

Virtual Prayer Meeting for Kelham Baptist Church

May 6, 2020

SONG: "No One Ever Cared for Me Like Jesus"

<https://youtu.be/qHhDXLkInUI>

SONG: "There Is a Fountain"

<https://youtu.be/vKAMsC2jrL4>

Psalm 25 is another of the Psalms specifically attributed to David, the shepherd boy God selected to be king in place of Saul. David, whom God is recorded as having said, He is a "man after mine own heart" (Acts 13:22), penned seventy-three Psalms in the Book of Psalms. The seventy-three Psalms attributed to David appear scattered throughout the five books of the Psalms unequally. Each of those five books of Psalms is marked by a doxology at its close except the last book. Book 1 contains thirty-seven Davidic psalms; Book 2 contains eighteen; Book 3 has only one; Book 4 has two. Book five contains fifteen, eight of which occur almost at its conclusion.

These Psalms are the cry of David's heart to God in various situations. Fourteen Psalms specifically commemorate particular events in his life—Pss. 3, 7, 30, 34, 51, 52, 54, 56, 57, 59, 60, 63, 142. The critics like to point out David's faults and failures, asking how he could be a man after God's "own heart" (Acts 13:22) but fail to see no one judged them more rigorously than he did. First Samuel 24:5 says, "And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt." Second Samuel 24:10 says, "And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I

have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.” And what can compare to the confession in Psalm 51 in which David used “I,” “me,” “my,” and “mine” twenty-nine times in claiming his sin, which he described as “transgressions” (vs. 1), “iniquity” (vs. 2), “sin,” “bloodguiltiness” (vs. 14), and “evil” (vs. 4), each word calling up a different facet of the horror of his sin?

Psalm 25 is the first of the acrostic psalms in the Book of Psalms. Other alphabet psalms are 9 and 10, 34, 37, 111, 112, 119 and 145. Psalm 25’s structure, with minor variations, is a recitation of the Hebrew alphabet. That structure may have aided in memorization. It was also a statement in some way that conveyed the idea that David’s whole concern on this particular issue is covered in the Psalm, from A to Z, if you will. Each verse begins with a subsequent letter of the twenty-two letter Hebrew alphabet (there are no vowels in the Hebrew alphabet; they added vowel sounds by a system of diacritical marks, much like a German umlaut, those double dots you sometimes see over ä, ö, ü). Psalm 119 is the longest of the acrostic Psalms, with each section beginning with a different letter of the Hebrew alphabet in order. (On a side note, the description of the virtuous wife in Proverbs 31:10-31 is an acrostic, and the Book of Lamentations is entirely an acrostic.) James Montgomery Boice thought that writing in an acrostic “may be an artistic device used to add a certain beauty to the psalm, as rhyme does in our own poetry.”

In Psalm 25, there are a few minor deviations from this pattern of the first letter of each new verse being the next letter in the alphabet in Psalm 25. In verse 2, the first letter of the *second* word starts with *beth* (Hebrew “B”) rather than the first letter of the *first* word. Verse 6 skips the *waw* (Hebrew “W”) and goes right to *zayin* (Hebrew Z). Verses 18 and 19 both start with *resh* (“R”) and skips the Hebrew letter *qoph* (“Q”). After all 22 letters were used, verse 22 starts with *peh* (“P”) to end the psalm.¹ Psalms 9-10 consist of a single acrostic split into two psalms. Wycliffe

¹ For those interested in a fascinating theory, Ronald Benun, in the *Journal of Hebrew Studies*, suggests the *waw* and the *qoph* are missing intentionally since they are the first two of the three root letters of the Hebrew word for hope קָוָה, suggesting an

translators gives us a sense of how an acrostic psalm would appear by using the English alphabet in Psalm 9 and adds this note: “It is difficult to write an acrostic psalm. The words sometimes go in a strange order. This makes them hard to understand. It may give you help if you change the order of the words. In verse 3 you could say ‘My enemies went back’ instead of ‘Back my enemies went’. It means the same.”

