

25.5 CONSIDER HOW MANY ARE MY FOES: Psalm 25:16-22

INTRODUCTION.

QUESTION. WHY SING THE PSALMS?

ANSWER. The chief reason you and I are to sing the Psalms is because the Lord Jesus Christ commands it. In **Ephesians 5:19** Jesus says through Paul that the saints are to, *"[address] one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart."* In **Colossians 3:16** Jesus also says through Paul, *"Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God."* Would you be a joyful obeyer of the King? Then you must sing the Psalms with thankfulness in your heart toward God.

Dr. Joel Beeke, in his pamphlet titled *Why Should We Sing Psalms*, gives nine further reasons we should sing from the songbook of the Bible. I commend these also to you:

1. God Gave the Psalms for [Old Covenant Israel] and All Nations to Sing
"Let the nations be glad and sing for joy!"
2. The Psalms Reveal Christ in His Sufferings and Glory
"My God my God why have you forsaken me?"
"You will not let your holy one see corruption"
"Kiss the Son lest you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him."
3. Christ and the New Testament Church Sang the Psalms
4. Singing the Psalms Causes the Word of Christ to Dwell in Us Richly
5. Singing the Psalms Helps Us to Be Filled with God's Spirit
6. Singing the Psalms Enables Us to Worship God in Every Experience
7. The Psalms Unite Us with Believers of All Times
8. The Psalms Lift Up Our Eyes to the Hope of Glory
9. The Psalms Keep God Supreme in Our Worship

One further reason you and I should both KNOW and SING the Psalms, is that these songs help us think and sing concerning our enemies. And be sure, you and I have many enemies.

BOYS AND GIRLS...

***We have internal enemies in our affections**, when they get disordered and we are loving or hating wrongly.*

***We have internal enemies in our minds**, when our thoughts or more*

influenced by lies than by truth.

We have internal enemies in our wills, when we do not trust the Lord who is providentially ruling and reigning over all, and we chose distrust over rest.

We also have external enemies who seek to afflict us in both word and deed because we want to love and obey Jesus.

David knew what that was like. We do not know the exact time or reason he wrote Psalm 25, but we know he had both internal and external enemies he was combatting.

Listen to these words that are used in Psalm 25:16-22:

Lonely, afflicted, troubles, distresses, affliction, sins, foes, with what violent hatred they hate me.

You need this last section of Psalm 25 to help you deal with both your internal and external enemies.

CON(TEXT). Petition and Meditation. Last section of the Psalm and it is dealing with Petitions.

DOCTRINE. Christians should sing about and petition against their enemies.

BOYS AND GIRLS...

OUTLINE. Six petitions that I will exhort you to emulate.

I. PETITION THE LORD TO BE GRACIOUS TO YOU, ESPECIALLY IN TIMES OF LONELINESS OR AFFLICTION (Psalm 25:16).

Psalm 25:16

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

- **This is the enemy of loneliness and suffering in general.**
 - **PLUMER:**
"Blessed be God, we are not required to be silent before him, when trouble comes. . . . We may not complain of God, but we may complain to God. With submission to his holy will we may earnestly cry for help and deliverance." — **Plumer, William Swan. Studies in the Book of Psalms (p. 602). Counted Faithful. Kindle Edition.**

Additionally,

You and I should thank God for making it so that our afflictions are much less than we deserve.

- **Psalm 103:10** "He does not deal with us according to our sins, nor repay us according to our iniquities."
 - **BOYS AND GIRLS...** We always deserve worse.

II. PETITION THE LORD TO BRING YOU OUT OF YOUR DISTRESSES, ESPECIALLY WHEN YOU ARE WORRIED OR ANXIOUS (Psalm 25:17).

Psalm 25:17

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

- **This is the enemy of anxiety and worry.**
 - **PLUMER:**

"Let no good man be surprised that his affliction is great, and to him of an unaccountable character. It has always been so with God's people, verse 17. The road to heaven is soaked with the tears and blood of the saints." — **William Swan Plumer. Studies in the Book of Psalms (p. 601). Counted Faithful. Kindle Edition.**
 - **Matthew 6:25-34**

"25 Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 26 Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add a single hour to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? 31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you. 34 "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble."
 - **Philippians 4:6**

"Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."

– **1 Peter 5:7**

"[Cast] all your anxieties on him, because he cares for you."

BOYS AND GIRLS...

III. PETITION THE LORD TO TAKE AWAY ALL YOUR SINS, NOT BECAUSE YOU ARE WORTHY BUT BECAUSE YOU ARE *NEEDY* (Psalm 25:18).

Psalm 25:18

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

- This is the enemy of *sin* and its consequences in this life and the life to come.

