

**Psalm 25:12–22**to hear this lesson as taught, click [bit.ly/210804psa25](https://bit.ly/210804psa25) (or scan QR code)

**When the Lord has given us to fear Him, we know that He is giving us all other good things, and we are emboldened to plead to Him the greatness of our suffering. For, He Who is much glorified in saving great sinners is also much glorified in saving them from great suffering.**

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| <p><sup>12</sup> Who is the man that fears the LORD?<br/>Him shall He teach in the way He chooses.</p> <p><sup>13</sup> He himself shall dwell in prosperity,<br/>And his descendants shall inherit the earth.</p> <p><sup>14</sup> The secret of the LORD is with those who fear Him,<br/>And He will show them His covenant.</p> <p><sup>15</sup> My eyes are ever toward the LORD,<br/>For He shall pluck my feet out of the net.</p> <p><sup>16</sup> Turn Yourself to me, and have mercy on me,<br/>For I am desolate and afflicted.</p> <p><sup>17</sup> The troubles of my heart have enlarged;</p> | <p>Bring me out of my distresses!</p> <p><sup>18</sup> Look on my affliction and my pain,<br/>And forgive all my sins.</p> <p><sup>19</sup> Consider my enemies, for they are many;<br/>And they hate me with cruel hatred.</p> <p><sup>20</sup> Keep my soul, and deliver me;<br/>Let me not be ashamed, for I put my trust in You.</p> <p><sup>21</sup> Let integrity and uprightness preserve me,<br/>For I wait for You.</p> <p><sup>22</sup> Redeem Israel, O God,<br/>Out of all their troubles!</p> |
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**All things for good, vv12–15.** It is such a blessing to fear Yahweh (v12a), just as it is such a blessing to love God and be called according to His purpose (Rom 8:28). We know that He who has brought us into such a state is working all things together for our good. Let us seek from the Lord that we might fear Him, so that we may know that all other good things will be added to us. This section of the Psalm teaches us several of these good things:

*Instruction in making good choices, v12b.* Yes the Lord does choose what His good providence will bring us through, and yes we are to choose according to what God chooses. But based upon how the Hebrew reads, the first “His” should probably be capital, and the second one lowercase. The blessing being promised is that God will train us to make good choices (cf. 32:8).

*Dwelling in goodness, v13a.* Although the implication of the second part of the verse is good land, that’s not what the first part is talking about. Here, goodness itself is where believers dwell. We can be content with whatever place the Lord gives us to rest our heads, since He has given Himself as where we rest our souls and selves.

*Blessing for our descendants, v13b.* When the Lord brings us into covenant (v14b) with Himself, He includes blessing for our children. The fear of the Lord trains us to care much for our children, and the Lord Whom we fear accommodates this care by promises for their blessing.

*The benevolent conspiracies of God’s providence, v14.* Yes, the revealed things are for us and our children (v12b), but just because the secret things belong to God does not mean that we cannot rejoice over them. His secret counsels are on our side (v14a), and as they come to pass we will continually be saying, “look at how faithful He is to His covenant!”

*The certainty of personal deliverance, v15.* Why does David only ever look to Yahweh? Why doesn’t he look anywhere else? Because it is sure that the Lord will pluck his feet out of the net. It is impossible that anyone else can deliver him. And it is also impossible that the Lord will ultimately fail to deliver him.

**Therefore always look to Him, v16–21.** Here, the Psalm shifts from third person (that’s the theory) to second person (here’s the practice). David may be imperfectly turning his attention upon the Lord, but David’s sure hope is that the Lord to Whom David turns will perfectly turn His own attention upon David (v16a). Just as the greatness of our sin is a good plea to make with a God Who is glorified by saving sinners, so the greatness of our suffering is a good plea to make with a God Who is glorified by saving sufferers. So, David pleads many different aspects of the greatness of his affliction:

*Desolation, v16b.* He has no other help (cf. note on v15 above).

*Increasing desperation, v17.* Let believers not be surprised when their troubles increase rather than decrease. It has often been this way for a season in Scripture and in history, and it is not without purpose that the Holy Spirit gives us a prayer for when it occurs. Note that it is not just a multiplication of distresses in his circumstances, but even of the troubles of his heart.

*Pain connected with guilt, v18.* Whether or not he knows of particular sins that have brought this on, David’s trial has reminded him of the guiltiness of all of his sins. So here, the affliction and pain have pricked his conscience and provoke him to ask forgiveness for them all.

