**A Psalm of Prayer, Praise, & Petition** (Part II)

***Psalm 25:8-14***

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Introduction: Last week we looked at verses 1-7 of this psalm which I identified as David’s prayer. It included his place of trust, his prayer for truth, & his plea for mercy. Tonight we come to verse 8-14 where we find David’s perspective (on the Lord’s instruction, compassion, & revelation). We noted that this Psalm is in the form of an acrostic (each successive verse beginning with a letter of the Hebrew alphabet). It has been said that ”the effect (of an acrostic) is beauty, order, memorability, & a sense of thoroughness (‘A to Z’)” (Grace & Truth Study Bible). We noted that David is here wrestling with the burdens of life, yet not seeking to avoid them, but rather affirming His dependence upon God through them.

I. David’s perspective on the Lord’s **instruction** (:8-10)

A. The Lord teaches the sinner (the one who is hungry):

1. The word for *“teach”* comes from the verb “to point out, project” & is the root word for

*“torah”* [“law” or instruction; often parallel to *“the word of the LORD”* referring to all Divine

revelation as the guide of life (Kirkpatrick).]

2. “God Himself will condescend to be the teacher of sinners. God’s teaching is practical; He

teaches sinners not only the doctrine, but the way” (Spurgeon).

Summary: “All the conversions in the world proceed from the glorious perfections & purposes of

God” (Plumer).

B. The Lord teaches *“the meek”* (the one who is humble):

1. It speaks of the humble-minded. “Humility is indispensable for God’s scholars” (Kirkpatrick).

2. It is used to describe a horse that has been broken, a soothing wind on a hot day, & a healing

medicine. It indicates strength under control.

Summary: The sense is, “God will teach the lowly the way that it pleases Him for us to walk in,

or He will teach us the way, which His wise providence & government have marked out for us”

(Plumer).

C. The Lord teaches the obedient (the one who is honest):

1. The one who is faithful to God’s covenant.

2. “God can be trusted to guide those who obey His Word, for a willingness to obey is the first

step toward spiritual understanding” (Wiersbe). See John 7:17.

Summary: “Every rule which God approves for His people to walk by, is in the end found to be

*mercy*, conducive to their best good; & *truth*, free from those falsehoods, which delude & deceive

the wicked” (Plumer).

II. David’s perspective on the Lord’s **compassion** (:11-13)

A. David senses his need for pardon (:11):

1. His plea is not for his merit’s sake, but for the glory of God’s name.

2. His plea is for pardon – His iniquity “is confessed, it is abhorred, it is consuming his heart with

grief; Lord, forgive it; let Thine own lips pronounce my absolution” (Spurgeon).

Summary: “His iniquity is so great that he must be irremediably lost, if God were to deal with

him according to his works” (Plumer).

B. David senses his need for purpose (:12):

1. As if to say, “Show me a man that fears God…”

2. “Those who hearts are right shall not err for want of heavenly direction. Where God sanctifies

the heart He enlightens the head” (Spurgeon).

Summary: Is it God who chooses the way or does God guide the God-fearing man in making the

right choice? “Knowing that the Lord has a plan for our lives, & that this plan is the very best for

us, should give us great joy & confidence as we seek His will” (Wiersbe).

Application: “The will should be subject to law; there is a way which we should choose, but so

ignorant are we that we need to be taught, & so willful that none but God Himself can teach us

effectually” (Spurgeon).

C. David senses his need for peace (:13):

1. With God’s provision & protection comes peace (*“soul at ease”*).

2. *“His seed shall inherit the earth* (land)*”* – “Let men know that their conduct will have a vast

bearing for good or evil on those who shall come after them” (Plumer).

Summary: Consider God’s promise of blessing for the next generation (cf. Deut. 4:1-14). “Our

descendants can receive blessing from our obedience or sorrow because of our sins” (Wiersbe).

III. David’s perspective on the Lord’s **revelation** (:14)

A. The believer’s relationship to the Lord as His **child**:

1. Defining the word *“secret”* >

a. “Friendship” or “confidential conversation or intimate advice” – see also Psalm 55:14,

*“sweet counsel”* & Proverbs 3:32, *“secret.”*

b. The word suggests being welcomed into God’s intimate company (see John 15:14-15).

2. Describing the wisdom of *“secret” – “them that fear Him”* >

a. An awareness of His presence – He exists – Hebrews 11:6.

b. An acceptance of His power – He saves – Romans 1:16.

c. An acknowledgement of His purpose – He communicates – II Timothy 3:16-17.

B. The believer’s revelation from the Lord – *“His* ***covenant****”*:

1. Definition of the term >

a. A compound word from the Latin – “to come together”.

b. “A binding arrangement between 2 or more parties that govern their relationship” (W.W.).

2. Demonstration of the trust >

a. It is a blend of both law & love; more intimate & loving than a legal contract & more

binding & enduring than a personal contact (affection).

b. In marriage, “It is a bond of love made more intimate & solid because it is legal. It is the

solemn, permanent, whole self-giving of 2 parties to each other” (Keller). See Mal. 2:14.

c. With God, “A covenant is an unchangeable, divinely imposed legal agreement between

God & man that stipulates the conditions of their relationship” (Grudem).

Conclusion: Do you have such a relationship with the Lord as His child? Are you receiving & obeying His revelation, found in His Word? Scroggie states, “If you would have God make your way plain (:12), if you would prosper & bless your posterity (:13), & if you would enter into the inner thought of the Almighty (:14), then you must fear Him, revere Him, trust & obey Him.” Spurgeon explains, “The designs of love which the Lord has to His people in the covenant of grace, He has been pleased to show to believers in the Book of Inspiration, & by His Spirit He leads us into the mystery, even the hidden mys-tery of redemption. He who does not know the meaning of this verse will never learn it from a comment-ary, let him look to the cross for the secret lies there.” How about you tonight?