I) *Petition the Lord take away all your sins!*

- First, note that David is just as concerned with his own sins as he is with his vilest enemy.

USE FOR EXAMINATION

Q. Are you just as concerned with forgiveness of sins before God as you are relief from affliction and trouble?

- David does not simply say "Forgive my all my sins." He uses a word that means "Take away all my sins."
 - **TRAPP:** "Heb. *lift up, take away*; lay them on the true scape goat, on that Lamb of God who taketh away the sins of the world, John 1:29." — Trapp, John. **John Trapp's Complete Bible Commentary (p. 6375). Kindle Edition.**
 - **BOYS AND GIRLS**, during the times of the Old Testament, once per year on the Day of Atonement, the High Priest would confess the sins of the people while holding onto the head of a goat. Then when he finished praying he would release the goat and it would run into the wilderness, like all the sins of the people were being taken away from the people. This was a picture of what Christ would do on the cross. He is our Scapegoat.

This is why John the Baptist said, "Behold the Lamb of God who takes away the sin of the world."
Now that word (scapegoat) is used a lot in our culture, and

most it is used negatively. But it was not a bad thing. **Christ was our WILLING scapegoat!**

Petition the Lord take away all your sins!

Yet do it,

II) *Not because you are worthy, but because you are needy!*

Note, that David asks the Lord not to consider his righteousness, not to consider his zeal, not to consider his sincerity... No. David asks the Lord to consider his affliction and trouble.

You are not worthy. You are needy. And Christ is full of mercy.

- **RICHARD SIBBES:** "There is more mercy in Christ than sin in you."

III. PETITION THE LORD TO TAKE AWAY ALL YOUR SINS, NOT BECAUSE YOU ARE WORTHY BUT BECAUSE YOU ARE NEEDY
(Psalm 25:18).

- Unbeliever, this is how you become a Christian. You do not come to Christ with what you can offer Him. You come to Christ a beggar, and trust in Him alone for salvation.

IV. PETITION THE LORD TO GUARD YOUR SOUL AND DELIVER YOU FROM YOUR ENEMIES AND THEIR SCHEMES (Psalm 25:19-20).

Psalm 25:19-20

"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."

- This is the enemy of the wicked or hypocrites.

We all know the wicked hate the righteous, yet I think it is important to underscore the fact that it is also true that Hypocrites hate the faithful.

(i) The Pharisees, chiefest and greatest of Hypocrites, hated Christ.

- **Mark 3:6** "The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him."

(ii) Those who trust in and submit to Christ should expect to be treated the same as Him.

- **John 15:20** "Remember the word that I said to you: 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours."

(iii) You must not be surprised that the world hates you and are scheming against you.

- **1 John 3:13** "Do not be surprised, brothers, that the world hates you."

You should be surprised if the world, especially even hypocrites, do not hate you!

BOYS AND GIRLS...

V. PETITION THE LORD TO ENABLE YOU TO HAVE INTEGRITY AND UPRIGHTNESS (Psalm 25:21).

Psalm 25:21

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

- **This is a great weapon to be used against all our enemies, both internal and external: INTEGRITY.**
 - **Q. What is integrity?**
 - **A. INTEGRITY definition:** Strong moral principles built on convictions from God's Word; holding firm in those convictions and moral principles even when no one is looking, and even if no one will ever know but God.

INTEGRITY COMES FROM THE LORD:

- **Genesis 20:4-6** "4 Now Abimelech had not approached her. So he said, 'Lord, will you kill an innocent people? 5 Did he not himself say to me, 'She is my sister'? And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands I have done this." 6 Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore I did not let you touch her."
- **Proverbs 2:7** "he stores up sound wisdom for the upright; he is a shield to those who walk in integrity,"
- **Proverbs 2:21** "For the upright will inhabit the land, and those with integrity will remain in it,"
- **Proverbs 10:9** "Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out."
- **Proverbs 11:3** "The integrity of the upright guides them, but the crookedness of the treacherous destroys them."

- **Proverbs 20:7** "The righteous who walks in his integrity— blessed are his children after him!"

