

## Psalm 25

1-2 (8)	Of David For you I have waited, O Lord.  I will lift up my soul to my God.	Waited (patience, hope; initiative with God) Preparing to worship
(2)	In you I have trusted – let me not be put to shame;  Let not my enemies exult over me.	Trusted (covenant character of God historically, therefore neither naive, nor self-confident, but response to God's self-revelation) Anxiety (audience of enemies) And over God
3 (2)	Indeed, all who are waiting for you will not be put to shame: the ones who act treacherously without reason will be put to shame.	Confidence (enemies will) Wait/act treacherously (against God – dependant on God's response: does God act?)
4 (7)	Cause me to know your ways, O Lord; teach me your paths.	Needs (1) enlightenment
5 (7) (1)	Make me walk in your truth and teach me, for you are the God of my salvation. And I have waited for you all day long, on account of your goodness, O Lord.	Needs (2) strength Past and anticipatory from present crisis. (These thoughts cast mind back to previous failures.)
6 (7)	Remember your acts of mercy and lovingkindness, for they are from of old.	R1 God's history of forgiveness.
7 (7)	Do not remember the sins of my youth or my transgressions; please remember me according to your lovingkindness.	R2 Connected to present? All sins. Wandering from path. R3 Personal Covenant God. Separates sins from sinner.
8 (7)	Good and upright is the Lord;  therefore, he is showing sinners the way.	Confidence in nature of God. Dichotomy: upright, can't ignore sin; good, accepts repentance. Ie himself.
9 (7)	He will make the humble walk in judgment and he will teach the humble his way.	Deliverance and guidance.
10 (2)	All the Lord's paths are lovingkindness and truth for the ones who keep his covenant stipulations.	Covenant stipulator, Covenant obedient.
11 (7)	For your name's sake, O Lord,  please forgive my iniquity, for it is great!	I am. From everlasting...takes sin. God transcends covenant. Idolatry or adultery.
12 (2)	Who, then, is the one who fears the Lord?  He will show him the way that he shall choose.	Rhetorical (Ps.24:3). Not terror, but awe. The way of wisdom <i>is</i> the way of covenant. It's a choice.
13 (2)	His soul shall dwell in prosperity, and his soul shall inherit the earth.	Covenant blessing. Seed and continuance must look ahead

		to a future permanence.
14 (ד)	The friendship of the Lord belongs to those who fear him, and, indeed, he makes them to know his covenant.	More than earthly blessing: relationship. Bright prospect.
15 (ו)	My eyes are constantly toward the Lord, for he is the one who brought forth my feet from the net.	Gaze grounded in experience. Net surrounding the diverging pathway when he got himself stuck.
16 (ז)	Turn to me and be gracious to me, for I am alone and afflicted.	Prayer. Still surrounded by troubles and enemies.
17 (ח)	Troubles alarm my heart – bring me forth from my straits!	Personal and immediate. Affects whole life.
18 (ט?)	Meet my affliction and my trouble, and take away all my sins.	Can only be met by God. The root cause.
19 (י)	See how numerous my enemies are! And they have hated me with violent hatred!	The problem originated in his heart, but it has exploded.
20 (יא)	Guard my soul and rescue me;  don't let me be put to shame, for I have sought refuge in you.	Threat of attack is upon the soul. The shame would be the accusation that putting one's trust in God leads to the soul's capture.
21 (יב)	May integrity and uprightness protect me,     for I have waited for you, O Lord.	Two personified guardians. <b>Question:</b> Characteristics of God, or David? Previous sin cancels out qualities? Or used in current attack, even though dealt with? I Kings 9:4. Job 1:1. Penitence will be rewarded. Continues to wait as in v.1.
22	O God, ransom Israel from all its troubles.	Application.

### Acrostic Poems

- 1) Initial letters of the successive sections or units must follow the sequence of the letters of the alphabet.
- 2) The lines, or units, which are opened by the letters of the alphabet, are of approximately the same length.

Psalm	Complete/Incomplete	Unit Average	Comments
9-10	Incomplete. Missing: ז, ט Restored: ז, ט, י Reversed: ט/ז	4 lines	'of David' Hymn/lament
25	Complete. י and ט dubious. ט at the end.	2 lines	'of David' Lament/wisdom
34	Almost complete; י missing; ט at the end.	2 lines	'of David' Mixed
37	Complete.	4 lines	'of David' Wisdom
111	Complete.	1 line	Hallel

			Hymn
112	Complete.	1 line	Hallel Hymn
119	Complete.	8 verses; 16 lines	No title Wisdom
145	Almost complete. 1-section missing in most Heb mss	2 lines	'of David' Hymn

'Pss 25 and 34 pose a problem in the absence of the *waw* and the addition of a  $\text{D}$ -unit at the end. It is probable that the two psalms reflect a particular stage (or deviation) in the history of the alphabet, in which consonantal *waw* had been repressed and replaced with a secondary *pe* at the end of the alphabet...' (Craigie WBC)

### Role of Acrostics



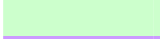
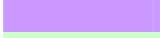
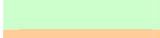
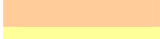

- 1) Primarily an artistic device providing a framework.
- 2) Mnemonic and educational device, therefore wisdom background and content.
- 3) May imply completeness, the subject is covered from A-Z.

