

Psalm 25

[A Psalm] of David.

Psalm 25: The second of the acrostic psalms, Psalm 25 emphasizes David's need for deliverance from his enemies in verses (1-3, 16-22), and for forgiveness from his gracious God (verses 4-15).

Verses 1-22: David grapples with the heavy issue of life, avoiding denial and affirming dependence. He must trust God in the face of his troubles and troublemakers. These 22 verses follow an acrostic development. On a larger scale, the psalm develops acceptably (verses 1-7 and 16-22) are parallel sections of prayers for protection and/or deliverance. While the core (verses 8-15), contains affirmations about God and about His dealings with believers.

- I. Prayers in Times of Trial (25:1-7);
- II. Praise in Periods of Confidence (25:8-15);
- III. Petition for Help in Trouble (25:16-22).

Psalm 25:1 "Unto thee, O LORD, do I lift up my soul."

"I lift up my soul": This is a vivid picture of David's dependence (compare Psalms 86:4; 143:8). In worshipping God, we must lift up our souls to him. It is certain that none who, by a believing attendance, wait on God, and, by a believing hope, wait for him, shall be ashamed of it. The most advanced believer both needs and desires to be taught of God. If we sincerely desire to know our duty, with resolution to do it, we may be sure that God will direct us in it. The psalmist is earnest for the pardon of his sins.

The first thing that stands out in this, is the fact that it was a voluntary act to lift up his soul. Lord here is Jehovah. Every time we pray in earnest, we lift our soul to God. Prayer in a very real sense, is fellowship with God. The soul of man has to do with the will of man. Sometimes our soul struggles whether to follow the flesh, or the spirit.

Verses 2-3: "Ashamed": The important phenomenon of shame for the wicked and no shame for the righteous returns (compare a millennial expression of this great principle in Isa. 49:23).

Psalm 25:2 "O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me."

He claims his interest in God, and expresses his faith and confidence in him, in the midst of all his troubles (see note on Psalm 7:1).

"Let me not be ashamed": Meaning of his trust in God, by being disappointed of the help, deliverance, and salvation from him, which he trusted in him for. And the believer, as he has no

reason to be ashamed of God, the object of his trust. So neither of the act of his hope or trust in him; nor shall he; for hope makes not ashamed (see Psalm 119:116; Rom. 5:5).

"Let not mine enemies triumph over me": Either his temporal enemies, his subjects that were risen up against him. Or his spiritual enemies, Satan, and the men of the world, who rejoice and triumph when the saints are forsaken by God. And they are ready to say, as David's enemies did of him, there is no help or salvation for him in God (Psalm 3:2), when they fall into their hands, or fall by them.

Notice he says, my God. This shows that God is a God of individuals. God is not God of collective groups. Salvation is individual. He saves us one at a time. God is trustworthy. We can safely place our trust in Him. One of the arguments Moses gave God for not destroying all the Israelites at the foot of mount Sinai, was so the heathen world would not look on and think that God had let His people down. Faith or trust in God will not go unnoticed. We may sometimes think God is not going to answer our prayer, but He does in His own time.

Psalm 25:3 "Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause."

The prayer passes from the particular to the universal. What David desires for himself he desires also for all the true servants of God. All who wait on him, look to him, seek for indications of his will (compare Psalm 123:2).

"Let them be ashamed which transgress without cause": Let shame be the portion, not of thy servants, but of thy adversaries. Of those who transgress (or rebel) without reasonable cause. Such persons deserve to be brought to shame.

The word transgress, in this particular Scripture, means to cover, to act covertly, or deal deceitfully.

Proverbs 20:22 "Say not thou, I will recompense evil; [but] wait on the LORD, and he shall save thee."

When we are waiting for God, we must be careful not to be deceptive. We cannot fool God. There will be those who profess Christianity who will stand before Jesus and hear Him say, depart from me, I never knew you. We may deceive the world, but we cannot deceive God. He knows what is in our heart. Many will tire of waiting on the return of the Lord Jesus Christ. Don't be one of them. Those who have walked with God and tire of waiting and go back into a sinful life, should not only be ashamed, but are in danger of hell's fire.

Psalm 25:4 "Show me thy ways, O LORD; teach me thy paths."

