

Psalms 25:1–11

“Confidence from God's Claiming His Own Name upon Us”

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***What's at stake in our deliverance and sanctification?*** Pastor leads his family in today's "Hopewell @Home" passage. Psalm 25:1–11 prepares us for the opening portion of the morning public worship on the coming Lord's Day. In these eleven verses of holy Scripture, the Holy Spirit teaches us to call upon God as One Who has invested the glory of His Name in delivering us and sanctifying us. Thus, we gain confidence in all circumstances and motivation against all sin as we call upon His Name.

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**Tuesday, August 3, 2021 • Read Psalm 25:1–11**

*Questions from the Scripture text: To whom does David lift what (v1)? What does he call Yahweh in v2? What does he declare toward God? What does he ask concerning himself? What does he ask concerning his enemies? What does he ask concerning others who wait upon the Lord (v3)? Whom does he ask God to put to shame? What does he ask of the Lord in v4a? And in v4b? And what two things in v5a? What does he call Yahweh in v5b? What does he say that he does to Yahweh in v5c? What does he ask Yahweh to remember in v6? What reason does he give? What things are very serious, but not as old (v7a)? What doesn't he want God to remember? According to what, instead, would he like to be remembered (v7b)? For whose/what's sake (v7c)? What does he say about the Lord in v8a? What does Yahweh do, as a result of this goodness and uprightness (v8b)? Whom does the Lord guide (v9a)? In what? Whom does He teach (v9b)? What does He teach them? What are His paths (v10a)? To whom (v10b)? To what motivation does v11a appeal? For what does v11b ask? What is it about David's iniquity that he presents as a reason for Yahweh to pardon it?*

Next week's Call to Worship, Prayer for Help, Song of Adoration, and Prayer of Confession all come from Psalm 25:1–11, so that we will see that we are singing God's thoughts after Him with *Lord, I Lift My Soul to Thee*. 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!"

Why should God forgive you? How can you be sure that your hope will not be put to shame?

Suggested songs: ARP25A "To You I Lift My Soul" or TPH481 "Lord, I Lift My Soul to Thee"

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**(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)

Some 25 versus 1 to 11. These are God's words. Just want to stick it. How we hear them. So I'm of David to you or Yahweh. I lift up my soul. Oh my god, I trust in you. Let me not be ashamed but not my enemies. Triumph over me, indeed.

Let no one two weeks on you be ashamed. Let those be ashamed to deal treacherously without a cause teach me your paths, lead me in your truth and teach me for you or the God of my salvation on you. I wait all the day. Remember. Oh yeah. Your tender mercies and your loving.

Kindness kindnesses for they are from of old. Do not remember the sins of my youth nor my transgressions according to your mercy. Remember me for your goodness is sick or you always good. And upright is your way. Therefore he teaches centers in the way the humble, he guides in justice in the humble, he teaches his way, all the paths of your way are mercy and truth to such as keep his covenant and just testimonies for your names.

Say, oh yeah, hardened my inequity for it is great. While we're reading the drawings of inspiring and artwork.

That your family. One of the things that we often here from the scripture, I'm going to cry out to the Lord for us and for you is that you would know the Lord as your own God. The one who has taken you to be his own and covenant with him and you to himself by blood indeed by the blood of the Lord Jesus.

One of the great problems for David and this song is not just that he has enemies. You may have enemies or you may have other kinds of problems in your life than the first inclination. That we often have is to think that the enemy is the problem of the situation is the problem, but the reason for David that the enemies are problem is because this might make it appear that God is not victorious or faithful in his covenants.

So he says, but not my enemies trying over me. Indeed, let no one who waits on you be ashamed, let those be ashamed. Who deal treacherously without a cause we've been hearing the last couple of weeks and week. 21 about the return of the Lord Jesus Christ and how there will only be two kinds of people on that day.

The people for him. Jesus is returning will be terror and horror and vengeance. And the people for whom Jesus is return, will be the arrival of their redemption today in which they will stand before the Son of Man, the arrival of the kingdom with all of the blessing to which they have looked forward and there is that either one or the other kind of sense in verse two verse three but no one who waits on you be ashamed but those be ashamed who deal treacherously without a clause.

See meaning to learn to say to God like verse 2 says, oh my God, I trust in you not just as odd but oh my God. Why? Because verse 10, the pads of your way are mercy and truth. That's it. And it steadfast love and faithfulness to such as keep his covenant and his testimony was so you belong to God.

