



**Life Lessons 102  
More Brutal Honesty From David  
Psalm 25:10-22**

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We are in Psalm 25, an acrostic psalm written by King David as he reflects on and passes to us, a few life lessons.

We have already picked up on the necessity to make Jesus the center of our life and discussed learning the practice of the presence of God. In other words, conversationally involving our Lord in what we do everyday.



We also talked about faithfully waiting on and following the Lord is opposition to treacherously doing our own thing. It also helps to prevent us from allowing ourselves to be drawn after those who no longer wait on the Lord or who never did.

We also learned that our sin nature forces us, along with David, to ask the Lord to “make us know” His ways. It is not something we naturally do. David has already stated he wants, desires, needs to have God make him to know His ways. We all do. We need Him to teach us through His Word and His Spirit. We also learned about the imperative nature of forgiveness; it really is in our best interests to forgive others. Note, I did not say forget what they did to us, but we need to let the Lord handle it all rather than us trying to do so.

We stopped last time with the discussion David brought regarding a couple of the attributes of God and how, because of those attributes, He can and does forgive our sins and trains us, sinners saved by grace, in His ways.

We pick up now in Psalm 25.

Psalm 25:10–11

**“All the paths of the LORD are faithfulness and truth To those who comply with His covenant and His testimonies.** For the sake of Your name, LORD, Forgive my wrongdoing, for it is great.” (NASB 2020)

“All the paths” the Hebrew word we see translated as paths is אֲרָחוֹת (ǝrhot) the word means “road, way, path, thoroughfare; by extension: way of life, manner of conduct.” (Mounce 2006, 899)

The meanings of this word relate to a clearly marked and traveled path or road pointing to behavior required to be able to even be on the road. All the behaviors, all the roads, all the paths of the Lord are what He wants us to follow since they are His ways. We tend to look for a shortcut, or worse, we go off the well-marked but narrow road and try to get to the destination on our own on that wider road over there. That is just not possible since they go to different locations.

God leads us along the right path according to His mercy—His steadfast, covenant love for us—and His truth. Therefore, when we follow this path, we are steadfast in our love for Him, and we are faithful to the truth of His Word. This is what it means to keep his covenant and his testimonies. God keeps His covenant with us by being faithful to us. Likewise, we keep our covenant with Him by faithfully obeying His Word. (Leadership Ministries Worldwide 2013, 204)

The really amazing thing here though is we are still sinners, saved by His grace. His paths are available to those who comply with His covenants and testimonies. In other words, we have heard the good news about what Jesus Christ did on the cross for us and we believe.

“The combination is striking and explains our human condition. We can be sinners and afflicted and still preserve, in the sense of knowing, God’s instructions and receive teaching and leading. Life is not an “or” but an “and.” We are both faithful and sinners; we are both taught by God and bowed down and afflicted by our and others’ actions. We can preserve the sense of God’s covenant and decrees for others and still feel our shortcomings.” (Jacobson and Tanner 2014, 258)

But there is also another side to what is in verse 10, and it is for those who do not comply. They will not know of the Lord’s paths, the Lord ways. Paul’s commentary on this is in Romans 8.

Romans 8:6–9

**“For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot.**



**Those who are in the flesh cannot please God.** You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.” (ESV)

Those, as we studied last time, who are acting treacherously to the Lord are those who are in the flesh. They no longer wait on the Lord, they call their own shots and as such, their mind is set on the flesh. The key for us today, is to be in the Spirit as we do life.

Because of Jesus and what He did for us on the cross, easily done as long as we walk in and do not grieve the Spirit.

Ephesians 4:30–5:2

**“And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.** Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you. Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.” (ESV)

If we have grieved Him, meaning we have the capability of causing pain to God in the person of the Holy Spirit, we need to seek His promised forgiveness turning once again to 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.” (1 John 1:9, ESV) That moves us back to the compliance side of the equation. David also realizes that as well as we can tell with the next statement.

Psalms 25:11

**“For the sake of Your name, LORD, Forgive my wrongdoing, for it is great.”** (NASB 2020)

God forgives us for Christ's sake, never for our sake. You and I do not merit forgiveness. We know that God forgave David; and, if we trust in the Lord Jesus Christ, He will forgive us, too. (McGee 1997, 716)

David had walked with the Lord for a long time, and he loved and served God. But at the same time, he also learned and accepted the fact that he was a sinner in need of forgiveness. I have learned that the longer I walk with the Lord, the more I am aware of my own sin and the need for a savior to remove my sin from me providing a pardon.