Either those which the Lord himself took and walked in; as those of creation and providence, in which he has displayed his power, wisdom, and goodness. And which are desirable to be known by his people, and require divine instruction and direction. Particularly his ways of grace, mercy, and truth, and the methods he has taken for the salvation of his people, both in eternity and in

time. Or those ways which he orders and directs his people to walk in; namely, the paths of duty, and the ways of his worship and ordinances. A greater knowledge of which good men desire to have, as well as more grace to enable them to walk more closely and constantly in them.

"Teach me thy paths": A petition the same with the other, in different words.

Jesus is the Way. He is the bright and shining Light that we are to follow. The way is very narrow, and sometimes obstacles are in the path. Get your eyes off the obstacles and the fact that the path is narrow. Fix your eyes on Jesus Christ the Light. Follow His lighted path as the next 3 Scriptures state and you will make it all the way.

John 8:12 "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Ephesians 5:8 "For ye were sometimes darkness, but now [are ye] light in the Lord: walk as children of light:"

1 John 1:7 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Psalm 25:5 "Lead me in thy truth, and teach me: for thou [art] the God of my salvation; on thee do I wait all the day."

"Thy truth" would seem to mean here "the true, right path", the "way of godliness." The prayer is that God will both teach this to the psalmist and "lead him in it". And cause him to walk in it, and never stray from it, so long as he lives.

"For thou art the God of my salvation": Who, in infinite wisdom, contrived scheme and method of it in his Son, and by him effected it, and by his Spirit had made application of it to him. And since the Lord had done such great things for him, he hoped the requests he had made would be granted. He adds:

"On thee do I wait all the day": In the midst of all my concerns, however important, I am always desiring and expecting thy teaching and direction. Being continually disposed and determined to comply with thy will, as far as it is made known.

The God of our salvation is Jesus. The name, Jesus, means Savior.

John 1:17 "For the law was given by Moses, [but] grace and truth came by Jesus Christ."

John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The Holy Spirit (the Comforter), will teach us all truth.

John 16:13 "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will show you things to come."

The best thing I see here is that those who are willing to be taught of God, will be taught of God. David wants to be taught of God. We must desire to be taught of the Spirit, before we can be taught.

Verses 6-7: "Remember ... remember not ... remember": These are not concerns about God forgetting something, but the psalmist's prayer reminds the readers about God's gracious covenant promises and provisions, all of which are grounded upon His "goodness' sake" (compare verse 11, "thy name's sake").

Psalm 25:6 "Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they [have been] ever of old."

Past mercies form a ground for the expectation of future blessings. God's character cannot change. His action at one time will always be consistent and harmonious with his action at another. If he has been kind and merciful to David in the past, David may count on his continuing the same in the future.

"For they have been ever of old": Not lately only or to David only, have his mercies been shown. But through all past time, to all his servants from of old.

God never changes. David is reminding Him of His lovingkindness in the past.

1 Chronicles 16:34 "O give thanks unto the LORD; for [he is] good; for his mercy [endureth] for ever."

God had a mercy seat in the Holy of Holies, but even better than that, He was merciful to us the sinners and sent the Savior. The love of God for mankind is not easy to understand. While we were yet in sin, God sent the Savior. God did not save us because we deserved to be saved, but because He loved us. His mercy endureth forever.

Psalm 25:7 "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD."

Job thought that God counted against him the "iniquities of his youth" (Job 13:26). David, with greater faith and a deeper insight into the true character of God, can ask with confidence that his may not be reckoned against him. An earthly father does not remember them against his son. How much less will our heavenly Father!

"Nor my transgressions": His more notorious and glaring ones. Such as murder and adultery, in the case of Uriah and Bathsheba, and which now stared him in the face. And on account of these,

and as a chastening for them, this unnatural rebellion of his son's. Which was now raised against him, was suffered to befall him, as had been foretold to him (2 Sam. 12:11).

"According to thy mercy remember thou me": For thy goodness' sake, O Lord. He pleads no merit nor goodness of his own, but casts himself upon the mercy, grace, and goodness of God. In which he was certainly right; and on that account prayed and hoped for deliverance from his present troubles. And for discoveries of the pardon of his sins unto him, which is what he means by remembering him.

We, like David, could ask this same thing. There is none who has not sinned.

1 John 1:10 "If we say that we have not sinned, we make him a liar, and his word is not in us."

We talked about how the blood of animals could only cover the sin. The precious blood of the Lamb of God (Jesus Christ), did away with the sin of those who choose to be Christians.