“The leader (must use the music) 'Death to the son'.
(This is) a song of David

v1 All my heart sings 'thank you' to the LORD.
I will tell (people) of all your wonderful work.

v2 I will be very happy with you, (LORD). I will rejoice in you.
I will sing praises to your name, Most High God.

v3 Back my enemies went,
they fell down. They died in front of you,

v4 because you judged that what I did was right .
You sat on your throne. You made a righteous judgment.

v5 Clearly you judged the nations and destroyed the wicked.
People will never remember their names.

v6 You caught the enemy. You killed them.
You knocked down their cities. People will just forget them.

v7 Evermore the LORD will rule.
He has built his throne. On it he will make his judgments.

v8 He will make righteous judgments for the world.
His government will give justice to the people.

underlying theme: “Psalm 25’s primary message is to have hope in God, even when it looks like all is lost.” Benun believes Psalm 34 answers the apparently unanswered petitions of Psalm 25, explaining the first letter of the first word in verse 22 corresponds to the first letter of the first word in the final verse of Psalm 34 (http://www.jhsonline.org/Articles/article_55.pdf). Thus, while Psalm 25:22 cries, “Redeem Israel, O God, out of all his troubles”; Psalm 34:22 says, “The LORD redeemeth the soul of his servants.” Benun asserted, “We find it very unlikely that such glaring mistakes, which disrupt the simple alphabetic pattern for most of the acrostics, could possibly have slipped by the careful Biblical scribes....The missing letters are in fact purposefully omitted, that their omission lies at the core of the psalms’ meanings.”

v9 **F**or the LORD is a place where the oppressed can hide.
He will be a fortress in times of trouble.

v10 Everyone that knows your name (LORD) will put their trust in you.
LORD, you will never turn away from anyone that looks for you.

v11 **G**o to the LORD with praises. His throne is in Zion.
Tell all the nations all that he has done.

v12 (God) will remember the people that somebody murdered.
He will not forget the oppressed people that cry to him.

v13 **H**ave mercy on me, LORD.
See how my enemies make my life very difficult.
Make me safe from the gates of death.

v14 Then I will tell your praises in the gates of Jerusalem.
I will rejoice that I am safe with you.

v15 **I**nto the hole that they dug the nations fell.
They caught their own feet in the net that they hid.

v16 You will recognise the LORD by his justice.
The enemies of God will catch themselves in their own nets.
HIGGAION SELAH

v17 **J**ust as the enemies of God go to Sheol,
so will all the nations that forget him.

v18 **K**now this: God will not always forget the poor.
The oppressed will not have to hope for evermore.

v19 LORD, stand up! Do not let men become too powerful.
Let the nations find justice before you.

v20 LORD, make them afraid.
Make the nations know that they are only human.
SELAH

The acrostic continues and finishes in Psalm 10.

Psalm 25 is in three parts, with what appears to be an extra verse at the end.

In verses 1-7, David prayed that God would not remember his sins and that God would be his guide. David also asked God for help against his enemies. In verses 8-14, David describes who this LORD is. Because God is like this, He will answer and give David help, though no specific answers are cataloged as having been received in the psalm. According to one suggestion, Psalm 34 contains the answers.

In verses 15 – 21, David directly addresses God with his petitions, revealing the sufferings he is enduring. Verse 22 shows David applying his prayer to the nation as a whole.

David began Psalm 25 abruptly and directly: “Unto thee, O LORD, do I lift up my soul.” This shows David’s heart for the Lord. Jesus said to “seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matt. 6:33). That is what David was doing. To “lift up” (Ps. 25:1) his “soul” was to present himself and his petitions to the “LORD,” the faithful, covenant God of Israel, the One who had promised David a house, an heir, and a kingdom (2 Samuel 7:14-16). It was *this* God whom David sought. Psalm 24 depicts the righteous man as having “not lifted up his soul unto vanity,” giving the idea that *lifting up the soul* is committing oneself to something wholeheartedly.

Psalm 25 is an intense psalm, marked by the appearance of “O” eight times—verses 1, 2, 4, 6, 7, 10, 20, 22. (In verse 17, “O” is in italics because the translators added it.) Verse 2 has the first appearance: “O my God, I trust in thee.” Here David changed from “LORD” in verse 1, Jehovah, to “God,” Elohim,” a word that speaks of God’s power. It is a confident statement of faith: “I trust in thee.” “Trust” conveys the idea of having confidence in someone or relying on someone. The *LXX*, the Greek translation of the Old Testament (abbreviated by the Roman numeral for 70 because tradition holds that 70 Jewish scholars translated the Hebrew to Greek) never translates this “believe in,” but always “hope in.” Oswalt observed the stress of the word is “the feeling of being safe or secure” (*Theological Dictionary of the Old Testament*, Vol. 1, p. 101). David followed his statement of confident security in God by adding, “Let me not be ashamed.” Don’t let me be disappointed, or put to shame, for my trust in You. He further specified his desire as not allowing his enemies to “triumph over” him. This was a tacit appeal to God’s honor. God, you are powerful. I trust you. Show who You are. That is the idea of Verse 2.