You are bound to God. Now this gives you motivation. You want to keep this covenant and this testimonies because you are his and because you don't want to bring shame upon his name, there's a horrible thing. When the apostle writes to the Jews that are in the Roman church and he quotes from the Old Testament and he says, the name of God is blasphemed among the nations because of you among the Gentiles because of you, we don't want God's name to be despised because of us and especially the more that you are known, as someone who belongs to him the more that you are known.

For instance, even as a pastor's child, it was all don't draw a distinction between them and others, but there is a distinction, not that you are holier, but you have been put in a particular family and you do get particular instruction. And many of you are burned for those, you know, even outside of the church and even in the church that they would know the word of God more completely and that they would experience knowledge of him and walking with him more richly and that they would grow and loving him and obeying and serving him.

But the more you speak to others, the more you are being publicly identified with him, that you speak the truth and love, then you will more and more be identified with him. And so that ought to give you motivation to keep his covenant and his testimony not to be the one who appears to deal treacherously without a class.

This other is motivation but there's also confidence because God does motivated by the praise of his God is motivated as it were or places a high value. And it's not good to talk about God being motivated because he is in himself, his own motivation, God moves everything is on moved by others or other things but God sets the highest value in the praise of his own name.

And now, he's put his name on you. Will he let you be destroyed? Will he let you come out? The ultimate loser. Will he let the aha of your enemy be the last word? Absolutely not. He will not even let you sin testify against you. So there's that. Let me not be ashamed in verses one to three, but there's also even for your names sake of Yahweh.

Pardon my iniquity for it is great. You see, God has been pleased verse 8 to show his goodness and if uprightness to display his glory in saving, sinners and not just forgiving them, but sanctifying them verse 8, good. And upright his godly. Therefore he teaches sinners in the way.

So whether you are crying out to God, that you would save you from some circumstances or situation or that he would deliver you from the purposes and plans and attacks of your enemies. Or if you're crying out to God for forgiveness, from your sin and for growth in grace, to stop that sin, and to fight against it, in all of those prayers, we could say, do it for your namesake.

Oh Lord. The name that he has put up on you is put upon you one in your baptism growth One day. The water was put upon you decide baptize you in the name of the father and of the sign, You know, the Holy Ghost, that all these spirit and you know, that you are being baptized into the name of the Lord Jesus Christ.

The one and who the triune God has made great display of himself and he was marking, you off as a member of the church. He is saying, I am investing my name upon this one. So you come to him through that name and you say, Jesus Christ is all of my worthiness.

Jesus Christ is all of my sacrifice, and in, I have this shore hope that for your namesake. You'll save me from all my circumstances for your namesake, you'll defeat all of the plans and purposes and actions of my enemy for your name sake, you'll forgive all my sins for your name.

Sick. You'll cleanse me from all in righteousness and help me to stop my sin. And so that's something for you to think about, isn't it when you finish your priority? So in Jesus name or for your own name, you're really praying, aren't you? The first half of psalm 25?

Okay, so one God has banned himself to you by covenant. Number two, this is both motivation for you to want to live up rightly, in a way that brings him on earth and it's confidence for you whenever you cry out to him for whatever you need. So as we hear the first nine verses of this poem in the worship and the Lord's day and as we see in response and this, our elder leads us in prayer and response.

Want you to think about those things that God has bound himself to you. He's bound to you to himself. He's invested his name. And what happens with you what comes of you and that this both should motivate you for your worshiping him and you're serving it and it should give you a hope and confidence that he will perfect all of his plans concerning you.

So whatever you pray for according to his will all of your deliverance, all of your forgiveness, all of your sanctification, since he is glorifying, his name by doing, you know, that it shall be done. Sprite for the heavenly. We pray that you would indeed glorify your name by which you have set apart this family.

This household as one, the belongs to you that we would be a household. The praise is your name and worship that we would be a household that serves your name offering our bodies. As living sacrifices old day, every day that we would be motivated on your honor and in order to live a brightly before you in a way that pleases you, that only those who despise what is good, right?

And pleasant could despise the way that we live and think and act. So forgiveness, we pray harden, our iniquity for it is great. We thank you that because you are glorified by forgiving even the greatest of sins and especially the greatest of sins that we can come to you owning how bad ourselves guilt guilty.

How guilty knowing that with you, it is not enough for forgiveness. So, ordinarily sick since we pray. Oh God and teach us we pray the way your way, the way of steadfast love and faithfulness that you show to us. So that you will show how good you are and how upright you are in the way that you deal with us.

Thank you for receiving our worship This morning. We pray that you would be glorified now in the way that we lived, the rest of the day, all of it, we ask in the name of Jesus Christ and then