VI. PETITION THE LORD TO REDEEM HIS PEOPLE OUT OF ALL THEIR TROUBLES (Psalm 25:22).

Psalm 25:22

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

- **Note**, David's final petition is about the Lord's people, His church. He is not so individualistic as are many in our day who are more concerned with their individual persons than with the universal bride of Christ!
 - **PLUMER**: "The church of God is always so much distressed, that we may well pray that she be delivered out of all her troubles, verse 22. She is in the wilderness. She has a great fight of afflictions. But her friends remember her at the throne of grace. In the end she shall have all the glory which the blood and righteousness and intercession of her head and husband can secure to her." — **Plumer, William Swan. Studies in the Book of Psalms (p. 602). Counted Faithful. Kindle Edition.**

USE FOR EXAMINATION

Q. Can you pray Ephesians 3:20-21 from the heart, or are you most inclined just to pray for yourself individually?

Ephesians 3:20-21 "20 Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, 21 to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen."

CONCLUSION.

Psalm 25

- 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.

HELPS FOR PSALM 25

- 25:1, Psalm - Matthew Henry - A Method for Prayer, with Scripture expressions proper to be used under each head - The Complete Works of Matthew Henry, 2 Volumes (HB), vol. 2 pg. 1
 - 25:5, Psalm - Matthew Henry - How to spend the day with God - The

Complete Works of Matthew Henry, 2 Volumes (HB), vol. 1 pg. 123

- 25:9, Psalm - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 1, pg. 61
 - 25:10, Psalm - Thomas Brooks - The Works of Thomas Brooks (Banner of Truth), Vol 1, pg. 328
 - 25:11, Psalm - Edwards, Jonathan, "Pardon for the Greatest Sinners," Works (BT; Tegg), ii.110-113.
 - 26:19, Psalm - Thomas Boston, "The Great Care and Concern Now, that our Souls be not Gathered with Sinners in the Other World, Considered and Improved," under the main title of "The State and Character of Believers," Works, v.443-461.
- **Baggett, Brett. A Scripture Index of Puritan Sermons: Along with some Scottish Covenanters, American Puritans, and a few of their Spiritual Descendants (1558-1770) (pp. 108-109). Kindle Edition.**

USES

USE FOR INSTRUCTION / DOCTRINE

USE FOR COMFORT / CONSOLATION

USE FOR WARNING / AWAKENING

USE FOR EXAMINATION / TRIAL

USE FOR REPROOF / REBUKE

USE FOR CLARIFICATION / ILLUMINATION

USE FOR ENCOURAGEMENT / INSPIRATION

USE FOR EXHORTATION / DIRECTION

WILLIAM S. PLUMER'S DOCTRINAL AND PRACTICAL REMARKS

34. However dark our prospects and strong our fears, let us continue in prayer,

verse 16. It cannot hurt us. That is a great point made sure. It may be the means of a speedy and blessed deliverance. If not, it will in due time bring a still richer blessing.

35. The more lowly and lonely our state, the more earnestly should we commit it to God, for the more glorious will it be for him to interpose, verse 16.

36. Let no good man be surprised that his affliction is great, and to him of an unaccountable character. It has always been so with God's people, verse 17. The road to heaven is soaked with the tears and blood of the saints.

37. Blessed be God, we are not required to be silent before him, when trouble comes, verses 17-18. We may not complain of God, but we may complain to God. With submission to his holy will we may earnestly cry for help and deliverance.

38. It is a great matter to have God so far engaged on our side as that he will look on our affliction and consider our case, verses 18-19.

39. All our safety is in God alone, verse 20. In him we may rejoice and be exceeding glad always.

40. No cause is strong without justice and truth, and no cause is weak that has integrity and uprightness in it, verse 21. Sin is worse than misery. Prayers for a wicked cause are an offence to God. Dickson: "Integrity of life, or a good behaviour after prayer, is as needful as before it."

41. The church of God is always so much distressed, that we may well pray that she be delivered out of all her troubles, verse 22. She is in the wilderness. She has a great fight of afflictions. But her friends remember her at the throne of grace. In the end she shall have all the glory which the blood and righteousness and intercession of her head and husband can secure to her.

— **Plumer, William Swan. Studies in the Book of Psalms (pp. 601-602). Counted Faithful. Kindle Edition.**

STUDY AND DISCUSSION QUESTIONS

Part 1: Understanding Why We Sing the Psalms (10-15 minutes)

1. The preacher gives the chief reason for singing the Psalms and then commends Dr. Joel Beeke's nine additional reasons. Which of Beeke's reasons most resonates with you right now, and why?

2. The sermon highlights that the Psalms reveal Christ in His sufferings and glory (citing Psalms 2, 16, and 22). How does singing these specific psalms help us understand and worship Jesus more deeply than simply reading them?
3. Why does the sermon argue that the Psalms are superior to many modern worship songs for keeping God "supreme and on His throne"? What dangers arise when worship songs become more like "prom songs to Jesus"?
4. The sermon says singing the Psalms helps the word of Christ dwell in us richly and fills us with the Spirit. Have you experienced this in your own life? Share a personal example of how singing Scripture (especially the Psalms) has shaped your mind or heart.