It’s almost as if we can see David’s lively mind leap beyond himself in verse 3: “Yea, let none that wait on thee be ashamed.” “Wait” portrays the idea of looking for

something “with earnest expectation” (Hartley, *TWOT*, Vol. 2, p. 791). This same word appears in that great passage (one of my favorites, memorized in VBS decades ago) in Isaiah 40:31: “But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.” David prayed that no one who hoped in God’s deliverance would ever be disappointed. Paul drew this same thought from Isaiah 28:16 (which uses a different Hebrew word for “wait” than Psalm 25:3) when he wrote of salvation in Romans 10:11: “For the scripture saith, Whosoever believeth on him shall not be ashamed.”

In typical fashion of Hebrew poetic parallelism (where the same thought or idea is considered in different aspects—either expanded or contrasted), David turned to the opposite outcome for unbelievers: “Let them be ashamed which transgress without cause” (Ps. 25:3). “Transgress” renders a word that describes a person who acts treacherously. It is used, Louis Goldberg noted, “to denote unfaithfulness” (*TWOT*, Vol. 1, p. 90). “He is one who does not honor an agreement.” David’s plea is that those who act in such a manner might be put to shame and disappointed in their desires.

In verse 4, David turned to his own concerns once more: “Shew me thy ways, O LORD.” What did David seek? He sought God to make him know God’s “ways,” His paths, His road to living right, His direction in life. David amplified that: “Teach me thy paths.” He sought God to *train* him in godly journeyings through life. The idea of “paths” parallels “ways.” Hamilton wrote, “The way which one chooses determines one’s destiny. There is such a thing as the ‘road’ of no return (Job 16:22).... When Jesus contrasts the two ways, the two doors, and the two destinations in the Sermon on the Mount (Mt 7:14-14), he is basically repeating the concept” of “ways” and “paths” in Psalm 25 (*TWOT*, Vol. 1, p. 71).

Verse 5 continues David’s petition for God’s direction: “Lead me in thy truth, and teach me.” Note the number of personal pronouns—“my,” “I,” “me,” “me.” This psalm is intensely personal. His request once more is directed to the “LORD” (vs. 4),

Jehovah, the God who revealed Himself to Moses and made His covenant promises to Abraham, Isaac, and Jacob. “Lead” would seem to involve a more personal and direct relationship than “shew” (vs. 4) or “teach.” “Lead” pictures the Lord as trampling down enemies in the path ahead but also the corresponding requirement of following the Leader (Wolf, *TWOT*, Vol. 1, p. 196). “Teach” in verse 5 repeats the same word and same request in verse 4. It seems to portray a Teacher-pupil relationship: This is how you do this. This is where you walk. This is how you live. Follow Me. It is a Father-child picture of teaching by example.

David gave his reason for his request in the second half of verse 5: “For thou art the God of my salvation; on thee do I wait all the day.” “Art” is in italics, indicating it was added for a smooth translation by the translators of the King James. If we simply transliterated the Hebrew letters into English letters, David said, You, my *Elohim Yeshua*. Of course, Yeshua is the name of Jesus. He further explained: “On thee do I wait all the day” (Ps. 25:5). “Wait” is the same word used in verse 3, to look with expectation. I see in this word a dog watching its master to determine what he wants the dog to do. If you’ve ever had a dog, you know that look. It is that constant attention, that devotion that comes through here in the word picture. Kidner remarked, “This is free of the self-interest that may motivate requests for special guidance, and it lays the foundation for right decisions” (*Psalms 1—72*, p. 116).

David next asked God to “remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old” (Ps. 25:6). “Remember” does not imply David believes God has forgotten. It is a request for God to act as He had previously. Note “tender mercies” and “lovingkindnesses.” Both words contain the idea of mercy, God’s withholding judgment rightly due. Both are rooted in David’s (and the nation’s) covenanted relationship with God. Psalm 23:6 speaks of “goodness and mercy” and “suggests the steady kindness and support that one can count on ... between steady friends” (Kidner, p. 112). First David called on God to remember His own character and prior actions on his behalf; next David called on God to forget David’s own “sins” and “transgressions” (25:7). He was intimately aware of his own failures.