*The number of his enemies, v19a.*

*The fury of his enemies, v19b.*

As the acrostic portion of the Psalm draws to a close, David pleads themes that we saw especially in the first half: that his deliverance would vindicate the glory of the God in Whom he trusts (v20, cf. v1–3), and that this God would lead him in the way of integrity and uprightness (v21, cf. v4–5). Note that although God Himself preserves us in His own integrity and uprightness, and provides for us an alien integrity and uprightness to be counted as our own in Christ, neither of these is what v21a is asking for. The forgiven believer wishes to walk in the safe highway of holiness before God. We look to Him for both (v21b).

**And remember the same for others, v22.** If we love the God who covenants to save sinners, then we will love those sinners especially whom He has covenanted to save. And if we love the glory of Him Who is glorified by saving, then we will desire for Him to do more of that saving by which He is glorified. Let us take all praying from our own troubles as a reminder to pray the same for all who are God’s true Israel.

**(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)**

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Well, it is that time. So let's that started. And as we are coming to the Word of God, let's go ahead and pray.

Our father. How we thank you that not only are those secret things that belong to you always for us and for our good. But that you have also revealed things for us and for our children that we may know how to think, what to say and how to live your good father and we pray that you would give us.

Now, the spirit of your son whom you have sent into our hearts. Not only that we might call you our ABBA, but also that we could be those children of God, who are led by the spirit of God. And the Holy Spirit, we need your help now for your word as perfect.

But we are not and we need light for our minds that we would understand and warmth for our hearts and softness tenderness for our wills to be submissive to you. So come in your love and exercise your power upon us, help us in the reading and the hearing of your word that as you do work on us, that it would be good.

Preparation for our calling upon your name in prayer. Oh God. And so this part and that one we will we ask and the name of our Lord Jesus Christ. Amen. This is on 25 or in the second half of the psalm. Now, there's just so much that we in order to handle it, meaningfully, we decided to take two weeks on it and we'll be beginning in verse 12.

Psalms 25 verse 12. To the end of the psalm, who is the man that fears Yahweh him, shall he? Teach in the way he chooses. He himself shall dwell in prosperity and his descendants shall inherit the earth. The secret of Yahweh is with those who fear Him and he will show them his covenant.

My eyes are ever toward Yahweh for. He shall pluck my feet out of the net. Turn yourself to me and have mercy on me for. I am desolate and afflicted, the troubles of my heart. Have enlarged. Bring me out of my distresses. Look on my affliction and my pain and forgive all my sins.

Consider my enemies for. They are many and they hate me with cruel. Hatred. Keep my soul and deliver me. Let me not be ashamed for. I put my trust in you, let integrity and uprightness. Preserve me for, I wait for you for a team Israel. Oh God, out of all their troubles.

Thus, far the reading of God's inspired and Aaron Word.

So in verses 12 through 15, David reasons that the one whom the Lord has brought to fear him. The Lord will do every good thing, for them, very similar into Romans 8:28 as well. Think about when we get to that part and then in verses 16 to 21, he takes the facts of versus 12 through 15.

The fact that the Lord is for us and nothing can be against us and that the Lord works all things together for our good. And he turns it over into his experience. He calls upon the Lord, as the one who is going to turn all things for his good.

And yet currently his experience is very painful and very grievous. And so he takes the the theology of verses 12 through 15, and then he lives it out before God, he calls upon God's name claiming it so. Since all things are for good, for those who love God and are called according to his purpose.

And we should call upon his name versus 16 through 21. And then the last verse there verse 22, he turns he turns outward to all those who are God's Israel. And it's interesting the plural there in the very last line out of all there troubles. And so we should not only remember to call upon God's name ourselves in the verses of 16 to 21 way but also to remember to do the same for others.

So the first part, then the all things work together for good. Who is the man that fears Yahweh him, shall he? Teach in the way he choose it. So the first part of God's making all things to get work together for good, for those who fear him is that the Lord is going to teach them note that the confidence stems from the fact that that the Lord is the one who has brought us to fear him.

If we have to be taught, just how to choose. Well then certainly this fear of y'all who did not come from us. And, of course, we know that from the rest of the scripture but we have very similar reasoning. Don't we and one of many of ours, favorite verse favorite verses.

Romans 8:28, we know that all things work together for good. For those who love God and our called the cult. According to his purpose. The fact that we love him didn't come from us, it came from his calling us and if he called us and made us to love him, then surely he is going to do every other good thing for us as well.

So that same reasoning is here. If God is the one who has brought us to fear him who is the man that fear is Yahweh, then all of the other good, good things that God does for us in the rest of verses 12 through 15 will be true for us to one of them, is he gives us instruction in making good choices.

