one view is that David may well have primarily had in mind youthful brashness.

Youth sometimes thinks it knows more than it knows and has an attitude to go with it. Life has a way of humbling people. Wisdom that comes with age is not so cock-sure of everything. It has learned "I am often wrong".

## Slide # 2



Youthful indiscretion often includes youthful arrogance that has not yet learned to know better. As we sometimes quip, "Youth is wasted on the young."

In 2 Timothy 2:22 Paul writes to Timothy to, "Flee also youthful lusts". Again, it is often assumed that Paul is warning Timothy to flee from sexual sin, and again fleeing from sexual sin is indeed a dominant theme in Scripture (cf. 1 Cor. 6:18, etc.). However, the word "lusts" simply means "desires". The ESV and the HCSB translate it as "youthful passions".

In the surrounding context of 2 Timothy Paul is especially warning about "word battles" and arguments. In 2 Tim. 2:14 he says to warn "not to strive about words to no profit, to the ruin of the hearers". In verse 16 he says, "shun profane and idle babblings, for they increase to more ungodliness." And then in the IMMEDIATE context of "youthful passions" in verse 22 he says in verse 23, "But avoid foolish and ignorant disputes, knowing they generate strife."

Hence, a good argument can be made that a primary emphasis in Paul's mind throughout this context is youthful striving about words. The youthful tendency is to think, "I know better" and have an attitude to go with it.

Sadly, youth does not have a corner on folly. Ecclesiastes 4:13 says, "Better a poor and wise youth than an old and foolish king who will be admonished no more." So what is being said has wide application. Every phase of life has its special challenges and we are all learning, and we all need to be HUMBLE all the time!

Whatever all was involved David remembered some major blunders from his youth and evidently had long term regrets.

We must remember that [David] lived in an age of shadows while we enjoy the full light of the gospel era.. The sins of David's youth were bedeviling him; they have a way of doing that. – **William MacDonald**

### **8 Good and upright is the LORD; Therefore He teaches sinners in the way.**

How GOOD that God is a God of forgiveness! How upright and proper that He teaches repentant sinners in the way that they should go. Again, we see David falling back on the character of God – the kind of God David has come to know Him to be.

### **9 The humble He guides in justice, And the humble He teaches His way.**

Note the double emphasis on HUMBLE in this verse. Yes, God teaches repentant sinners as noted in verse 8, but it is assumed that they are those who have HUMBLLED themselves in repentance. The humble are the repentant.

God guides the humble in justice (what is right). He teaches the humble His way. And God does this because they are now soft and teachable before Him.

### **Slide # 3**

#### **Proverbs 3:34 (NKJV)**

**34 Surely He scorns the scornful, But gives grace to the humble.**

**James 4:6 (NKJV)**

**6** But He gives more grace. Therefore He says: **“God resists the proud, But gives grace to the humble.”**

**1 Peter 5:5 (NKJV)**

**5** ...be clothed with humility, for **“God resists the proud, But gives grace to the humble.”**

**10 All the paths of the LORD are mercy and truth, To such as keep His covenant and His testimonies.**

God teaches the humble His way – and His paths are mercy and truth. The word paths is the idea of “wheel tracks” such as when a wagon would make ruts in a road well traveled. Those ruts are mercy and truth. Those who know the ways of the Lord have the tracks of mercy and truth running through them.

The word mercy is the word “hesed” – again meaning “covenant faithfulness” or “loyal love”. This defines God. And then TRUTH defines God. Faithfulness and truth. Those who know the Lord’s ways live to live according to faithfulness and truth.

**Slide # 4****Micah 6:8 (NKJV)**

**8** He has shown you, O man, what is good; And what does the LORD require of you But to do justly [TRUTH], To love mercy [HESED], And to walk **humbly** with your God?

And those who know the Lord’s way and walk in His paths are those who keep His covenant and His testimonies. In other words they live out the Word!

**11 For Your name’s sake, O LORD, Pardon my iniquity, for it is great.**

God’s NAME represents His PERSON. David here is pleading for forgiveness on the basis of God’s own character as the God of forgiveness Who has promised to forgive the repentant.