How can God forget sins and transgressions? The simple answer is that the shed blood of Jesus Christ covers them. Psalm 103:12 indicates He will remove them as “far as the east is from the west.” Micah 7:19 promises He will “cast all their sins into the depths of the sea.” Zechariah 13:1 promised Israel: “In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” At Pentecost Peter explained said, “Repent ye therefore, and be converted, that your sins may be blotted out.” Ancient ink was made without an acidic base; so wiping it with a wet rag could blot out a document. Paul explained in Colossians 3:14 that God made us alive, “blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Under Roman law, the crimes for which a person was being executed were traditionally written down and posted at the top of the instrument of crucifixion, the cross. God nailed above the cross our violations of His law. Jesus died for our crimes against God. They are forgotten because they are forgiven and blotted out. Romans 8:1 says, “There is therefore now no condemnation to them which are in Christ Jesus.” Romans 5:1 says, “Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ” (*NASB*). *Young’s Literal Translation* put it this way, capturing the force both of the grammar and vocabulary of the original: “Having been declared righteous, then, by faith, we have peace toward God through our Lord Jesus Christ.”

David turned back to the idea of remembering in his plea for God to “remember thou me, for thy goodness’ sake” (Ps. 25:7). Not for David’s sake or for his goodness did he ask God to remember him. He asked God to remember him because of God’s “goodness.” God’s absolute goodness was the basis of David’s plea, “according to thy mercy.” The standard of remembering for which David pleaded was God’s mercy, or steadfast, unchanging love.

Verse 8 transitions to the second part of Psalm 25. David turned to consideration of God’s character: “Good and upright is the LORD.” God is absolutely good and absolutely “upright,” or straight. The idea of the word is “just.” God is a just God. Because He is who He is, God will “teach” (point out or direct) “sinners in the way.”

God's desire is not to punish. Peter explained in 2 Peter 3:9: "not willing that any should perish, but that all should come to repentance." God is not some cosmic Killjoy on the lookout to pounce on sinners to bash them. God desires to share His goodness and uprightness with us.

Verse 9 explains, "The meek will he guide in judgment: and the meek will he teach his way." "Meek" translates a word that implies someone who has suffered or is suffering and has learned from that suffering and deprivation to put his or her hope in God. "Guide" echoes the word David used for "lead" in verse 5. "Judgment" speaks of a legal decision. It appears to be saying that the Lord will trample down the path before those who are humbled and seek Him. David went back to the petition of verse 4 and said God will train the humbled in His roads, His way of living.

That led David in verse 10 to reflect on God's "paths" (the same word as verse 4). "All" God's paths are "mercy and truth unto such as keep his covenant and his testimonies" (vs. 10). Once more he reminded that this grace is all rooted not in who we are but who God is and what He promised. "Mercy" once more is steadfast, unchanging love. "Truth" is faithfulness. We get "amen" from another form of this word. God is faithful and true (cf. Rev. 3:14; 19:11; 22:6). David then acted on the basis of the revealed character of God in pleading for "pardon" (Ps. 25:11) "for thy name's sake." God's name is His character. Because He is faithful and true, because He is merciful and good, because He seeks repentance not punishment (cf. John 3:17), David could ask God to "pardon" (Ps. 25:11). "Pardon" is "used in Scripture solely of God" (Kaiser, *TWOT*, Vol. 2, p. 626). "Never does this word in any of its forms refer to people forgiving each other." Kaiser noted, "Other terms for forgiveness stressed the ideas of wiping out or blotting out the memory of the sin (*maha*), covering or concealing the record of the sin (*kasa*), lifting up and removal of sin (*nasa*), passing by of sin (*abar*) and pardoning on the basis of a substitute (*kapar*)." A pardon to be effective must include confession. In *United States v. Wilson* (32, US, 150, 1833), George Wilson was convicted of robbing the US Mail and sentenced to death. President Andrew Jackson pardoned him, but Wilson refused

the pardon. The Court ruled, “A pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance.... We have discovered no power in this court to force it upon him.” We proclaim the good news so that people may accept God’s pardon. The price has already been paid in full.