He and him, shall he? Teach in the way that he chooses. There's a problem here using all these pronouns and not having distinct subjects as you might be able to even see in your translation. They're not sure which he's referred to whom, I think the way that it reads in the original that you probably have lowercase him, uppercase he on teach and uppercase, he on, they're sorry, lowercase, he on chooses.

It is true that the Lord chooses for us, our path that he sovereignly rules and overrules everything that happens in our lives. And it is true that we ought to choose the way that God has chosen. So that we ought to choose to do what is right according to the Bible, but the one doing the, the choosing, at the end of verse 12 is actually the man that fears the Lord, the sense of the, the sentence there is that the Lord is going to teach us to choose.

Well, which is important because need to be able to choose well because we make real choices. We're not robots, we're not puppets. And so, when the Lord brings us to faith, for instance, he brings us to a faith in which we do choose to trust in the Lord Jesus Christ.

Now we come to that faith and in which we choose Christ because God has chosen us. That the one truth is not undo the other, but we have real choices to make. And in our lives we have real choices that make real differences. And so one of one of the good things that God does for us, is he teaches us very similar to one of the favorite psalms of this congregation to sing?

Psalm 32, when when you get through the, you know, blessed is the one who's sin is forgiven that section. And when I kept silent the Lord near dried up my bones within me and until I can fast, and then he forgave me. And then you have what you have instruction, I will give to you and show you the way to go, so I'm 32 verse 8.

That's one of God's great mercies to us. Another great mercy to us is that we dwell in goodness, he himself shall dwell in and you can James has prosperity. It's just the Hebrew word for, for good. Perhaps someone has taught you at some at some point along the way to say Boker Tove.

Good morning, brew or some of you are Hebrew students and have learned the word Tove. The word, good. And that's, that's just what it says. It says he himself shall dwell and good. Or in goodness, we could say now it is true that the second half of the first talks about inheriting, the land or inheriting, the earth for the descendants.

But the first half of the verse is intentionally general intentionally general, it's it's a similar use to the idea of dwelling that you have in psalm 90 verse 1. It's all 90 verse 1. It's all 90, of course, was written by him. It was written by Moses as probably the oldest psalm and the soldier.

And it's interesting that Moses who was Levi's grandson and great grandson at the same time, depending upon which parent you trace back through would start out his psalm. Y'all way you have been our dwelling place and all generation's have. Because Israel really has not had a dwelling place, they've been so jurors, the the entire time from from Abraham on down which is something that the Lord told Abraham would be true for 400 years and was 430 years to the day and then Moses was supposed to lead them to the promised land.

And yet the psalm that he writes says, it's not that land, that is going to be the are dwelling place but the Lord himself is going to be our dwelling place. So we can be content with whatever place the Lord gives us to rest our heads. Since he has given himself as where we rest our souls and ourselves.

Some of the people that I use to minister to or coordinate ministry for were new air, south, Sudanese, Presbyterian, believers who were persecuted, not only by the Muslim Sudanese, but the other South Sudanese who were Anglicans and they they would often be running for their lives there their whole life long and yet the Lord makes us to have a dwelling place in his goodness.

That is where we dwell. So he gives us instruction and making good choices. He gives us his goodness as, as our dwelling place, he gives us blessing for our descendants, he himself shelled. Well, and goodness. And his descendants shall inherit the earth. One of the things that the next verse is going to highlight is God's covenant, something that if you have done today's helpful at home at the end of Exodus chapter 2 and beginning of Exodus chapter 3, the Lord himself highlights to Moses.

The Israelites have forgotten God but God is not forgotten them because he made promises to their daddies to their father and their grandfather, and they're great grandfather. And so if you are in covenant with God, he includes blessings for your children. The fear of the Lord trains us to care much for our children, a God, fearing, men will care very much.

What comes of his son, and what comes of his grandson and the Lord whom we fear accommodates, this care provides for this care, with promises for our children's blessing, blessing for our descendants in structure, making good choices. Dwelling in God's goodness. Blessing for our descendants, and then the blessed conspiracy, the benevolent, conspiracy conspiracies, of God's providence.

So, yes, revealed things are for us and for our children, there's that instruction that we were grateful for in verse 12, but there is also those secret things. There are also those secret things that belong to the Lord, and just because they belong to him and we don't know what they are.

Ahead of time, doesn't mean that we can't rejoice over them. His secret counsels are on our side. That's what the first half of a verse. 14 is saying when it says the secret of Yahweh is with those who fear him. You don't know the future, you don't need to know the future but you can know that the future is for you because it is, it has bound up and the council in the council of God and that word, sometimes we translate secret.