**Slide # 5****Psalm 34:18 (NKJV)**

**18** The LORD is near to those who have **a broken heart**, And saves such as have a **contrite spirit**.

**Psalm 51:17 (NKJV)**

**17** The sacrifices of God are a **broken spirit**, A **broken and a contrite heart**— These, O God, You will not despise.

David knew God as a God who honors the broken heart of repentance. As noted earlier in the chapter in verse 7 David was clearly acknowledging his sin. Again, we don't know what sin he has in view here but he says it is great!

Note there is not a word here about David's merit – only that of looking to God as a merciful God of truth who forgives repentant sinners and then teaches them in the way.

How wonderful to know God as the God of forgiveness! Can you imagine in a court of law a guilty man saying to the Judge “Your honor, please pardon me because of who you are because my crimes are great.” But that is what we do with God because of WHO He is – a God of mercy and truth.

**Slide # 6**

**Psalm 130:4 (NKJV)**

**4** But there is forgiveness with You, That You may be feared.

**Slide # 7**

Although my  
memory's fading, I  
remember two things  
very clearly: I am a  
great sinner and Christ  
is a great Savior.

John Newton

**12 Who is the man that fears the LORD? Him shall He teach in the way He chooses.**

Note that right after asking God not to remember the sins of his youth David then emphasized being humble (v. 7, 9); and now right after asking God to pardon his iniquity he emphasizes the fear of the LORD.

True repentance is characterized by humility and reverence. To fear God is to properly reverence Him. It is the humble/reverent person who can expect God to teach him in the way.

The NASB translates that last part of verse 12 as, “He will instruct him in the way he should choose.” And the primary way God does this is through His Word.

**Slide # 8**

**Proverbs 9:10 (NKJV)**

**10** “The fear of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.

**13 He himself shall dwell in prosperity, And his descendants shall inherit the earth.**

In the OT under the law faithfulness was blessed with prosperity to where even one’s descendants were blessed. Even though things were temporarily bad for David, he fully anticipated a “turn around” that would be a blessing even for his descendants that would follow him.

**14 The secret of the LORD is with those who fear Him, And He will show them His covenant.**

What a great verse this is.

This is undoubtedly the golden verse of the Psalm.

– *William MacDonald*

The word “secret” (Heb. “sod”) is the idea of that which is confidential. It is something you share in a circle of confidants. God shares deeply and intimately with His own – with those who FEAR Him – those who reverence Him.



Abraham was called “the friend of God” (2 Chron. 20:7; Isa. 41:8; Ja. 2:23) and in Genesis 18 when God was about to destroy Sodom and Gomorrah He said, “Shall I hide from Abraham what I am doing...?” (Gen. 18:17).

Three times in the book of Daniel he is called either dearly or greatly “beloved” (Dan. 9:23; 10:11, 19). It was to Daniel that God revealed visions of the whole of world history from the time of Babylon to the coming kingdom. God gave Daniel an outline of His whole plan going forward and we live right in the context of that framework and we study it diligently even now to know where we are and where things are going.

In Amos 3:7 it says...

### **Slide # 9**

#### **Amos 3:7 (NKJV)**

7 Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets.

John is called the disciple whom Jesus loved (John 13:23; 20:2; 21:7, 20) and it was to him that God gave the glorious book of Revelation on the island of Patmos.

During His earthly ministry in the upper room the night before He was crucified Jesus said something very special to His disciples.

### **Slide # 10**

#### **John 15:13–15 (NKJV)**

13 Greater love has no one than this, than to lay down one’s life for his friends.

14 You are My friends if you do whatever I command you.

15 No longer do I call you servants, for a servant does not know what his master is doing; but **I have called you friends, for all things that I heard from My Father I have made known to you.**

Jesus was about to lay down His life for His friends – because He loved them. Furthermore He said He no longer called them servants, but now “friends”. Friends share intimately. Friends share secrets. And Jesus as our friend has held back nothing. He has told us EVERYTHING that He heard from the Father. All the divine secrets have been communicated to us through the Apostles in NT truth!

**Slide # 11****1 Corinthians 2:9–10 (NKJV)**

**9** But as it is written: “Eye has not seen, nor ear heard, Nor have entered into the heart of man **The things which God has prepared for those who love Him.**”

**10** But God has **revealed them to us through His Spirit.** For the Spirit searches all things, yes, the **deep things of God.**

The greatest blessing is to know the secret of the LORD – to have an understanding of His covenant. And ultimately what is this covenant but the new covenant revealed and fulfilled in Christ.