“This consciousness of transgression and cry for pardon are inseparable and permanent accompaniments of a devout life all along its course, but they are the roots and beginnings of all godliness. As a rule, the first step which a man takes to knit himself consciously to God is through the gate of recognised and repeated and confessed sin, and imploring the Divine mercy.” Yes, 1 John 1:9, again. (Exell 1909, 505)

Did you see David's assessment of his own sin? He was being totally transparent with the Lord.

As we grow to know our Lord and Savior, we too realize that our sin, unlike the way the world would characterize it, is indeed great sin. That is not a good thing.

And yes, I have heard folks tell me that they really are not that bad as they then try to explain to me that God will look at their life and overlook those “small” mistakes. But they are not small mistakes. Our sin is nothing more than prima facie evidence of our own sin nature. Before coming to Christ, we sin because that is who we are, sinners. God does not grade on the curve. Yes, He is indeed perfect love, that an eternal attribute of God; but do not think He acts like us where His love drives out His wrath.



Wrath is the response of God to the destructive power of evil. We must not think of God's wrath (jealousy and hate) in human terms. Sin corrupts our anger while divine wrath is always perfectly righteous. **The jealous Lord in love hates all that comes between him and his own. Such deeds and sinners deserve his righteous anger. Love and anger exist in harmony in God.** (Tolsma 2015, 12)

Our response should be the same as David's as he leans into a need for forgiveness and pardon for his great sin.

Psalms 25:12–13

**"Who is the person who fears the LORD?** He will instruct him in the way he should choose. His soul will dwell in prosperity, And his descendants will inherit the land." (NASB 2020)

Next David talks about the natural outcome of following the Lord and relying on Him and learning of Him, and we need to talk a bit about it because of the terms used. Specifically, the fear of the Lord.

In the Bible we see the fear of God or fear of the Lord used, and we also see the terror of God as well. They are different terms and concepts.

"Encompassing and building on attitudes of awe and reverence, it is the proper and elemental response of a person to God. This religious fear of God is a major biblical image for the believer's faith. In fact, there are well over a hundred references to the fear of God in the positive sense of faith and obedience. To "fear" God or be "God-fearing" is a stock biblical image for being a follower of God, sometimes in implied contrast to those who do not fear him. The very frequency of the references (sic) signals that the fear of God is central to biblical faith, and the relative absence of this ancient way of thinking in our culture should give us pause. It is important to note, however, that the preponderance of references occur in the OT, perhaps implying that a permanent change (though not an abrogation) occurred with the incarnation of Christ, who calls his disciples friends rather than servants (Jn 15:15)." (Ryken, et al. 2000, 277)

Jesus changed everything.

John 15:12–15

**"This is my command: that you keep on loving each other just as I have loved you. No one has greater love than a person who lays down his life for his friends. You are my friends, if you do what I command you. I no longer call you slaves, because a slave doesn't know what his master is about; but I have called you friends, because everything I have heard from my Father I have made known to you."** (CJB)

Although there is a desirable reverential fear of God, the Bible also portrays God's actions as being causes of terror, especially-but not only-for those who do not trust in God. (Ryken, et al. 2000, 275)

We even see the evidence of that terror reflected in the New Testament. For us as believers, we now have a relationship with God, He does indeed call us His friends, and we do indeed "fear" Him with all the reverential fear implied in the Old Testament. But for those who do not know Him.

Hebrews 10:31

**"It is a terrifying thing to fall into the hands of the living God!"** (CJB)

Terror as all the unsaved person has to look forward to is judgment at the Great White Throne.

The question that David is asking here is who is the one who is truly God fearing, the one who has an attitude of reverence and awe towards God. An attitude that is the primary cause of a change in the way the one who has this now lives.



The one who has made the decision to fear the Lord has an amazing promise. Today, that would be the one who has given their life to Jesus Christ, the one who is following Him has an amazing promise.

We are promised here that “He will instruct him in the way he should choose.” God Himself will instruct us.

That promise is again verified for us and reaffirmed by Jesus Himself as He provided His pre-crucifixion briefing to the disciples.