Part 2: The Reality of Our Enemies (10 minutes)

5. The preacher emphasizes that every Christian has both external enemies (those who hate us for righteousness' sake) and internal enemies (sin, disordered affections, anxious thoughts, etc.).
 - How have you seen both kinds of enemies at work in your own life?
 - Why is it important not to focus only on external enemies?
6. The central doctrine of the sermon is: "Christians should sing about and petition against their enemies."
 - Why is this surprising or even uncomfortable for many believers today?
 - How does Psalm 25 model this kind of honest singing and praying?

Part 3: Applying the Six Petitions from Psalm 25:16–22 (20–25 minutes)

Petition 1 – Verse 16 (Loneliness & Affliction)

7. David asks God to "turn to me and be gracious to me" in his loneliness and affliction. What is the difference between complaining of God and complaining to God (as William Plumer noted)? How can we practice the latter in prayer and song?
8. The sermon reminds us to remember that "we always deserve worse" (Psalm 103:10). How does this truth help us fight self-pity when we feel lonely or afflicted?

Petition 2 – Verse 17 (Anxiety & Distress)

9. The preacher calls anxiety and worry an enemy to the soul, not a disease. How does this biblical view differ from how our culture talks about anxiety? What practical steps does the sermon give for fighting it?

Petition 3 – Verse 18 (Forgiveness of Sins)

10. David is as concerned about his own sins as he is about his worst external enemies. On a scale of 1–10, how concerned are you usually with your own sin compared to the wrongs done against you? What would change if you shifted that balance?
11. Using the imagery of the scapegoat on the Day of Atonement, explain in your own words what it means that Christ is our willing Scapegoat. How should this shape our daily confession of sin?

Petition 4 – Verses 19–20 (Protection from Enemies)

12. David prays, “Guard my soul” rather than just “Guard my body.” Why is guarding the soul more important? What does it look like practically to ask God to guard your soul from shame?
13. The sermon notes that some of the strongest opposition to faithful Christians comes from professing believers (like the Pharisees). How should we respond when this happens?

Petition 5 – Verse 21 (Integrity)

14. Integrity is described as one of the greatest weapons against both internal and external enemies. What does true integrity look like according to the sermon? Why is it such a powerful defense?
15. The sermon highlights Proverbs 20:7: “The righteous who walks in his integrity, blessed are his children after him.” How does this motivate parents (or future parents) to pursue integrity?

Petition 6 – Verse 22 (Redemption of God’s People)

16. David ends the psalm by praying for all of Israel (God’s people), not just himself. How does this challenge modern individualism in prayer? Can you pray Ephesians 3:20–21 from the heart for the universal church?

Part 4: Personal Application & Action Steps (10 minutes)

17. Of the six petitions, which one do you most need to incorporate into your own prayers and songs right now? Write out a short prayer modeled after that petition.
18. How will you practically respond to this sermon in the coming week?
(Ideas: memorize a section of Psalm 25, sing Psalms more intentionally in family worship, journal honest prayers about your enemies, etc.)
19. The sermon ends with the whole church reading Psalm 25 together and then singing. How could your small group, family, or church make corporate reading and singing of the Psalms more regular?