David owned his sin: “mine iniquity; for it is great” (vs. 11). We sometimes blame other people, circumstances, or offer various other excuses for sin. Adam blamed Eve and indirectly God (the woman which You gave me); Eve blamed the serpent (the serpent deceive me). “Iniquity” translates a word that means twistedness, bentness, distortion. “It denotes both the deed and its consequences, the misdeed and its punishment” (Schultz, TWOT, Vol. 2, p. 650). Guilt is a prominent aspect of the word. David confessed it was “mine,” not another’s. He confessed it was “great.”

Verse 12 turns once more to setting a principle or standard David has learned: “What man is he that feareth the Lord? Him shall he teach in the way that he shall choose.” The principle is that God will teach the person who reverences Him the road in life. The principle is first posed in a question, much like Psalm 15:1 to get our attention. The first requirement for being taught of God is reverence. Proverbs reminds us, “The fear of the LORD is the beginning of knowledge” (1:7) and “the fear of the LORD is the instruction of wisdom” (14:27). Both wisdom and knowledge begin by a right attitude toward God. “The way that he shall choose” (Ps. 25:12) describes the right path, the path that leads to life. That is amplified and explained in the next verse: “His soul shall dwell at ease; and his seed shall inherit the earth” (vs. 13). The blessings of God’s direction are good living in the present and a firm hope for the future in posterity. “Inherit the earth” reminds us of Jesus’ beatitude: “Blessed are the meek: for they shall inherit the earth” (Matt. 5:5). That beatitude exactly reflects David’s prayer and faith in Psalm 25. Fearing the Lord is meekness; it is seeking His direction. Psalm 37, another of David’s acrostic psalms, draws on some of the same themes—the wicked, waiting on the Lord, the meek—and three times uses the phrase “inherit the earth.” Verse 9 says, “Those that wait upon the LORD, they shall inherit the earth.” Verse 11 says, “The meek shall inherit the earth.”

Verse 22 says, “Such as be blessed of him shall inherit the earth.” We can conclude the “meek” “wait upon the Lord” and are “blessed of God.” Psalms 25 and 37 are the only places the term “inherit the earth” appear in the Bible apart from Jesus’ beatitude.

David further amplified on God’s revelation of Himself that comes as a result of reverencing God: “The secret of the LORD is with them that fear him” (Ps. 25:14). The thoughts of the psalm intricately weave themselves back on previous truths in the psalm. “Secret” comes from a word whose primary meaning is “confidential speech” (Patterson, *TWOT*, Vol. 2, p. 619). “The emphasis on confidentiality marks a distinction” in this word. What else would we expect? The person who reverences God, seeks His ways and His paths, will, of necessity, remain in close fellowship with God. The meek, the one who waits on God, the one who fears Him, will want to be near Him. “Lord, to whom shall we go; go? thou hast the words of eternal life,” Peter asked in John 6:68. As such, that person will receive God’s confidential counsel. “He will shew them his covenant.” “Shew” is the same word used in verse 4 when David pleaded for God to “shew” him his “ways.” God would make known His covenant to the one who rightly reverences Him.

David expressed his own commitment: “Mine eyes are ever toward the Lord” (Ps. 25:15). This echoes the thought of verse 5: “on thee do I wait all the day.” David’s focus, his vision, his direction are all taken from God. Psalm 32:8 expresses God’s assurances at such devoted obedience: “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” The only way God can guide us with His eye is if we are looking at His face, not His hand. That is what David did. He did not love and serve God because of what God could give Him; He loved and served God for who He is. David expressed his assurance that God would “pluck my feet out of the net” (25:15). We do not know the situation to which he referred. This, however, could be a blanket statement—whatever net I am caught in, God will “pluck” (remove) me from it.

Verse 16 renews David's call for God's presence: "Turn thee unto me" seems to imply David felt isolated and cut off from God's personal presence. It could be this arose from a time he was separated from worship in the Tabernacle, like during the rebellion of Absalom. In any case, David pleaded for "mercy," God's grace, because he was "desolate and afflicted." Those two words give us a sense of David's sense of alienation and estrangement. He was all alone and without resources, whatever the situation was. We've all known those times and places. David further explained: "The troubles of my heart are enlarged" (vs. 17). There is a kind of logical acrobatics in these words. "Troubles" pictures "tight places." Yet those "tight places" are "enlarged." That results in a renewed request for deliverance, "O bring thou me out of my distresses." "Bring" translates the same word as "pluck" in verse 15. "Distresses" (note the plural) is from a word that implies "great external pressure" (Hartley, *TWOT*, Vol. 2, p. 760). While verse 15 expressed confident God would deliver him, verse 17 expresses the continuing anxiety and anguish of waiting—the "until" in which we all live.

