

**Psalm 25:1–11**

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A Psalm of David.

<sup>1</sup> To You, O LORD, I lift up my soul. <sup>2</sup> O my God, I trust in You;  
Let me not be ashamed;  
Let not my enemies triumph over me.  
<sup>3</sup> Indeed, let no one who waits on You be ashamed;  
Let those be ashamed who deal treacherously without cause.  
<sup>4</sup> Show me Your ways, O LORD;  
Teach me Your paths.  
<sup>5</sup> Lead me in Your truth and teach me,  
For You are the God of my salvation;  
On You I wait all the day.

<sup>6</sup> Remember, O LORD, Your tender mercies and Your lovingkindnesses,  
For they are from of old.  
<sup>7</sup> Do not remember the sins of my youth, nor my transgressions;  
According to Your mercy remember me,  
For Your goodness' sake, O LORD.  
<sup>8</sup> Good and upright is the LORD;  
Therefore He teaches sinners in the way.  
<sup>9</sup> The humble He guides in justice,  
And the humble He teaches His way.  
<sup>10</sup> All the paths of the LORD are mercy and truth,  
To such as keep His covenant and His testimonies.  
<sup>11</sup> For Your name's sake, O LORD,  
Pardon my iniquity, for it is great.

**We don't just need instruction in righteousness; we need to be made righteous; and, we need to be forgiven for it even to be right for us to be instructed in righteousness, or for it to be right for us to be made righteous.**

**The LORD's Name is at stake in vindicating those who wait upon Him, v1–3.** David's not just praying for himself as someone who waits upon Yahweh (v1–2, v20–21) but for everyone who does (v3, cf. v22). The question is: in the end, who will be ashamed; who will be defeated and destroyed? If enemies end up triumphing over believers, it will bring shame upon God's Name.

**We need to be taught and led, v4–5.** David knows that in himself, he would bring dishonor upon his God not only from weakness but especially from wickedness. If he is to keep from doing so, he needs God not only to teach him by showing (v4) but by leading (v5). There is nowhere else to go for righteousness, so not only does he wait upon God, but he does so "all the day." God is his only hope of salvation.

**Therefore, we need to be forgiven, v6–7.** What can David plead before God as a reason that God would show him righteousness and lead him in righteousness? There is nothing good in David. He must instead plead something in God. God's compassions. God's lovingkindnesses. Those characteristics of God are "from ages"; He set them upon us from outside of time, and nothing in time can undo them. David's sins and transgressions have been from his youth (v7a), so his request is to be remembered according to Yahweh's steadfast love and goodness (v7b–c).

**Hope in the LORD is well-placed, for He exalts Himself by pardoning sinners, v8–11.** The Psalmist switches from second person "You/Your" to third person "He/His" as he goes from pleading with the Lord to declaring the Lord's character. He is good and upright (v8a); His paths are steadfast love and faithfulness (v10a). So, we come to Him in submission and obedience—lowly as those who are needy and yielding to the Lord's agenda, not proudly pursuing our own. It is sinners whom He teaches, the humble whom He guides, the humble whom He teaches.

Our temptation is to come to the Lord as if there is something special about us that demands His goodness. But it is not something about us, but something about Him.

Our temptation is to cry, "Pardon my iniquity, for it is small." But the fact of the matter is that our iniquity is very great. Yet, God exalts His character in pardoning sin; He pardons it for His Name's sake (v11a).

So, the greater the sin from which we turn to Him, and the greater the guilt which He overcomes, the greater is the praise that He receives by pardoning us. What a glorious, gracious God we have, with Whom "for it is great" is something upon which to plead "pardon my iniquity!"

**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

Our fire in heaven how we thank you that you have invested your name and doing us good even good that. In order that we might be atoned for in order that we might be forgiven would have to come at the cost. Of your son offering himself up on the cross and of your giving your son for us and so we come to you amazed at that grace asking for the help of your spirit that for your name's sake for the glory for which you have planned this redemption that you would do as good tonight that you would help us as we look at your word.

That you would give light to our minds that would overcome the resistance of sin and the sluggishness of our weakness that you would warm our hearts towards you that you would stir up our wills to be ready in obedience and service. Glorify yourself, we pray by the work that your spirit does through your word and use it we pray to get us ready for the time of prayer as well.

For we ask it all through Christ. Amen. Psalm 25 verses 1 through 11. These are God's words of David. To you and Yahweh, I lift up my soul. Oh my God. I trust in you. Let me not be ashamed. Let not my enemies triumph over me. Indeed let none who waits on you be ashamed.

