



MESSAGE/SERIES:

Series: A Song of Praise

Message: "Covenant Grace"

Text: Psalm 25:1-22

DATE: September 6, 2020

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

Psalm 25:1-22, 27:11, Exodus 20:5-6, Isaiah 28:16, Psalm 79:9, Job 6:19-20, **Psalm 23:3, (v6)**, 115:11, Proverbs 3:32 (Intimate fellowship), Deuteronomy 7:8, Psalm 14 (our hearts are corrupt), Romans 7:18, Isaiah 55:8-9 (We are limited), Psalm 19:7 (The Instruction of the Lord are Perfect), 2 Samuel 14-19 (David and Absalom)

OPENING SCRIPTURE:

[Psalm 25:1-22]

¹ To you, O Lord, I lift up my soul.

² O my God, in you I trust;

let me not be put to shame;

let not my enemies exult over me.

³ Indeed, none who wait for you shall be put to shame;

they shall be ashamed who are wantonly treacherous.

⁴ Make me to know your ways, O Lord;

teach me your paths.

⁵ Lead me in your truth and teach me,

for you are the God of my salvation;

for you I wait all the day long.

⁶ Remember your mercy, O Lord, and your steadfast love,
for they have been from of old.

⁷ Remember not the sins of my youth or my transgressions;
according to your steadfast love remember me,
for the sake of your goodness, O Lord!

⁸ Good and upright is the Lord;
therefore he instructs sinners in the way.

⁹ He leads the humble in what is right,
and teaches the humble his way.

¹⁰ All the paths of the Lord are steadfast love and faithfulness,
for those who keep his covenant and his testimonies.

¹¹ For your name's sake, O Lord,
pardon my guilt, for it is great.

¹² Who is the man who fears the Lord?
Him will he instruct in the way that he should choose.

¹³ His soul shall abide in well-being,
and his offspring shall inherit the land.

¹⁴ The friendship of the Lord is for those who fear him,
and he makes known to them his covenant.

¹⁵ My eyes are ever toward the Lord,
for he will pluck my feet out of the net.

¹⁶ Turn to me and be gracious to me,
for I am lonely and afflicted.

¹⁷ The troubles of my heart are enlarged;
bring me out of my distresses.

¹⁸ Consider my affliction and my trouble,
and forgive all my sins.

¹⁹ Consider how many are my foes,
and with what violent hatred they hate me.

²⁰ Oh, guard my soul, and deliver me!
Let me not be put to shame, for I take refuge in you.

²¹ May integrity and uprightness preserve me,
for I wait for you.

²² Redeem Israel, O God,
out of all his troubles.

BACKGROUND & OTHER STUDY HELPS:

[OVERVIEW] “Psalm 25 is an acrostic. With a few variations, each line starts with the letters of the Hebrew alphabet. This makes for good poetry, of course, and it is easier to memorize—provided you know Hebrew! But even if you speak English, this is a psalm to be learned so we can set our confidence in God.”

James A. Johnston, *Preaching the Word: The Psalms: Rejoice, the Lord Is King—Psalms 1 to 41*, ed. R. Kent Hughes, vol. 1, Preaching the Word (Wheaton, IL: Crossway, 2015), 262.

[HEBREW ALPHABET LETTERS]

אודה יהוה בכל־לבב	(א)
בסוד ישרים ועדה:	(ב)
גדלים מעשי יהוה	(ג)
דרושים לכל־חפציהם:	(ד)
הודו־הדר פעלו	(ה)
וצדקתו עמדת לעד:	(ו)
זכר עשה לנפלאותיו	(ז)
חנון ורחום יהוה:	(ח)
טרף נתן ליראיו	(ט)
יזכר לעולם בריתו:	(י)
כח מעשיו הגיד לעמו	(כ)
לתת להם נחלת גוים:	(ל)
מעשי ידיו אמת ומשפט	(מ)
נאמנים כל־פקודיו:	(נ)
סמוכים לעד לעולם	(ס)
עשויים באמת וישר:	(ע)
פדות שלח לעמו	(פ)
צוה־לעולם בריתו	(צ)
קדוש ונורא שמו:	(ק)
ראשית חכמה יראת יהוה	(ר)
שכל טוב לכל־עשיהם	(ש)
תהלתו עמדת לעד:	(ת)