Sometimes you translate council if that helps you get a sense of what the word means. So the the secret councils of God on our on our side and as they come to pass, we will continue to be saying, look at how faithful the Lord is to his covenant. God has already pledged himself and planned all the good that he is going to do for us as our God, and as his secrets are revealed in his providence, what we find is that he is faithful to do as he is promised.

And that's the second half there of verse 14, and he will show them his covenant and then the certainty of personal deliverance, my eyes are ever toward Yahweh is it that David only ever looks to the Lord. Why doesn't he look anywhere else? Because it is sure that the Lord will pluck his feet out of the net.

My eyes are ever toward Yahweh for, he shall pluck my feet out of the net. It is impossible that anyone else can deliver him, no one else is able to deliver us. Remember so much of ink is spilled on, not trusting in false hopes, put not your confidence in princess so many times.

The Lord has to tell his people. Stop hoping in chariots or in horses, or in a Syrians, or in Egyptians, or in false idols like bell and Nebo who are, you know, so heavy that the, you know, when you try to save them, your auction, can't pull them fast enough and all of you go into exile together.

Nothing else. No one else can say and that is impossible that the Lord would fail to deliver us. He's invested his name in us. Let no one who waits on you be ashamed. David has said in the first half of verse three and then he's going to say it.

This in second half of verse 20. Let me not be ashamed for I put my trust in you. My eyes are ever towards you away. He says, for he shall pluck my feet out of the net and for he shall block my feet out of the net said, both of those truths are working there.

The Lord is the one. Who's going to deliver you? So look to him. Don't look to all these other things. Whatever it is that you think you need look to the Lord for it. If you need it, he'll be the one who provides it anyway, but nothing else. But it is, absolutely sure that he will deliver his people.

So he takes this, these theological facts and versus 12 through 15. And he turns them over in prayer to the Lord. He moves from third person, you know, the theory or the theology and to the second person. Now he's not talking about God as someone over there. He's talking directly to God in verses 16 through 22.

So he finished the other section by saying my eyes are ever towards toward Yahweh and now he begins crying out to the Lord by asking the Lord to turn his attention to him. Turn yourself to me. It's a wonderful comfort to us that although our turning to the Lord is very imperfect and if you know the Lord is your God and your Savior and you cry out to him.

One of the things that probably paths you a lot is that you don't cry out to him enough, that you're often forgetful of him. You're often turning back to him because you've you've turned away from him and have been called to him. So our turning to the Lord is very imperfect, but it's a great comfort.

That the Lord's to whom we turn is perfectly paying attention to us and so this wonderful prayer request. Turn yourself to me verse verse 16. Look look Lord, or again, crossover with the end of excess, to beginning of excess three from today. The comfort that God always, here's and he always sees and he always always knows.

Now as he says turn yourself to me and have mercy on me, he gives us this four. So he's gonna, he's gonna plead some arguments. He's gonna give some reasons for, for why God would have compassion. And you'll notice that the primary reasons then versus 16 through 19, are how great his suffering is.

You remember his reasoning for being forgiven at the end of the first half? He said, pardon my iniquity for it. Is it wasn't small, was it for? It is great. Well, he has a god who is glorified by forgiving sinners and so God gets great glory by forgiving them of great sins.

Well, now that he is coming to God, not saying pardon my iniquity, although he does actually ask for the forgiveness of all his sins. In this section he's coming and he's asking God to have mercy upon him and in affliction well if God is glorified by delivering sufferers then one of the arguments that they that works.

One of the reasons that you can use in that prayer is yeah. Save me out of my suffering, have mercy on me in my suffering, for it is great. He's glorified by saving sufferers and so he gets great glory by saving them, out of great affliction and he pleads several different aspects of this affliction.

It's greatness one is his for. I am desolate and afflicted. The the word basically has the sense of alone or theres only one. He has. No other help. He has no other comfort. He has no other compassion. And so the the lonely year you are, you can plead that with the Lord in your prayers.

You know, the apostle Paul at one point is reporting on how Alexander the copper Smith somehow was able to turn the entire church against him because my first defense, no one knowing stuck with me. Everyone abandoned me this is but the Lord stood with me. And you can hear how, how that one the Lord's stood with me is greater than all those others, you cry out, I'm all alone.

You cry out to him, increasing, desperation verse 17. Is another part of the greatness of David's trial here? You who believe in the Lord Jesus, please do not be surprised when you call upon him in your trouble. And for a season, the trouble increases rather than decreasing says the troubles of my heart.

Have enlarged verse 17. It is often been this way for a season in scripture and in history for believers that they call out to God, they cry out to God, and they find that rather than their troubles. Getting smaller. Their troubles, get larger. Don't let someone tell you that.