Psalms 103:12 "As far as the east is from the west, [so] far hath he removed our transgressions from us."

Notice whose goodness it is. It is God's goodness. Jesus took our sin upon His body on the cross and gave us His righteousness in return.

Verses 8-10: More metaphors for life's paths are used for the purpose of begging divine direction (compare verses 4-5). The last line of verse 10 emphasizes covenant responsibilities on the human side (compare the divine side in verses 6-7).

Psalm 25:8 "Good and upright [is] the LORD: therefore will he teach sinners in the way."

Because God is "good, upright", loving, and faithful, He will "teach sinners" and guides the "humble", those who sense their need for divine help.

The best teacher there is shows us the way. Jesus was our example. If we are to be Christians, we must become Christlike.

Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The goal of every believer in Christ should be to learn to be more like Jesus every day.

Psalm 25:9 "The meek will he guide in judgment: and the meek will he teach his way."

Or "the miserable" and afflicted; such as see themselves to be wretched and miserable, lost and undone; and cry out, "what shall we do to be saved"? And who are meek and lowly, are humbled

under a sense of their sins. Are poor in spirit, and of broken and contrite hearts. These the Lord will guide by his Spirit into the truth, as it is in Jesus; even the great truth of salvation by him. And in the way of his judgments, statutes, and ordinances; and will give them a true judgment and a right discerning of things that differ. And he will lead them on in judgment, or gently (see Jer. 10:24); into every truth of the Gospel by degrees, and as they are able to bear them.

"And the meek will he teach his way": Of justifying sinners by the righteousness of his son. For such who are humble and confess their sins and unworthiness. And throw themselves on the mercy of God in Christ, are declaratively justified by the Lord. Where the proud boasting Pharisee is an abomination to him.

We know that the Lord does not like a proud and haughty spirit in a person. Jesus was meek, even though He was Emmanuel (God with us). We are told in the Scriptures that Moses was a very meek man as well. The meek can be easily taught.

1 Peter 3:4 "But [let it be] the hidden man of the heart, in that which is not corruptible, [even the ornament] of a meek and quiet spirit, which is in the sight of God of great price."

We must humble ourselves and repent, then the Lord will save us.

Psalm 25:10 "All the paths of the LORD [are] mercy and truth unto such as keep his covenant and his testimonies."

"All the paths of the Lord are mercy and truth": And so it will appear when they come to their journey's end. Those that are humble, that distrust themselves, and desire to be taught and to follow Divine guidance, these he will guide in judgment. That is, by the rule of the written word, to find rest for their souls in the Savior. Even when the body is sick, and in pain, the soul may be at ease in God.

We are all sinners; and Christ came into the world to save sinners, to teach sinners, to call sinners to repentance. We value a promise by the character of him that makes it; we therefore depend upon God's promises. All the paths of the Lord, that is, all his promises and all his providences, are mercy and truth. In all God's dealings his people may see his mercy displayed, and his word fulfilled, whatever afflictions they are now exercised with.

Sin is disobeying God. Those who want to please God, try to obey all of His instructions.

1 Samuel 15:22 "And Samuel said, Hath the LORD [as great] delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey [is] better than sacrifice, [and] to hearken than the fat of rams."

1 John 2:3 "And hereby we do know that we know him, if we keep his commandments."

The sign then that we are a believer, is we keep His commandments.

Psalm 25:11 "For thy name's sake, O LORD, pardon mine iniquity; for it [is] great."

“Pardon mine iniquity, for it is great”: A maturing disciple develops an increasing sensitivity to sin which drives him more consistently to an appropriation of the promises of God’s pardoning grace (compare verse 18b).

This was prayed in the name of Jesus. Forgive me Lord of my sin, because you are the great God that forgives. We see an admission of guilt which is the first step toward forgiveness.

1 John 1:9 "If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness."

When we pray, it is important to pray to the Father in the name of Jesus.

Verses 12-15: Reverential “fear” of the Lord arises from an understanding of His holiness (Prov. 1:7). The person who truly fears God will carefully heed His instructions and conform his or her life to what God teaches, avoiding life’s net or dangers.

Psalm 25:12 "What man [is] he that feareth the LORD? him shall he teach in the way [that] he shall choose."

The statement in this verse is intended to include every man; or to be universal. Wherever one is found who has the character here referred to, or whoever he may be, of him what is here affirmed will be true, that God will lead him in the way that he shall choose. This (Compare Psalms 15, 24), serves as an introductory vehicle to the hallmarks of genuine discipleship.