[HEBREW ALPHABETICAL POETRY] “In using the alphabetical scheme the poet perhaps provided an aid to the memory of the learner, but he also worked for a definite effect upon the listener, whose ear was trained to distinguish such linguistic niceties. Though it is more difficult to appreciate such skills today, one certainly must not underrate the alphabetical Psalms. J. Muilenburg is quite right: “What is notable about this ancient poetry is that such an artificial contrivance does not stand in the way of

producing literature of a high order, in which the emotions find full expression and the language bodies forth the intensity and passion of the poet” (“A study in Hebrew rhetoric: repetition and style,” in SVT, 1 [1953], 103). To presume that Hebrew poets let the alphabetical scheme dictate the whole course and flow of their poems is to underestimate considerably their ability. In the alphabetical poems one finds development of thought and careful construction of essential and living—not merely formal—units.

N. H. Ridderbos, “Acrostic,” ed. Geoffrey W. Bromiley, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1979–1988), 32.

OUTLINE:

In each section there is *a truth statement about God* and then *a series of pleas* to him for the sake of His goodness, His name, and for the sake of His servant

I. (v1-7) **GUIDE** *for the sake of your Goodness*

=We must be obedient as we wait on the Lord

- A. (v1) There is only One Guide
 - a. To you O Lord “**I lift up my Soul**”= In Yahweh I place my trust and hope
 - b. “O God, **in you I trust**”= The True God, is the only one I trust
- B. (v2) The Plea to our Guide
 - a. Let me not be put to shame
 - b. Let not my enemies be in a state of joy and praise over my failures & defeat
- C. (v3) The Confidence in our Guide
 - a. If we wait on the Lord (hopes for or looks for the Lord’s moving)
 - b. The enemies of the people of God will be ashamed (emotional distress or in despair)
 - i. *Wantonly treacherous= Unfaithful, not trustworthy*
 - ii. *Those who do not wait on the Lord will in their own strength be found unfaithful to God*
- D. (v4-5) The Desire directed towards our Guide
 - a. “Make me know your ways, O Lord; teach me your paths”
 - i. *Provoke me to see and know your ways*

- b. "Lead me in your truth and teach me, for you are the God of my salvation"
 - i. *Cause me to follow your ways*
 1. **Cause me to know your covenantal love**
 2. David commits to wait on the Lord who is the author and finisher of His faith

E. (v6) Second Plea to our Guide

- a. "Remember your mercy, O Lord, and your steadfast love, for they have been from old"
 - i. *"Remember"= Be mindful of your mercy (commitment to be merciful)*
 - ii. *"Remember"= Be mindful of your Steadfast Love (your Loyal Love that is from eternity past)*
 1. This love is now seen in the sense of God's love for His son and placed on us through Christ's substitutionary death

F. (v7) Third plea to our Guide

- a. Lord don't hold the wickedness of my youth against me
- b. Lord don't hold my rebellion of my youth against you against me in the present

G. (v7) The equity David Draws from is God's our Guide

- a. According to your steadfast (unfailing) love- remember/think of me
- b. For the sake of your goodness-- **for the sake of covenant grace**
 - i. A covenant cannot be broken by God
 - ii. A covenant was signed in Eternal Love

II. (v8-14) **GLORY** *for the sake of your Name*

We must be in a spirit of observation as we wait on the Lord

- A. (v8) Good and upright (Straight/level) is the Lord-- He is righteous in character and in deeds
- B. (v8) therefore He is the only one to direct sinners to do right
- C. (v9) He only leads and instructs the humble in His ways