When you cry out to God, your problems will get smaller. You will, ultimately be delivered. It's impossible for for a believer to suffer forever when Christ has earned perfect and infinite blessing for us, you will ultimately be delivered but you may suffer increasingly. So the Holy Spirit has not given you in Psalm 25 verse 17.

A prayer to pray. When things got worse for no purpose, God gives you something to pray for when things got worse, because for many believers things are going to get worse and we can be grateful that our God has prepared us for. That was something to pray. So some things that make our suffering greater are our forsakenness, our loneliness in it, the increasing the increase of our trouble and not just increase in the circumstances.

Notice verse 17, the troubles of my heart have enlarged. And so the even the internal pain and agony having increased. Now, you have God's peace and joy at the same time, but that doesn't make us immune from pain. The Lord Jesus has said to be in agony. It's not, it's not sinful to be in agony or in pain, or in distress before God and in God's providence, that may increase as well.

And then something that the Lord Jesus wouldn't identify with except for that. He has joined himself to us and taken upon taking upon himself. What we deserved. One of the things that increases the pain of our suffering is that it's connected with guilt. Look on my affliction and my pain and forgive all my sins.

Now we don't know whether or not there are particular sins that have brought this particular suffering on this superscript of the psalm does not give us the time of David's life in which this occurred, but has trial has reminded him of the guiltiness of all of his sins. So even if there was one specific sin for which he was being punished, notice in verse 18, he says forgive all my sins because the pain that he is going through reminds him of what his sins deserve is a great comfort.

To believers that the trials. We have in this life are all the trials. We ever get that. This is the worst it ever gets. It should be a horror to unbelievers that this life is as good as it ever gets for them. But the trials that we go through in this life, do remind us of what our sins deserve.

And so affliction and pain have pricked as conscience and provoked him to ask forgiveness for all his sins. Again, this may I remember Job. This does not mean that every trial is because of some specific unconfessed unrepented of sins. But it does mean that our trials ought to provoke us to remember that all of our sins need forgiving and then a couple of other things.

The number of his enemies first, half of verse 19, considered my enemies for there are many and the fury of his enemies. They hate me with cruel hatred. The that is hatred, that enjoys hurting him so much that it can never be satisfied. That's the, the sense there. And so the the greater the number of your afflictions, the greater the intensity of your afflictions and the maliciousness that the fury of your enemies, you can cruelty of your enemies.

You can plead all those things before God because he is glorified by saving us out of great suffering. As the as this section of the psalm draws to a close he reminds us of or he returns to themes with which he began the psalmist. All was a whole is almost with a couple of exceptions and in the Hebrew alphabet and acrostic poem and verse 20 recovers or recaptures the theme of verses 1 through 3 that God has invested his glory in those who call upon his name.

And so he returns to that theme. Keep my soul and deliver me. Let me not be ashamed for. I put my trust in you and that takes us back to verses 1 through 3. And then, in verse 21, let integrity, and uprightness. Preserve me for, I wait for you all those the Lord.

The Lord does save us in his own preserves us in his own integrity and uprightness and he does provide for us. Jesus is integrity and uprightness to be counted for us. Those things are true but those aren't the truths that verse 21 is telling what verse 21 is asking.

For is that the Lord would enable him to walk in that and that highway of holiness, that safe straight path. That is, according to God's word and God's commandments. We're often see in the psalms that desire in the midst of trouble that the Lord would maintain to us. Our own integrity and our own uprightness because sin is a worse enemy than any of those that raise themselves against us.

So we look to him and we cry out to him and we present all of the, the pain of our suffering. Because we know that he has compassion and that he will work all things to gather for our good. And then finally, from the last verse of the psalm, as we're praying these things for ourselves, we are to remember to pray the same for others.

Redeem israel. Oh God out of all their troubles. If we love the God who has covenanted himself to save sinners, then we will love those sinners, especially him. He has covenanted to save as we cry out to him and we lay hold of his claim to this his having bound himself to us.

We remember he's bound himself to other people, too. And they are suffering to one of the things that one of the things that often happens when someone is in pain, is that they become absorbed in their own pain and they don't think of others. But if you bring your pain to the Lord and realize that he is glorified in saving you out of it, then you realize also that the the relationship he's brought you into with himself as one that he has brought others into as well.

And that actually takes our trials and makes them a means by which we turn out worked to pray for others because we know that other Christians are suffering as we are and more than we are. And so our prayer to God for our own deliverance, ought to ought to provoke us as as we see here in verse 22 for David that we would pray for others.

And of course the desires that God himself would be glorified as he saves us.