SERMON TRANSCRIPT

Why should you and I know and sing the Psalms? Why do we as a local church spend usually a good portion of the summer months studying the Psalms and then singing them, learning new psalms to sing? Why do we sing them in public worship on the Lord's day? Why do we encourage you to sing them in your households for family worship? Well, ***the chief reason you and I are to sing the psalms, and to know them, is because the Lord Jesus Christ commands it.*** In Ephesians 5:19, Jesus says through Paul that the saints are to address one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with the heart. In Colossians 3:16, Jesus also says in another letter through Paul, "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs with thankfulness in your hearts to God." So why do we need to know and sing the psalms? Well, simply the first reason is because the Lord Jesus Christ commands it. But Dr. Joel Beeke in his little pamphlet called *Why Should We Sing Psalms* gives nine further reasons we should sing from the song book of the Bible. And I commend these reasons also to you. First, God Beeke says God gave the psalms for old covenant Israel and all nations to sing. Not only the old covenant people of God, but all the nations are to sing. As the Psalms say repeatedly, "Let the nations be glad and sing for joy." The Psalms also reveal Christ in his sufferings and glory. The Psalms reveal Christ and his sufferings and glory. So we should sing them. Psalm 22 says, "My God, my God, why have you forsaken me?" The whole point of Psalm 22 is ultimately the Lord Jesus Christ going to the cross to die in our place for our sins and then arising from the dead and conquering the nations with his gospel. Psalm 16 says, "You will not let your holy one see corruption," specifically about the resurrection and triumph of Christ over the grave. Psalm 2 says, "Kiss the son, lest you perish in the way, for his wrath is quickly kindled, but blessed are all who take refuge in him." Psalm 2 is about the lordship, the kingship of the Lord Jesus Christ. Psalm 16 is about his resurrection. Psalm 22 is about his crucifixion and triumph. But all throughout the psalms, Christ's sufferings and his excellencies are revealed. We should sing the psalms also, Beeke points out, because Christ and the New Testament church sang the psalms. Additionally, singing the psalms causes the word of Christ to dwell in us richly. One of the best ways to memorize is to memorize songs. It is much easier to memorize things in poetic form and to even memorize things with a tune. And as Christ tells us to let his word dwell in us richly as we understand and memorize and sing the psalms, this is a way that God enables us to let the word of Christ dwell in us richly. Beeke also points out that singing the psalms helps us to be filled with God's Spirit. As we fill our minds and affections with God's songs that he ultimately authored in the book of Psalms, it helps us be filled with God's Spirit. Singing the Psalms enables us to worship God

also in every experience. Whatever you are going through, there is a psalm for that. Like Calvin said—and I frequently remind you—the Psalms contain a complete anatomy of the human soul. There is a psalm for everything. So it helps us to worship God in any and every experience or circumstance. Beeke also points out that the Psalms unite us with believers of all time. You and I get to sing the same songs that David sang, that Isaiah sang, that even Moses sang—even Moses authoring some of the psalms. So it connects us and unites us with believers of all times. You and I sing the same psalms that the reformers, the Puritans, the church fathers sang, the evangelicals of the later period. It unites us with believers of all times. Beeke also points out the Psalms lift up our eyes to the hope of glory. They lift up our eyes to God and his glory and the great hope we have in the Lord Jesus Christ because of God's sovereign grace. And lastly, Beeke says the Psalms keep God supreme in our worship. If you have examined the psalms in general that are songs to be understood and sung and you compare them to modern worship songs, you have probably found what others have found: that in the Psalms, God is supreme and on his throne. And there is nothing in them that is what some have called like the modern day hymns or modern-day worship songs are more like prom songs to Jesus. A lot of modern worship songs you could ask, is this about Jesus or is this about my boyfriend? And if you just ask somebody, "What is this about?" they are like, "I do not know. You could really sing it at prom or you could sing it at church." I guess the psalms are nothing like that. They keep God supreme, high and lifted up in our worship. So God commands us to sing them. Beeke gives these nine additional reasons that I commend to you and I totally agree with.

But there is one further reason you and I should both know and sing the psalms. And it is this. These songs that God wrote, that he gave to us for our benefit and to worship him through—these ***psalms help us think and sing concerning our enemies***. The psalms will help you think rightly and sing appropriately concerning your enemies. And be sure if you belong to the Lord Jesus Christ, you have enemies. Boys and girls, look up here at me. You need to know this from a very early age and I will frequently remind you of this. Those who love Jesus and submit to Jesus will be hated by many people in the world. You will have enemies outside of you. You have enemies right now if you are trusting in Christ. And children, you need to know, not only do you have external enemies, enemies on the outside who hate you for righteousness' sake or will hate you for righteousness' sake, you also have enemies inside of you. You have sin. You have wrong thinking, wrong feeling, wrong decisions that you make. You have enemies internally. You have enemies externally. And the Psalms, boys and girls, the Psalms help us think rightly about our enemies and even show us how we should pray and how we should sing concerning those enemies. All of you, we have internal enemies in our affections. Our affections are not yet glorified. We do not perfectly love what we should love and hate what we should hate as we will one day when God has perfected us in his presence. So we have internal enemies in our affections when our affections get