Let those be ashamed who deal treacherously without cause. Show me your ways, O Yahweh. I teach me your paths lead me in your truth and teach me. For you are the God of my salvation on you. I wait all the day. Remember Yahweh your tender mercies and your loving kindnesses for there from of old.

Do not remember. The sins of my youth nor my transgressions. According to your mercy, remember me for your goodness sake. Oh Yahweh. Good and upright as Yahweh. Therefore, he teaches sinners in the way the humble he guides injustice and the humble he teaches his way. All the paths of Yahweh are mercy and truth to such as keep his covenant and his testimonies.

For your name sake oh yeah pardon my iniquity. For it is great. So far the reading of God's inspired and an errant word. The situation in the psalm is. There are those who don't trust in the Lord and then there's David and others who do trust in the Lord and.

Those who are the Lords have enemies just like we saw in the devotional next us today and thought about all of the enemies of God's people and especially that great enemy Satan who hates Christ and. Hates all who belong to Christ it has always been since the fall and will be until we leave this world and until the resurrection that this world will be full of enemies for the people of God.

And there's the question who will prevail who will be victorious and he's crying out let not my enemies triumph over me. And who will be ashamed will we be ashamed well our hope and God not pan out will it fail will it turn out that it was a bad idea and we ultimately be destroyed or.

Will it be verse 3, let those be ashamed to deal treacherously. Without cause and so there's the great question and the great war who will prevail and who will be ashamed and what's at stake is much more than then whether or not you and I and all who believe in the Lord enjoy blessedness forever what's at stake is the glory of the God who has saved us the God of our salvation if we call upon his name if we trust in him if we confess him and then we end up.

Ultimately being ashamed then that would bring shame and dishonor to the name of God and so that's the that's the tension in the psalm that's the problem it looks like the enemies are winning and so David's crying out and yet he cries out for something more than just to be delivered from harm.

He is asking that God's name would be honored and David knows that in himself he would bring dishonor upon his God not only from weakness, but especially from wickedness so. So he sets up the the contrast let me not be ashamed let no one who waits on you be ashamed let those be ashamed who deal treacherously without a cause in verses one through three.

And then verses 4 and 5 he is asking the Lord for some for instruction and help. Show me your ways, oh Yahai, teach me your paths he wants instruction, he he knows that his ways are wrong that if he walks in his own paths then he will bring shame upon himself and he will bring shame upon the God who has saved him the God who has made him his I wonder if you care enough or if you care for the name of the Lord like this that when you think about how to respond in a situation we think about choices to make for the future you think about the way that you live does it trouble you that?

What you do might bring dishonor on the name of God and then do you recognize that walking in your way will bring dishonor on the way in on the name of God and so you plead with God to make you know his ways but we don't just need instruction show me your ways, we need help lead me in your truth,

so we need him to teach us by showing and he needs we need him to teach us by leading and there's nowhere else.

To get the aware of righteousness the path of righteousness and so you see at the end of verse five he says on you I wait and it's not like if he waits upon the Lord and it doesn't seem to be happening there's some other place to go for righteousness on you.

I wait all the day he's our only hope we cling to him it's like Peter said when so many were leaving the Lord Jesus and the Lord Jesus turns to the 12 and he says, are you going to leave too and Peter says where would we go you have the words of eternal life.

What we need we cannot get anywhere else and so. That's something that that you and I that we who believe we need to be reminded of sometimes that the reason we worship. God the we reason we come to him in the means of Christ, the reason you do your personal devotions, the reason you pay attention and family devotions a the reason one of the reasons we come and we worship God through the means that he is appointed yes, it's because he is appointed them and because he's worthy of glory, but it's also out of desperate neediness.

Because we need both his word to be our instruction and he himself to be our helper our leader our guide the one who works in us by his grace and so we say on you our wait all the day with David at the end of verse 5, so. The Lord's name is at stake and we need to be taught and led but there's a problem.

Don't deserve to be taught by God. We don't deserve for God to lead us. And so he turns from show me your ways and lead me in your truth. Two verse six. Remember Yahweh your tender mercies and you're loving kindnesses for their from a world. Do not remember the sins of my youth nor my transgressions.

According to your mercy, remember me. For your goodness sake. Oh Yahoo, you see what he's he's doing. He's asked the Lord to show him his ways. He's asked the Lord to lead him in truth. He and then he says if the Lord is going to show me his ways of the Lord is going to lead me then he needs to respond to what's in him.

He needs to remember his compassions is what's translated tender. Mercies there and Cassidy's plural steadfast loves covenant lobs the the idea being the the the plural gives greater quantity and emphasis and so he doesn't want he doesn't want the Lord he's asking that the Lord would not remember his sins the sins of his youth or his transgressions but even by saying, The sins of my youth he's remembering that comparatively speaking we were born yesterday.