David asked God to "look upon," inspect or consider, his "affliction," and his "pain." "Affliction" is another form of "meek" (vs.), but the focus here seems to be on David's sense of misery. That is expanded in "pain," a word that speaks of "the dark side of labor, the grievous and unfulfilling aspect of work" (Allen, *TWOT*, Vol. 2, p. 675). This is the same word (translated "labor" there) that appears in Psalm 90:10: "The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away." He realized the reason for his situation: "all my sins" (25:18). He saw this as disciplinary chastening. "Forgive" here comes from a word that pictures lifting or removing a burden.

Next David pointed God to his "enemies" (vs. 19). David, like any leader, has enemies, those at cross-purposes with him. He asked God to "consider," or inspect, those who hated him. "Consider" is the same word David used when he asked God to "look upon" his affliction and pain. He was asking God to look at both sides of this. These enemies of David, and there were "many," hated him "with cruel hatred."

“Cruel” translates a word for violence. They were not content merely to hate; they acted on that hate. In light of his enemies and their hatred, David asked God to “keep my soul, and deliver me” (vs. 20). This request is intense: “O.” David sought God’s direct protection over his life and at the same time sought for God to snatch him out of the situation. He returned to his earlier plea in verse 2: “Let me not be ashamed,” reversing the phrasing: “I trust in thee” (vs. 2). In verse 2, he stated his faith and then his request. Here in verse 20, he expresses his request and then his faith: “I put my trust in thee.” In verse 2, he used a word for “trust” that meant a feeling of confidence or trust. Here in verse 20, he used a word that means to flee to for protection.

In verse 21, David asked that “integrity” (wholeness, uprightness) and “uprightness” (straightness) would “preserve” him. “Preserve” is the same word translated “keep” in verse 20. David’s hope was in God: “for I wait on thee,” a truth he expressed earlier in verses 3 and 5. Waiting on God is not the easiest thing in the world. G. Campbell Morgan wrote, “Waiting for God is not laziness. Waiting for God is not going to sleep. Waiting for God is not the abandonment of effort. Waiting for God means, first, activity under command; second, readiness for any new command that may come; third, the ability to do nothing until the command is given.” Warren Wiersbe observed, “The ability to calm your soul and wait before God is one of the most difficult things in the Christian life. Our old nature is restless... The world around us is frantically in a hurry. But a restless heart usually leads to a reckless life.”

The great English poet John Milton went completely blind. One of his sonnets, “When I Consider How My Light Is Spent,” powerfully reflects on that and commends to us waiting on the Lord:

When I consider how my light is spent
Ere half my days in this dark world and wide,
And that one talent which is death to hide
Lodg'd with me useless, though my soul more bent
To serve therewith my Maker, and present
My true account, lest he returning chide;
"Doth God exact day-labour, light denied?"
I fondly ask. But Patience to prevent
That murmur, soon replies: "God doth not need
Either man's work or his own gifts; who best
Bear his mild yoke, they serve him best. His state
Is kingly. Thousands at his bidding speed
And post o'er land and ocean without rest:
They also serve who only stand and wait."

The poem reminds us that God blesses those who wait on Him.

The final line of Psalm 25, nationalizes David's experience. As king (as well as a prophet) David, sought that God would "redeem" (vs. 22) the nation out of all its "troubles." "Redeem" pictures to transfer "ownership from one to another through payment of a price of an equivalent substitute" (Coker, *TWOT*, Vol. 2, p. 716). "The NT as well as the OT sees redemption, or salvation, in terms of the whole human situation." Paul expressed the same prayer in Romans 10:1: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In 11:26, he concluded, "All Israel shall be saved." While David may have had merely a temporal deliverance in mind when he pleaded for God to redeem Israel, God had far more in sight. That led to Paul's great doxology at the end of the chapter: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen."

David's prayer will find its ultimate fulfillment in God's perfect time.

Song: "Soon and Very Soon"

<https://youtu.be/9AxOoS2Mb58>