John 16:13–15

**“But when he, the Spirit of truth, comes, he will guide you into all truth. For he will not speak on his own authority, but will speak whatever he hears, and will tell you what is to come.** He will glorify me, because he will receive from me what is mine and will tell it to you. Everything that the Father has is mine; that is why I said the Spirit will receive from me what is mine and will tell it to you.” (NET 2nd ed.)

The person who fears the Lord, the person who has trusted in the completed work of Jesus Christ on the cross and placed their trust in Him for salvation, they are the ones who fear the Lord having the reverential awe of Him. He has given us the Holy Spirit, promised to us by Jesus and He is the one who teaches us.

John 14:16–17

“Then I will ask the Father, and he will give you another Advocate to be with you forever—the Spirit of truth, whom the world cannot accept, because it does not see him or know him. But you know him, because he resides with you and will be in you.” (NET 2nd ed.)

And because of that, we are instructed, led by the Holy Spirit in the way we should choose. What does that mean to those of us who fall into this category?

Psalms 25:13

**“His soul will dwell in prosperity, And his descendants will inherit the land.”** (NASB 2020)

As we follow, He makes our soul to dwell in prosperity. That is not physical prosperity so don't even go there. That is not what this is about. John made a similar reference to this in 3 John.

3 John 2

**“Beloved, I pray that in all respects you may prosper and be in good health, just as your soul prospers.”** (NASB 2020)

Yeah, that isn't about physical prosperity either. But look at what John is saying as we also reflect on what David is saying. Soul prosperity is not available to anyone other than those who are in the category of faithful followers who have the requisite reverential awe and fear of God.

John further tied in soul-prosperity with outward prosperity but made the key, how we are doing spiritually. Yes, there are those who turn this all around as if God is a genie who can make you rich. Really?

Would you be content that your limbs should be no more healthy than your soul, or that you should be making no more advances in worldly happiness and material prosperity than you are in the Divine life? Would you be content to have your worldly prosperity doled out to you out of the same spoon, of the same dimensions, with which you are content to receive your spiritual prosperity? (MacLaren 2009, 58)

The emphasis here in Psalm 25 is on what is going on, on the inside. It is not outward prosperity which is the goal of David.



That isn't the goal for John either. John was wanting Gaius to do well just as we would wish the same to someone we write to. "It is always a disastrous thing for Christian people when outward prosperity gets ahead of inward. It is the ruin of a good many so-called Christian people. When a man gets on in the world he begins, too often, to decline in the truth. It is difficult for us to carry a full cup without spilling it. And the worst thing that could happen to many Christian people would be what they fret, and fume, and work themselves into a fever, and live careful days and sleepless nights in order to secure— and that is, outward prosperity. The best thing is that the soul should be more prosperous than the body, and the worst adversity is the outward prosperity that ruins or harms the inward life." (MacLaren 2009, 59)

As our soul dwells in prosperity, the riches of the Holy Spirit allows us to live in His blessings, we have spiritual well-being. Meaning we understand the truth of the word, and since the Holy Spirit is in us and revealing His word to us, this is a natural expectation.

Living life this way has this tendency to make a way for our families as well. A life that has soul prosperity is a life in love with the Lord, has an active prayer life with the Lord, reaching the place that David talked about earlier where we wait on the Lord and His way of doing things rather than insisting on our own way. Look at it this way, the person who is spiritually prosperous has the wisdom to seek what the Lord would have them to do with what He provides here on this earth. It doesn't mean riches, but it does mean a rich life.

Paul tells us what this looks like.

Philippians 4:11–13

**"Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through him who strengthens me."** (ESV)

Spiritual prosperity = contentment with what the Lord has provided us. Having the attitude Paul spoke of.

Philippians 2:3–4

**"Don't be selfish; don't try to impress others.** Be humble, thinking of others as better than yourselves. Don't look out only for your own interests, but take an interest in others, too." (NLT)

Psalms 25:14

**"The secret of the LORD is for those who fear Him, And He will make them know His covenant."** (NASB 2020)

"The secret of the Lord," what is that all about? The Hebrew word used by David here is סֵדֶר (seder) which means "confidential discussion...secret, scheme...circle of confidants."

Ludwig Koehler et al., The Hebrew and Aramaic Lexicon of the Old Testament (Leiden: E.J. Brill, 1994–2000), 745.

The idea being conveyed here with this word choice is a sense of a close friendship characterized by confidential discussions only among the inner circle.