You know the years of a man or 70 or if I strength 80 that we were like grass that rises in the morning and is burned up in in the evening the Lord is from everlasting to everlasting. So if you have your sinfulness on the one hand and yet God's compassions and God's steadfast love the word again steadfast love and the second line in verse seven.

And his goodness the third line in verse seven, so you've got your sins on the one side and the character of God on the other side. You can cry out to him to deal with you according to his character indeed we know from other scripture that he has indeed.

Four known and predestined that is to say there are those whom he has determined to love even with saving love from before the world began and something that he has determined in himself outside of time cannot be undone by something that we do inside of time and yet has to be atoned for and so we need to be forgiven and and for forgiveness we come to him and we say act according to your mercy your compassion.

Your, Sad. Sloth you're goodness. Indeed this hope in the Lord as well placed so he goes from addressing the Lord and the second person your tender mercies and your steadfast love to talking about the Lord in the third person. Yahweh is good and upright verse eight, he teaches he guides he teaches.

And so forth and so the reason he's able to plead these things of the Lord in prayer or what helps him to plead these things of the Lord in prayer is the fact that he knows these things to be true about the Lord as a certainty you need to take your theology where you know from the Bible and you are sure from the Bible that God is good and that God loves you and that God has compassion on sinners and you see so many places in Scripture where he had compassion on sinners and then you see, The cross which explains how he could have compassion even as it itself the cross itself is as greatest display of love and mercy for us and you take those theological facts just like he knows those theological facts and verses eight to ten and then you turn them over to plead with him as as he's been pleading with him and versus one through seven and he pleads with him again in verse 11, so you learn to say Lord.

I know from the Bible from all that I have read all that your spirit has helped me know all that you have given me my dad to teach me or the pastors to teach me those him the Lord has sent having ascended on high like Ephesians 4 says to shepherd me and teach me.

I know what your character is from the Bible I know what most of all from the cross help me.Help me according to who you are and what you are like and do not treat me according to what I am and what I am like and so he.He repeats these truths about God good as yahoo and upright therefore he teaches sinners in the way the humble he guides injustice the humble, he teaches his way.

Is you humble is another word for lowly those who are very low unimpressive unworthy and so we we are free to plead with God and to recognize not only that all of the reason for saving us and for doing us good is in him but there is no reason to save us in us and there's no reason in you or in me for God to do us good.

And yet the fact that he is good and upright is expressed in him teaching not those who are doing pretty good but sinners.Guiding injustice not those who are great of something to offer or proud but the humble the lowly the unimpressive same with he teaches his way to the humble.

All the paths of Yahweh are mercy and truth to such as keep his covenant and his testimonies well, how can we be brought into keeping his covenant and his testimonies first 10 by the means and verse 11 for your namesake.Oh Yahweh.Pardon my iniquity.For it is great, you know, there's a temptation to come to the Lord as if there's something special about us that demands his goodness, but it's not anything in us that brings forth as goodness to us it's what's in him.

Our temptation is to cry pardon my iniquity for it is small.We want to think our sins are small but that's false it's not true and so what's a what a wonderful thing that he gives us at the end of verse 11 for us who know that our sins are great, we have the model in scripture of crying out to God pardon my iniquity for it is great.

And so we don't have to come before him in fact we shouldn't come before him and and try to pretend that our sin is is less bad than it is we common and we own the greatness of it that it's against his glory that it's against all the grace that he's shown us that it's against all the instruction that he's given us that it's against his spirit who in dwells us and his son to whom we're united by faith.

Who we realize as we as we add up the things that make our sins more and more heinous that indeed our sin was already against the infinite infinitely glorious. God how great they were to begin with but for us who have been shown such mercy.Our sins are all the greater.

And so you come and you know, you've got great iniquity great guilt and you say how does the Bible teach someone can the Bible give hope to someone with iniquity is great as mine?And you say yes, the Bible teaches me. Psalm 25 verse 11 to say for your namesake, oh you always.

Pardon my iniquity.For it is great.God exalts his character in pardoning sin, he pardons it for 11 for his namesake, so the greater the sin is from which you are turning and the greater the guilt is which he is overcoming and pardoning for which he is a toned in Christ.

The greater is the praise the greater is the honor that comes to his name as he pardons us he says for your names sake oh Yahweh pardon my iniquity.For it is great what a glorious and gracious God we have with whom for it is great is something upon which we may plead with him.

Pardon.My iniquity.

Men, praise. God, let's come to our time prayer.