**Slide # 12****Isaiah 42:6 (NKJV)**

**6** “I, the LORD, have called You in righteousness, And will hold Your hand; I will keep You and **give You as a covenant to the people,** As a light to the Gentiles,

Here God says to the Servant I will “***give you as a covenant to the people.***” This is saying the Servant (the Messiah) will be a “covenant mediator” for the people. Jesus, in His Servant role, is Himself the basis for this covenant!

This Servant would be the mediating agent that establishes a new covenant relationship with Israel and bring the light of revelation to the Gentiles which shows that they too would share in the blessing aspect of this covenant.

We as true believers who fear the LORD know the secret of God’s covenant relationship with His people through the Lord Jesus Christ. By GRACE we see it – God has revealed it to us by His Spirit.

The secret of the LORD is with those who fear Him! How ironic it’s in plain sight as found in the Bible and yet it is only revealed to those who fear Him – that is those who come to have a saving faith.

**15 My eyes are ever toward the LORD, For He shall pluck my feet out of the net.**

David felt the pressure of his enemies but was confident the Lord would deliver him.

David trusted in the Lord and yet at the same time he prayed specifically...

**16 Turn Yourself to me, and have mercy on me, For I am desolate and afflicted.**

**17 The troubles of my heart have enlarged; Bring me out of my distresses!**

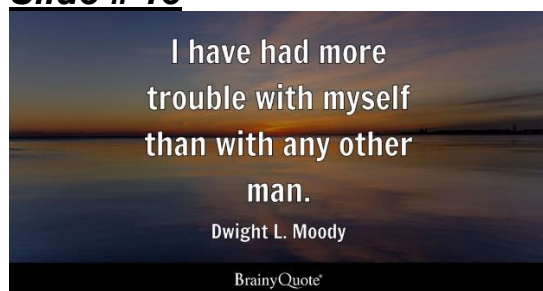
David is overwhelmed and asks God to bring him out of it.

**18 Look on my affliction and my pain, And forgive all my sins.**

This is now the third time in this Psalm that David has asked the Lord to forgive him (v. 7, 11, 18). He asked God to not remember the sins of his youth (v. 7); he asked pardon for his iniquity which he said was great (v. 11); and now he asks for a blanket forgiveness for all his sins (v. 18).

It's as if David said, "I have many enemies that are greatly troubling me, but my greatest concern is myself – please God forgive me for everything."

### ***Slide # 13***



**19 Consider my enemies, for they are many; And they hate me with cruel hatred.**

We don't know who these enemies were but they were "treacherous" (v. 3) and they were full of cruel hate (v. 19).

**20 Keep my soul, and deliver me; Let me not be ashamed, for I put my trust in You.**

Once again, David asks God to keep him, to deliver him, and to not let him be ashamed. And once again he affirms that his trust is in the Lord. Essentially the Psalm both begins (v. 2) and ends with this emphasis (v. 20).

## **21 Let integrity and uprightness preserve me, For I wait for You.**

This is a way of saying David was sincere and he was asking God to honor that reality. And in that position he was waiting on God to intervene and come to his rescue.

## **22 Redeem Israel, O God, Out of all their troubles!**

David was not only concerned about himself, but the whole nation. So goes the leader – so goes the nation. When David was in trouble – so was the whole nation.

And so he prayed for God to redeem Israel out of all her troubles. To redeem here means to rescue.

David implored God to redeem Israel, employing a verb that specifically denotes the paying of an outstanding debt, and which elsewhere denotes the work of complete spiritual and physical redemption that only God in His grace can supply (see Ps 49:7-8; Isa. 1:27; Jr. 31:11). This anticipates the ultimate redemption of Israel by the Messiah. – ***The Moody Bible Commentary***

What should we do when we are in trouble? Pray! What should we do when we are not right with God? Pray asking God to forgive us. As we thus seek God in sincerity we can expect that He will answer our prayer in keeping with His sovereign will and purposes!

Indeed, the secret of the LORD is with those who fear Him! Stay close to God and He will reveal Himself in amazing ways that are only known by those who walk with Him!