- D. (v10) “All the paths of the Lord are steadfast love and faithfulness, for those who keep his covenant and His testimonies”
- a. The Law of the Lord is steadfast (Psalm 19:7)
 - b. We must obey His law/His word as He is faithful to His word and to us when we obey it
 - i. A Loving and faithful God (blessing faithful/disciplines unfaithful)
- E. (v11) “**for your name’s sake**, oh Lord pardon my guilt, for it is great”
- a. The Lord Pardons or cleanses our guilt (eases the emotional weight of sins when we confess)
 - b. The Lord Pardons or cleanses our guilt because of the Cross of Jesus (His great sacrifice/He identified with my great sin to pardon it in His name)
- F. (v11) David understood *his sin was great* and He needed the Lord to cleanse Him as the blood of lambs and goats would never be enough
- a. 1 Peter 2:24 “By His wounds we are healed”
- G. (v12) “Who is the man who fears the Lord?”
- a. The man that will reverence God/the Lord Jesus
 - b. The reverent man is the one the Lord will guide in His ways
 - c. The fear of the Lord will keep us from sinning (I know the Father will deal with me)
- H. (v13) The reverent man’s “soul shall abide in well-being”
- a. Peacefulness is a way of life for the reverent man
- I. (v14) “the friendship of the Lord is for those who fear Him”
- a. We can fear Him as a Father or we can fear Him as our judge
 - b. When we show reverent fear God is on outside and His glory is seen through our relationship with Him
 - c. He makes His eternal covenant that was a mystery known to those who are Friends of God

III. (v15-22) **GUARD** for the sake of your Servant

=We will be overwhelmed by His awe encompassing presence and Provisions from the Lord

- A. (v15) “My eyes are ever toward the Lord for He will pluck my feet out of the net”
 - a. The enemy seeks to catch us in the trap but God is sovereign and Satan cannot catch us as we are
 - i. *eternally secure*
 - 1. Guarded by
 - a. *the **Holy Spirit***
 - b. *God’s Law/**the Word** of God*
 - c. **Jesus- The Substitutionary Sacrifice (God’s wrath satisfied forever)**
 - b. Knowing these things my focus remains on these facts that cannot fail me (Jesus is my guard)
- B. (v16) “Turn to me and be gracious to me, for I am lonely and afflicted”
 - a. When we sin against God we feel isolated and alone
 - i. *The enemy wants us to believe that the sin is unforgivable*
 - ii. *The enemy wants us to be feel isolated from our God and His people*
 - iii. *Being afflicted is to be in misery and suffering (due to our sin)*
 - 1. Effects of sin in this world may carry a domino effect that God does not stop
 - 2. God’s forgiveness can be felt in spite of the self induced pain and suffering
 - iv. *But if we understand God’s covenant grace we will turn to the Lord as He forgives and will give us peace*
 - 1. 2 Corinthians 7:10
- C. (v17) “The troubles of my heart are enlarged; bring me out of my distresses”
 - a. The stress from my sin is growing within me
 - b. Lord please bring this distress to an end
- D. (v18) “Consider my affliction and my trouble, and forgive all my sins”
 - a. Lord see all of my afflictions/suffering and forgive me

- E. (v19) “Consider how many are my foes, and with what violent hatred they hate me”
- a. See all the many people who are against me
 - b. Se the depths of their great hate for me
- F. (v20) “Oh guard my soul, and deliver me!”
- a. Keep my soul
 - b. Bring me out in good standing with you
- G. (v20) “Let me not be put to shame, for I take refuge in you.”
- a. Lord guard your servant from the enemies in the world and the shame they try and lay upon me
 - b. Lord guard and see that I know you are my only refuge from these attacks
- H. (v21) “may integrity and uprightness **preserve me**, for I wait for you.”
- a. May I be found blameless before men
 - b. May I be found blameless before you Lord
 - c. May the integrity and uprightness produced by your word guard me
 - i. *David expresses an anticipation for God to Guard him in the present*
- I. (v22) “Redeem Israel, O God, out of all his troubles”
- a. God is actively redeeming His people (the church) from the fallen state we are in (due to the fall)

Meditation Moment:

1. David finds himself surrounded in life by overwhelming circumstances as we do today
 2. David chose to reflect upon the fact that life is difficult and hard but knowing God gives us absolute assurance that He will guide us, it's about His glory, and in the meanwhile He will guard us eternally and in the present.
 3. If we plead with God on our own merits we are in trouble, but we can plead for His name's sake
 4. If you are struggling in life and are seeking God's Grace... know you have it as a Child of God- Pray and plea rooted in His Covenant Grace
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