disordered and we are loving or hating wrongly. We have internal enemies in our minds when our thoughts are more influenced by lies than by the truth. We have internal enemies in our wills when we do not trust the Lord who is providentially ruling and reigning over all and we choose to distrust the Lord in his providence rather than rest and submit to his sovereign plan. We also have external enemies. Not just internal enemies and the enemy of sin and all of its effects in our Christian lives. We also have external enemies who seek to afflict us both in word or in deed. Word and deed. Word or deed. Simply because we want to love and obey Jesus. David knew what that was like. David knew what it was like to have internal enemies and external enemies. And David, under the inspiration of God, the Holy Spirit, writes many psalms that actually deal with how we should think and pray and sing concerning our enemies. And one such psalm is Psalm 25, especially verses 16–22. Now I would remind you that this is a psalm of petition and meditation. So David begins the psalm with petitions. That means asking the Lord and then he switches to meditating on the truths revealed in God's word. Then he switches back to asking God. Then back to meditation. And then finally now this last section, verses 16–22, are petitions. You can see it. He is asking the Lord for things. Look at verse 16 and just see it. Turn to me and be gracious to me. Bring me out of my distresses. He says in verse 17, verse 18, consider my affliction. Forgive all my sins. Verse 19, consider how many are my foes. He is saying to the Lord. Verse 20. Oh, guard my soul and deliver me. These are petitions through faith in God's Savior to God the Father. Let me not be put to shame. Redeem Israel, oh God. Verse 22, out of all of his troubles. So, this one is a section 16–22 of petitions. David in this is dealing with both his internal and external enemies. Just think of these words real quick. Pastor Brandon just read to you this section of the psalm, and I am sure some of you noticed it, but I just want to highlight a few of these words that are in this section of the psalm. We have lonely, afflicted, troubles, distresses, affliction, sins, foes, and then the phrase, with what violent hatred they hate me. Lonely, afflicted, troubles, distresses, afflictions, sins, foes, with what violent hatred they hate me. This section is about our enemies, both internal and external. You need this last section of Psalm 25 to help you deal with both your internal and external enemies.

And here is the doctrine, the overarching teaching that we should learn from this last section of Psalm 25. ***Christians should sing about and petition against their enemies.*** Christians should sing about and petition against their enemies. Boys and girls, Christians should not only realize that we have enemies, but Christians should sing about it because that is what God shows us and teaches us in the Psalms. God ultimately wrote Psalm 25. David is the one who wrote it down but was under the inspiration of God the Holy Spirit. So though David wrote these words, we ultimately know this is God's word. So this is a song that God wrote and he shows us that we should sing about our enemies. And boys and girls, he also shows us that we should petition God, ask God for things against our enemies and their schemes to bring us to shame. So, Christians should sing about and petition

against their enemies. Now, as we look at verses 16 through 22, I want to teach these things to you. And I am going to turn these six main things we learn just into exhortations or directions for your life to guide you in the way that you sing and then in even the way that you pray.

So, first look at the first petition. There are six that I will point out to you. The first is in verse 16. And this is what you should learn. ***Petition the Lord to be gracious to you, especially in times of loneliness or affliction.*** Petition the Lord to be gracious to you, especially in times of loneliness or affliction. Look at verse 16. David cries out, "Turn to me and be gracious to me for I am lonely and afflicted." This is the enemy that we call loneliness first of all and the enemy that is suffering in general. I am lonely and afflicted. Lonely. Loneliness is an enemy. The first thing that God says is not good in all of scripture is that man was alone. He created Adam and he said it is not good that man is alone. Loneliness brings depression. Loneliness brings morbid isolation. And loneliness, as you know, leads down into the pit. The enemy of loneliness is what he is praying against and just suffering in general. He is both lonely so he has no one to help him and comfort him and he is just afflicted in general. Now we do not know the occasion that David wrote this psalm. A lot of the psalms we do. Some of them we do not. We do not know when he wrote it. We do not know where he was. That does not really matter for our understanding and application of it. We know he was isolated. He was lonely and he was suffering in general. So, how should you pray? How should you sing when you are lonely or when you are afflicted, when you are suffering in general? Petition the Lord to turn to you and be gracious to you. This is not "Lord convert me and make me a Christian." That is not what he means by "be gracious to me." This is not like a converting grace. This is a gift of God's grace and comfort that he is begging for. Give me something I do not deserve based on your sheer mercy. I need comfort. I need friends. I need your friendship. And I need to be eased in my suffering. Not eased of my suffering necessarily, but eased in my suffering. This is what he is petitioning the Lord for. Turn to me and be gracious to me. Give me grace to endure this loneliness and affliction. William S. Plumer said, "Blessed be God. We are not required to be silent before him when trouble comes. We may not complain of God, but we may complain to him. With submission to his holy will, we may earnestly cry for help and deliverance." Plumer makes a good point that we need to hold dear. You are not allowed to complain of God. "God, you did this." But you are permitted in the Psalms to complain to him. "Lord, help me. I am lonely and suffering." That is a complaint to God, not a complaint of God. So, petition the Lord to be gracious to you, especially in times of loneliness or affliction. Sometimes you do not even know what you need. You just know you need God to be gracious to you. And so, the petition is just generally, "Lord, turn to me. Help me. Give me what I am not saying I deserve it, but be gracious to me." Additionally, considering loneliness and affliction, you and I need to make sure we thank God for making it so that our afflictions and loneliness are much less than we deserve. In times of loneliness and suffering, remember Psalm 103:10. He does not deal