"That feareth the Lord": That is, a true worshipper of Yahweh, or that is truly a pious man (Psalm 5:7). "Him shall he teach." He will guide, or instruct him (See Psalm 25:9).

"In the way that he shall choose": The way that the person ought to choose. Or, in other words, in the right way. It is not the way that God shall choose, but the way that the pious person ought to choose. God will so instruct him that he shall find the true path.

Proverbs 9:10 "The fear of the LORD [is] the beginning of wisdom: and the knowledge of the holy [is] understanding."

Wisdom is a gift from God. Knowledge is accumulated learning. To get knowledge, we must be willing to be taught. If we truly humble ourselves and ask God to teach us His ways, He will teach us all truth.

Psalm 25:13 "His soul shall dwell at ease; and his seed shall inherit the earth."

Margin: "shall lodge in goodness" so the Hebrew. The idea is that of one "at home". One who finds a comfortable and safe resting place and who is not a wanderer or a vagrant. The word rendered in the text "at ease," and in the margin "goodness," means "good". And the idea is that of a good or safe condition as compared with that of one who wanders abroad without a shelter.

Or of one who has lost his way, and has no one to guide him. As contrasted with such a one, he who fears God, and who seeks his guidance and direction, will be like a man in his own comfortable and quiet home. The one is a condition of safety and of ease; the other, a condition of anxiety, doubt, and trouble. Nothing could better describe the calmness, peace, and conscious security of the man who has found the truth and who serves God. As compared with the state of that man who has no religion, no fear of God, and no hope of heaven.

"And his seed shall inherit the earth": That is, those who tread in the same steps, and fear the Lord as he does. These shall possess the good things of this world, which is theirs, in a comfortable way. As their Father's gift, as covenant mercies, and in love. Though it may be but a small portion that they have of them; or rather they shall inherit the new heavens and earth. Wherein will dwell only righteous persons, meek ones, and such as fear the Lord (Matt. 5:5). And this they shall inherit for a thousand years, and afterwards the land afar off, the better country, the ultimate glory to all eternity.

There is no greater peace than the peace that comes from knowing you are saved, and should you die to this world, you would be in heaven. Christians are the seed of Abraham and heirs according to the promise.

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

Abraham was promised the Promised Land.

Psalm 25:14 "The secret of the LORD [is] with them that fear him; and he will show them his covenant."

"The secret": This could well be rendered the "counsel" or intimate personal communion (compare Job 29:4; Psalm 55:14; Prov. 3:32). God favors those who fear him with secret and confidential communion. He "comes unto them, and makes his abode with them" (John 14:23), and "teaches them" (John 14:26). And enlightens them, and leads them in his way. And teaches them (verse 5), and "seals their instruction" (Job 33:16).

"And he will show them his covenant": I.e. makes them see the full force of it, since his "commandment is exceeding broad" (Psalm 119:96).

Jesus spoke in parables, so that the unbelieving world would not understand the secrets He was revealing to His children. Every time you look into the sky and see a rainbow, you should remember the covenant God made with man. The Bible reveals God to the believer. The Holy Spirit teaches us all truth. Jesus kept no secrets from His own. He showed them and us, as much of the Father as we can bear at this time. The Bible itself is a revealing of God to mankind.

Psalm 25:15 "Mine eyes [are] ever toward the LORD; for he shall pluck my feet out of the net."

My trust is in him, and my expectation of relief is from him only.

"He shall pluck my feet out of the net": He will deliver me out of all my temptations and tribulations. "Net": The snare of the hunter or fowler (compare Psalm 31:4).

Believers are not at home in this world. We may be in the world, but we are not of the world. Our eyes, like David's, should be turned to the heavenlies. We are told, when things in this world become almost unbearable, to look up and rejoice for our redemption draweth nigh. We may be entangled in the flesh in this earth, but we must look up from whence cometh our help. Our help cometh from the Lord.

Psalms 121:2 "My help [cometh] from the LORD, which made heaven and earth."

Verses 16-21: Ten rapid-fire prayer requests, asking for relief and encouragement, lie at the heart of these 6 verses.

Psalm 25:16 "Turn thee unto me, and have mercy upon me; for I [am] desolate and afflicted."