As followers of Jesus Christ, we are now part of the inner circle. We are friends of God and as such we have the social intimacy of knowing more than just about Him. "Friends enjoy each other's company. Friendship is close, personal knowledge. It is one thing for God to teach us which path to take—this is a blessing. For God to make us his friends is almost inconceivable." (Johnston 2015, 269)



We already saw how everything changed because of Jesus in what He said in John 15 referring to us as His friends. But the relationship we now have in Christ goes much deeper than that. For the one who has been born again through Jesus Christ, we are now family.

Galatians 4:4–7

“But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, **so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, “Abba! Father!” So you are no longer a slave, but a son, and if a son, then an heir through God.**” (ESV)

What we have now as followers of Jesus is what David was pointing to. “The covenant was not merely a conditional contract, offering rewards in return for obedience; more than that, it was a privileged and intimate relationship, offered by God to his covenant people. To those who feared, or revered, God, there was held out the promise of an intimate relationship of friendship.” And we see that in reality, for the NT believer, it is even much more than that. (Craigie 2004, 221)

We’re family. “In Christ, believers are “the sons of God.” The language of inheritance is crystal clear. It derives from and advances the Old Testament idea that humans were meant to be in the family of God all along. It’s no coincidence that the New Testament writers repeatedly describe salvation into Yahweh’s family with words like “adoption,” “heir,” and “inheritance” to describe what the Church really is—the reconstituted divine-human family of God. The believer’s destiny is to become what Adam and Eve originally were: immortal, glorified imagers of God, living in God’s presence as his children.” (Heiser 2015, 308)

Psalms 25:15

**“My eyes are continually toward the LORD, For He will rescue my feet from the net.”** (NASB 2020)

Continually is a statement of fact with the word תָּמִיד (tamid) carrying the sense or meaning of “perpetuity, continuance” (Gesenius and Tregelles 2003, 866) and also a prayer at the same time. David knew his future depended upon his eyes being continually, perpetually toward the Lord.

This also speaks to a loving relationship. Stop and think about it for a moment, David is saying that he loves the Lord so much he can’t take his eyes off of him. How are we doing on that?

Jesus Christ died on the cross for us and then rose from the dead. Can we truly say, we have such a relationship with Him that we simply can’t take our eyes off of Him. That our eyes are continually toward Him. In Psalm 34 David will use the same idiom, but notice who He is saying it of.

Psalms 34:15

**“The eyes of the LORD are toward the righteous, And His ears are toward their cry for help.”** (NASB 2020)

God loves you and me and He is the one who can’t take His eyes off of us. He went to great lengths to show us His love too.

Romans 5:8

**“but God shows his love for us in that while we were still sinners, Christ died for us.”** (ESV)

Ephesians 2:4–10

**“But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in**



**Christ Jesus. For by grace you have been saved through faith.** And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.” (ESV)

Our eyes should indeed be continually towards Him since His eyes are towards us. He loves you and me and what David is reflecting is his heart and his manner of living as a result. He has a relationship with God.

“How remarkable it is that God now welcomes us into His presence as dearly loved children and not fearful, cringing slaves. Isn't this the way a relationship between a father and his children should be?...God desires that our time with Him be relaxing and restoring to our hearts. He wants us to feel at home with Him and to be free and open in our relationship. We might as well feel that way since our lives are an open book before Him anyway. He knows us better than we know ourselves.” (Smith 1994, 128)

We agree as our todays and our tomorrows are all wrapped up in the one, we trust, the one who has saved us and is coming sooner than we think to take us home to be with Him forever.

David is confident in his present and has hope for the future. He is also aware of the need to be continually in submission to the Lord and always looking only to Him. He knows and continues to hope in the Lord continuing to rescue him from his enemies.

We have an enemy as well, Satan wants nothing more than to see us become discouraged and ineffective. What type of net, or better, temptation, is he throwing out that we need rescue from or worse, plucked out of the net from?

“The Lord often keeps his people from falling into it, and if they have fallen he rescues them. The word “pluck” is a rough word, and saints who have fallen into sin find that the means of their restoration are not always easy to the flesh; the Lord plucks at us sharply to let us feel that sin is an exceeding bitter thing. But what a mercy is here! Believer, be very grateful for it. The Lord will deliver us from the cunning devices of our cruel enemy, and even if through infirmity we have fallen into sin, he will not leave us to be utterly destroyed but will pluck us out of our dangerous state; though our feet are in the net, if our eyes are up unto God, mercy certainly will interpose.” (Spurgeon n.d., 396)

Beginning in verse 16, David turns towards prayer.