with us according to our sins, nor repay us according to our iniquities. And that is true for Christians. That is not true for unbelievers. If you are not united to the Lord Jesus Christ in faith, you cannot claim Psalm 103:10. He does not deal with us according to our sins, nor repay us according to our iniquities. No, no, no. He will deal with you according to your sins if you are not united to Christ and forgiven in Christ. He will repay you according to your iniquities. If you are not a believer, but you who rest in the Lord Jesus Christ alone for salvation, remember frequently, especially in times of loneliness and suffering, I deserve way worse. He does not deal with us according to our sins or repay us according to our iniquities. Boys and girls, look up here at me. When you are suffering, you cannot only think this. You need to think about more things than just this truth I am about to tell you. But you and I need to remember this truth. We always deserve worse. We always deserve worse. It could and should always be worse. Our sins deserve the worst you can possibly imagine. Our sins against God, defaming him, rebelling against his law. We deserve way worse than any of us will ever suffer in this life. And that is a sobering thing, adults, that that is not the only thing you need to think when you are suffering, but it is something you need to think. Praise God. Thank you, Lord, that you do not repay us according to our iniquities and that I deserve way worse than this. Please be gracious to me for I am lonely and afflicted.

The second petition that I will draw your attention to is in verse 17. Here is the second thing we can learn from this section of Psalm 25. ***Petition the Lord to bring you out of your distresses, especially when you are worried or anxious.*** Petition the Lord to bring you out of your distresses, especially when you are worried or anxious. So, when you are indulging in sinful anxiety, when you are worrying and distrusting the providence of God, what do you do? Well, you pray something. You sing something like Psalm 25:17. The troubles of my heart are enlarged. The troubles of my heart are enlarged. Bring me out of my distresses. I am worrying. I am anxious. Lord, bring me out of these distresses. This is the enemy. The enemy is praying against and the effects of that enemy in verse 17. It is the enemy of anxiety and worry. The troubles of my heart are swollen up, enlarged. Bring me out of my distresses. As you who battle anxiety and worry or have battled it, as you know, you will have things that you are concerned about or tempted to be anxious about or worry about. And at the end of the day, when you come to your senses and the Lord delivers you from your distresses, you realize it was something about as big as my thumbnail that I was viewing as big as a skyscraper. And you can say with David, the troubles of my heart are enlarged. I am worrying about things that I should be trusting the Lord for. This is the enemy of anxiety and worry. So what do you do? You petition the Lord. You pray to the Lord to bring you out of your distresses, especially when you are worried or anxious. Listen to Christ in Matthew 6:25–34. Therefore, I tell you, do not be anxious about your life, what you will eat, or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air. They neither sow nor reap, nor gather into

barns, and yet your heavenly Father feeds them. Are you not of more value than birds? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow. They neither toil nor spin. Yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive, and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore, do not be anxious, saying, "What shall we eat or what shall we drink or what shall we wear?" For the Gentiles, meaning for unbelievers, seek after all these things. And your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore, do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble. Do not be anxious. So what do you do when you are anxious? You cry out to the Lord. The troubles of my heart are enlarged. Bring me out of my distresses. You have 1 Peter 5:7, "Cast all your anxieties on him because he cares for you." You need to know, brothers and sisters, your anxieties and your worries are enemies to your soul. Your anxieties and your worries are not a disease. It is not, "Well, I have anxiety." That is a myth created by pop psychology, especially when Christ says, "Do not be anxious." But I have it. No, you do not have it. You are it. And you and I must confess it, repent of it, and cry out to the Lord to deliver us from it. Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. Philippians 4:6. Petition the Lord, beloved, to bring you out of your distresses, especially when you are worried or anxious. The troubles of my heart are enlarged. Bring me out of my distresses. Boys and girls, look up here at me again. The world will lie to you and tell you that worrying and having anxiety is just natural. And the world will lie to you and tell you you just cannot help it. And if you are really into it, they will say, "You just cannot help it. You just worry. You have anxiety. Here is a drug that will alter your mind and not actually help. It will just numb you and so you do not feel like you are worrying or anxious anymore." That is what the world does. It will lie to you. But God says, "When you are worrying or when you are anxious, cast all your anxieties on me because I care for you." Remember that you do not have to worry or be anxious because if you belong to me, the Lord says, "I care about you and I am going to take care of you." The world speaks radically different than God in his word. Boys and girls, you and I need to cast all of our anxieties, all of our worries on the Lord. And remember, he went to a cross for people like us to redeem us body and soul. So he cares about us and we can say, "I am giving you my anxieties. I am giving you my worries. And Lord, deliver me from these distresses." So there is the second petition dealing with the internal enemy of anxiety and worry. The first dealing with loneliness and suffering in general.