Or "look unto me", or "upon me"; which suggests that the Lord had turned himself, and hid his face from him. And expresses a desire that he would look upon him with a look of love and mercy, and arise to help and deliver him out of the hands of his enemies. He pleads no merits nor works of righteousness of his, but casts himself upon the mercy of God.

"For I am desolate and afflicted": Or "alone and poor". These terms speak of isolation and humiliation. Not that he was quite alone, and had none with him; for though he was obliged to quit his palace and the city of Jerusalem. Yet he was accompanied by his servants, and a large number of his people. And could not be poor in a literal sense, being king of Israel. Yet he put no trust in men, nor in riches, but wholly depended on the Lord, as if he had none with him, nor anything to subsist with. And his case was indeed very deplorable, and called for pity and assistance. His own son was risen up against him, and the hearts of the men of Israel went after him. And he was obliged to flee from the city, and leave his house and family.

We may be looking toward heaven, and still be facing problems here on the earth. Desolate above, means lonely. Afflicted above, means depressed. If we start looking at the circumstances around us, it is enough to depress a person. Look with me at the next verse at what happens in the end.

Luke 21:26 "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

As I said in the beginning: look up and rejoice, for your redemption draweth nigh.

Psalm 25:17 "The troubles of my heart are enlarged: [O] bring thou me out of my distresses."

His enemies being increased, which troubled him and the floods of ungodly men made him afraid. The waters of affliction were come into his soul, and spread themselves, and threatened to overwhelm him. Or it may be rendered, as by some, "troubles have enlarged my heart"; and made him wiser, increased his knowledge and experience (see Psalm 119:67). But the former seems better to agree with what follows.

"O bring thou me out of my distresses": Or "straits; for the enlargement of his troubles was the straitening of his heart. And therefore, he applies to the Lord to bring him out of his afflicted circumstances, in which he was penned up. As in a strait place, on every side, and which were such that he could not free himself from. But he knew that God could deliver him.

John 14:27 "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

We are told of God not to let our heart be troubled. God will bring us out of our distresses, but we must have faith that He will. Trust God, and He will deliver you.

Psalm 25:18 "Look upon mine affliction and my pain; and forgive all my sins."

See Psalm 25:16. This is a repetition of earnest pleading, as if God still turned away from him, and did not stoop to regard him. In trouble and distress piety thus pleads with God, and repeats the earnest supplication for His help. Though God seems not to regard the prayer, faith does not fail, but renews the supplication, confident that He will still hear and save.

"And forgive all my sins": The mind, as above remarked, connects trouble and sin together. When we are afflicted, we naturally inquire whether the affliction is not on account of some particular transgressions of which we have been guilty. And even when we cannot trace any direct connection with sin, affliction suggests the general fact that we are sinners. And that all our troubles are originated by that fact. One of the benefits of affliction, therefore, is to call to our remembrance our sins, and to keep before our mind the fact that we are violators of the law of God. This connection between suffering and sin, in the sense that the one naturally suggests the other. This was more than once illustrated in the miracles performed by the Savior (see Matt. 9:2).

David like so many of us, is connecting the sin he has committed with the affliction and pain he has now. Some illness is brought on by sin, but not all.

James 5:14-15 "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:" "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Notice the word (if). We must also, notice that the prayer of faith shall save the sick.

Psalm 25:19 "Consider mine enemies; for they are many; and they hate me with cruel hatred."

Or "look" upon them. But with another kind of look. So as he looked through the pillar of fire upon the Egyptians, and troubled them (Exodus 14:24). With a look of wrath and vengeance. The arguments he uses are taken both from the quantity and quality of his enemies, their number and their nature.

"For they are many": The hearts of the people of Israel in general, being after Absalom (2 Sam. 15:12). And so, the spiritual enemies of the Lord's people are many. Their sins and corruptions, Satan, and his principalities and powers and the men of this world.

"And they hate me with cruel hatred": Like that of Simeon and Levi (Gen. 49:7). Their hatred broke out in a cruel manner, in acts of force and cruelty. And it was the crueler, inasmuch as it was without cause. And such is the hatred of Satan and his emissaries against the faithful followers of Christ. Who breathe out cruelty, thirst after their blood, and make themselves drunk with it. Even their tender mercies are cruel, and much more their hatred.

They hated Jesus, so they will hate His followers. We like David, can say to God, consider these many enemies that surround me. They may hate us, but God fights our battles, and it does not make any difference how many they are. Look at the great promise from God that David could depend on, and we can depend on, too.