Psalm 25:16–22

**“Turn to me and be gracious to me, For I am lonely and afflicted.** The troubles of my heart are enlarged; Bring me out of my distresses. Look at my misery and my trouble, And forgive all my sins. Look at my enemies, for they are many, And they hate me with violent hatred. Guard my soul and save me; Do not let me be ashamed, for I take refuge in You. Let integrity and uprightness protect me, For I wait for You. Redeem Israel, God, From all his distress.” (NASB 2020)

David turns to the Lord in prayer and begins by asking for the Lord to turn towards him and provide him with God's grace.

He was not physically alone for long after going into exile, but even with all his mighty men, at the end of the day, he was, he thought, alone and afflicted with the Lord.

Have you ever noticed that is where Satan wants to put us. He wants us forget about all the good things the Lord has done for us and focus on our current situation. Yes, there are times where our sin may have created the basis for our situation, but He is right there with us.



This is a common tactic of the enemy, to make you think no one is there to help you or support you and you are all alone. That is totally false.

1 Peter 5:6–10

“So humble yourselves under the mighty power of God, and at the right time he will lift you up in honor. **Give all your worries and cares to God, for he cares about you. Stay alert! Watch out for your great enemy, the devil.** He prowls around like a roaring lion, looking for someone to devour. Stand firm against him, and be strong in your faith. Remember that your family of believers all over the world is going through the same kind of suffering you are. In his kindness God called you to share in his eternal glory by means of Christ Jesus. So after you have suffered a little while, he will restore, support, and strengthen you, and he will place you on a firm foundation.” (NLT)

By casting our anxiety and concerns of the situation on Him, we are allowing Him to deal with the situation. He cares about us.

I really believe that almost daily, God asks us this question, “do we trust Him,” as we go through life and encounter opportunities to trust Him or take action on our own. Allowing ourselves to be humbled is part of that.

All of us encounter this in small things all the time. How do we react? Let me be the first to admit, “not the way I should all the time.” I like asserting “my rights” which God then quickly reminds me are not mine to begin with. We are being taught to trust Him in the little things so when He asks us to trust Him and the next thing is a biggie, we do.

When Peter talks about the devil, he gives us two back-to-back commands. The reason is because we all have the tendency to do life on cruise control.

As believers, we are to be intentional about almost everything. It begins with our walk and then flows from there. Maintaining humility is indeed a command, but so is sober up and wake up.

The first step though is honesty with God, He really does know everything about us anyhow. You can’t pull the wool over His eyes, you can’t put yourself into the best light with the Lord, He knows who we really and truly are. But He still loves us anyhow, that I don’t understand but I am glad He does. So I stand with David and say the same as he does here in verse 16. “Turn to me and be gracious to me.”

His prayer is not based on self-confidence with respect to his worthiness, but rather in the trust that his attitude toward God, of repentance and worship, is of such a kind that he may legitimately expect God’s answer and protection. (Craigie 2004, 221)

David says this for the same reasons we would say this, trouble with the sin nature, trouble with those who are standing up against the Lord. David outlines his daily struggles to the Lord, and we find ourselves in agreement.

Psalms 25:16–19

“Turn to me and be gracious to me, **For I am lonely and afflicted. The troubles of my heart are enlarged; Bring me out of my distresses. Look at my misery and my trouble, And forgive all my sins. Look at my enemies, for they are many, And they hate me with violent hatred.**” (NASB 2020)

Paul would later write about living in similar circumstances. And it is all too familiar.



2 Corinthians 4:8–10

**“we are afflicted in every way, but not crushed; perplexed, but not despairing; persecuted, but not abandoned; struck down, but not destroyed; always carrying around in the body the dying of Jesus, so that the life of Jesus may also be revealed in our body.” (NASB 2020)**

This is why David prayed for the Lord to turn to him and provide him grace. But David was not afraid to tell God about what was going on in his life in prayer. Neither was Paul. Relationship does that, we are open and honest with ourselves and with the Lord. We are all dependent on the grace of God each and every moment of every day.