'See what a good master we serve, and what pleasantness there is in wisdom's ways, when we are not only commanded to sing at our work, and have cause enough given to us, but have words also put into our mouths and songs prepared to our hands.'  
(Matthew Henry)

### Structure

- 1) Usually called an 'individual lament', although tone suggests a 'prayer of confidence'.
- 2) Primarily a literary construction.
- 3) Used later in communal worship ('Davidic' and v.22).
- 4) No clear internal sequence of thought; alternates between prayers/petitions and expressions of confidence in God.

### Hypothetical Chiasmus

A				vv 1-3	
	B			vv 4-7	
		C		vv 8-10	
			D	vv 11	
		C'		vv 12-14	
	B'			vv 15-18	
A'				vv 19-21	

**Question** – Which words repeat themselves to indicate what kind of literature this is? And what words or thoughts may imply a chiasmus?

Answer 1: lovingkindness (vv.6, 7, 10), covenant (vv.10,14) demonstrate a covenant background; way (vv.4, 5, 8, 9), fear (vv.12, 14), good (vv.8, 13).

Answer 2: A/A' not be put to shame (vv.2, 20), (vv.3, 21), my enemies (vv.2, 19), my soul (vv.1, 20); B/B' sins (vv.7, 18), LORD (vv.4, 15); C/C' good, prosperity (vv.8, 13), show (vv.8, 12), way (vv.8, 12), his covenant (vv.10, 14).

## **‘Of David’**

- 1) 2 Sam.23:1 ‘...David the son of Jesse...the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel...’
- 2) Acts 4:25 ‘Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?’
- 3) I Chron.16:7 ‘Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.’ used in psalms 96, 105 and 106.

## **David’s Plight**

Psalm 1 is the ‘gateway to the Psalms’ and offers two ways – the righteous and the wicked. David had taken the righteous path, but it isn’t a one-time-only decision. The dispassionate wisdom has become passionate prayer. Like Bunyan’s Pilgrim, the road David walks has many crossroads and distractions. Enemies line it, waiting, and David is reminded of past strayings. He waits: he cannot turn back, but the way forward is uncertain without God’s guidance.

**Study** – use notes to explore David’s writing.

## **Application**

- v.1 The Church waits. David moves himself. Ps.24:4, 7/9 ‘...hath not lifted up his soul unto vanity...Lift up your heads, O ye gates...  
*Sursum corda* – Up with you hearts. Prayer is the ascent of the soul to God.
- v.2 What we put our confidence in is either our joy or our shame, according as it proves. Confidence in God, no shame and evidence against enemies. For all saints.
- v.3 Prevarication without provocation. The weaker the temptation is by which men are drawn to sin the stronger the corruption is by which they are driven by it. They know their attempts against God are fruitless; they will be ashamed.
- v.4
- v.5 What did he desire to learn? **Christ is the Way**. What did he desire of God?
- v.6 Thy counsels and designs of mercy were from everlasting; the vessels of mercy were, before all worlds, ordained to glory. The instances of thy mercy to me in particular, were early and ancient; they began of old and have never ceased. Thou hast taught me from my youth up, teach me now.
- v.7 God’s goodness and mercy, not our goodness and merit.
- v.8 Who are these promises for? Us. What are these promises grounded upon? His character. What are the promises? He will teach sinners the way, **the Gospel**...
- v.9 He will guide the humble, i.e. those that acknowledge they can’t lead themselves. Make God’s way your way, and desire to be taught that...
- v.10
- v.11
- v.12
- v.13 He will make us to prosper. He will give to us and ours as much of this world as is good for us. Family security.
- v.14 (AV) The secret of the LORD is with them... Divine fellowship.
- v.15 Lay open before God the calamitous condition one is in. Express dependence upon God.
- v.16 Turn eyes upwards to God, not fixated on earthly idols.
- v.17 Pray earnestly for God’s relief and succour.

v.18 Pray for forgiveness, not just foolish sins (v.7), or great sins (v.11), but all sin.

v.19 Pray for God to see extreme of present situation.

v.20 Keep trust in God.

v.21 Walk in integrity and uprightness.

v.22 Look outwards.