Psalms 91:7 "A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee."

Psalm 25:20 "O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee."

Or "life", which was in danger, his enemies seeking for it. Wherefore he applies to God that gave it, and who had hitherto held him in it, to preserve it. God is the keeper of His people in a spiritual sense. They cannot keep themselves from sin, Satan, and the world. But he is able to keep them from falling, and therefore they pray to him that he would keep them. And they have reason to believe they shall be kept by his power, through faith, unto salvation.

"And deliver me": As out of the hands of his present enemies, so from all evil, from the evils of the world. From the evil one, Satan, from the evil of sin, and out of all affliction and troubles.

"Let me not be ashamed": For I put my trust in thee (see note on Psalm 25:2).

Psalm 25:21 "Let integrity and uprightness preserve me; for I wait on thee."

Though I have greatly offended thee, yet remember that I have dealt honestly and sincerely with mine enemies, whilst they have dealt falsely and injuriously with me. And therefore judge between them and me, and deal with me according to the righteousness of my cause, and carriage towards them.

"For I wait on thee": In the use of means for deliverance and safety. The Targum is, "for I trust in thy word".

Integrity in the verse above, means innocence.

Proverbs 2:7 "He layeth up sound wisdom for the righteous: [he is] a buckler to them that walk uprightly."

Even the worldly appreciate a person who is honest and upright in all of his dealings. God appreciates these virtues even more than the world does. He will keep us in His loving care, if we are honest and upright. He said, "As ye have done it unto the least of these, ye have done it unto me".

Psalm 25:22 "Redeem Israel, O God, out of all his troubles."

David was not only concerned for himself, but for the whole nation of Israel, which was involved in trouble through this unnatural rebellion of his son, and many of his subjects. And no doubt he may have a further view to the redemption of the church of God, the spiritual Israel, by the Messiah. And his sense may be, that God would send the promised Redeemer and Savior, to redeem his people from all their iniquities. From the law, its curses and condemnation. To ransom them out of the hands of Satan, that is stronger than they. And to deliver them from all their enemies, and from death itself, the last enemy, which will put an end to all their troubles (Isa. 35:10).

The shift from the individual to the community is really not surprising, since the welfare of the theocratic people is inextricably connected to the covenant individual (compare Psalm 51:18-19).

David realizes that he is weak and has sinned, but God forgave him. He now is asking for forgiveness and redemption for his fellows. It is interesting to me that not only the physical house of Israel, but the spiritual house as well ask for this same thing. We Christians, as soon as we have been redeemed, begin to cry to God to redeem our families and our friends. Let the redeemed of the Lord say so. Let them bring all their friends and loved ones to be redeemed too.

Psalm 25 Questions

1. Unto thee O Lord, do I lift up my _____.
2. What does the author believe is the first thing that stands out in this verse?
3. Who is the Lord, in verse 1?
4. Every time we pray earnestly, we do what?
5. Prayer, in a very real sense, is what?
6. What does the statement (my God] make us aware of?
7. What was one of the arguments Moses made to God to save the Israelites?

8. What does transgress mean, in verse 3?
9. Who is the way?
10. What should we keep our eyes on in our walk with God?
11. Who is the Light of the world?
12. Who is the God of my salvation?
13. Who was the law given by?
14. What 3 things did Jesus call Himself, in John 14:6?
15. Who is the Comforter?
16. What must we do, before we can be taught?
17. How long does the mercy of God endure?
18. What was the difference in the results of the lamb's blood and the blood of Jesus for sin?
19. If we are to be Christians, we must become _____.
20. Who, besides Jesus, was known as a meek man?
21. What is sin?
22. What is better than sacrifice?
23. What is the first step to forgiveness?
24. What is the beginning of wisdom?
25. What cleanses us from all unrighteousness?
26. What is the difference in wisdom and knowledge?
27. What brings the greatest peace to a man?
28. Who are the true seed of Abraham?
29. Why did Jesus speak in parables?
30. What does the rainbow in the sky remind us of?
31. Believers are ___ the world, but not ___ the world.
32. Where does the believer's help come from?

33. What does desolate, in verse 16, mean?
34. Is it in our power not to be troubled?
35. What does James chapter 5 14:15 tell us about illness?
36. What does integrity, in verse 21, mean?