Grace is God's unearned and unmerited favor. God loves you so much that every day, He supplies you with the breath that fills your lungs, the food on your table, and the clothes on your back. He cares about you! You may say, “But I worked for those things.” The reality is this: God's favor provides you with the strength and ability to get up every morning and do what your day requires. He is the one who meets your needs. (Hibbs 2024, 41)

Talking about those things David prays about. Who enlarges the troubles of our hearts? The worries. Sometimes, we do, usually by even worrying about them and expanding them way out of perspective. When we do that, at times, we stress out and become distressed over the troubles we have magnified way out of proportion.

Being distressed makes us miserable doesn't it, we begin to realize we might be in real trouble here, yet we are the ones who have, at times, effectively manufactured most of it. There are those few times it is real, but I must admit, I can make up stuff well. We do indeed need to seek forgiveness over doing this. And if it is real as with David who had real enemies who had real hatreds, and they really did want him dead. That is not fun when it is a real thing. We bring it to the Lord's attention, make sure our heart is right, and ask the Lord for His protection to guard and save us.

But some of us also tend to manufacture this as well. We take someone who has had a disagreement with us and then as we rehash and rehearse what they said or did and what we would do to them if we only had the chance, we notice there are those who are in league with them, not really it was someone simply having coffee with them, but no, we would begin to expand that as well and add to our list of “enemies.” But we all really do have enemies; we don't need to dream any of them up as the ones we do have are very real. More on that.

For David, this was all very real and for some of us, it has been as well. But then for those of us who have created this, we all need to do the same thing, we need to pray and lift up what is going on to the Lord, seek forgiveness of our sin exercising 1 John 1:9 and looking to Him to protect and save.

Verse 18 David says forgive all my sins. He wants to make sure his heart is in the right place and so should we.

Then he asks the Lord to guard his soul and save him. David felt far from the Lord as he experienced this, so do we, even if we made it all up, it could still impact us and in all cases drive us to our knees.

About those enemies, they may not be people but “we do have formidable enemies. The world is our enemy. It is opposed to every good and godly thing. The devil is our enemy. The Bible tells us that he is “a murderer from the beginning” (John 8:44) and that he “prowls around like a roaring lion looking for someone to devour” (1 Peter 5:8). Then, as if that were not enough, we have an enemy within, even our own sinful natures together with the memory of the sins we have committed. What if our enemies should prove to be too strong for us? What if they should succeed in drawing us down to their level or causing us



to abandon our former trust in God? Or what if God, remembering our past sins, should in the end be unwilling to save and help us?" (Boice 2005, 224)

Pogo had it right, "I have met the enemy, and he is us." As we pray, do we lay out all the enemies?

Thus, the need again to exercise 1 John 1:9 and ask the Lord to guard and protect us.

Psalm 25:20–22

"Guard my soul and save me; Do not let me be ashamed, for I take refuge in You. Let integrity and uprightness protect me, For I wait for You. Redeem Israel, God, From all his distress." (NASB 2020)

David, in his prayer, is announcing he has set his eyes on the Lord and even though things look bad, he will continue to trust. His prayer lists the reasons:

- God alone can save you from the consequences of our sin.
- God alone can deliver us from our troubles.
- God alone can protect us from our enemies.
- God is the only one who can save.

When David declares let integrity and uprightness protect me, he is talking about a condition of heart that only God can achieve. He had prayed for his sins to be forgiven, for his soul to be guarded and to be saved. Because of the actions God has taken on his behalf from the prayer, he can indeed pray what he does here in verse 21.

The Hebrew word translated integrity is תָּמַם (tom) meaning perfection, uprightness...completeness, entirety. (Koehler, et al. 1994-2000, 1743)

Only God can do that in the heart of a sinner. God's character ('integrity and uprightness') was the basis for his plea, and his desire is to reflect in his life God's own character. (Harman 2011, 239)

As David concludes, he once again reasserts that he will wait on the Lord. Hard to do many times but He really does not need my help. It is so hard to stay out of His way.

David concludes praying for the nation.

Psalm 25:22

"Redeem Israel, God, From all his distress." (NASB 2020)

This is important. For many of us, we at time get so wrapped up in our own problems we forget about other brothers and sisters who also may be dealing with the same thing. David prayed for himself, but before he ended, he also prayed for the people he was responsible for as their shepherd, Israel.

Let's pray.

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