But now look at the third petition that we should learn from Psalm 25. This section of it in verse 18, he says, "Consider my affliction and my trouble and forgive all my sins." Consider my affliction and my trouble and forgive all my sins. Now, here is

what you should learn. Believers, pay careful attention to this: ***Petition the Lord to take away all your sins, not because you are worthy, but because you are needy.*** All of that matters. Petition the Lord to take away all your sins, not because you are worthy, but because you are needy. Consider my affliction and my trouble and take away all my sins. It is not “consider my righteousness and take away all my sins.” It is nothing like that. It is because I need it. Not because I am worthy of it. Not because I have done really well. No. And this is the enemy of sin and its consequences in this life and the life to come. That is the enemy he is petitioning against. So beloved, petition the Lord to take away all your sins. All of them. Note here in verse 18 that David is just as concerned with his own sins before God as he is with his vilest external enemy. He is just as concerned with his sins before our thrice holy God as he is with Absalom his son betraying him and trying to steal the kingdom from him. He is just as concerned with his sins as he is with King Saul trying to throw a spear through his chest multiple times. Consider my afflictions and my trouble. And he does not say, “And deliver me from all my enemies.” No, it is “Lord, please take away all my sins.” So, I want you to use that truth as we consider our internal and external enemies. Are you just as concerned with the forgiveness of your own sins before God as you are concerned with relief from your vilest enemies, from suffering, from trouble? What concerns you more? Your external suffering in general, your loneliness, your worries, your anxieties, your internal, your external enemies, whatever it may be, are you just as concerned with your own sins before God? Or when you think of enemies, is it more like those people who persecute us for righteousness’ sake? David is just as concerned with his own sins before God. So he says, “And forgive all my sins.” In the Hebrew, it is not just “forgive all my sins.” He uses a word that means take away or carry away all my sins. And the picture that he is using is from the day of atonement under the old covenant. Boys and girls, look up here. During the times of the Old Testament, there was one day a year called the day of atonement. And on this day, one portion of the events that happened was that the high priest would get a goat. The high priest, he represented the people to God. He would get a goat, put his hands on the head of the goat, and confess all of the sins of God’s people as he held on to this goat. And after he confessed all the sins of the people, they would take the goat and drive it out of the city. And the goat would run out of the city into the wilderness. And everyone would watch the goat run away into the wilderness. That was a picture of our sins being laid on the Lord Jesus Christ. And then what does Jesus do with them? He takes them away. He carries them away. So that as the scripture says elsewhere, our sins are as far as the east is from the west. As far as you can get, totally carried away, taken away. So God gave this picture of our sins not being on us anymore and the guilt of our sins not being on us but imputing the sins to this goat and then the goat is chased out of town. And it is a picture of that is how far away God takes our sins when he forgives us adults. That is the language that David is using here in Psalm 25 when he says forgive all my sins—take away, carry away all my sins. Boys and girls, that goat is called the scapegoat. The scapegoat. Have you ever heard that word? Those words pushed together, the

scapegoat. Well, it is used a lot in our culture, not just by Christians, but by unbelievers all the time. It is somebody taking the punishment for something that they did not actually do. "Oh, they just used him as a scapegoat. It was his fault." So, people use that word all the time, scapegoat. And adults, you know, it is true. It is always used in a negative context. It is like, well, he is just a scapegoat. This word is not biblically used in a negative context. It is a wonderful word that is a picture of the Lord Jesus Christ carrying away all of our sins into the wilderness of forgetfulness where God will not treat us according to our iniquities any longer if we come and rest under the blood of Jesus Christ. This is the picture that David is drawing to our minds as he uses it. This is what is in his mind: "Lord take my sins and carry them away." This scapegoat is the exact reason that John the Baptist said when he sees Jesus coming, "Behold the lamb of God who takes away the sin of the world." He is the scapegoat. The Lord Jesus Christ on the cross. Not only was the lamb slaughtered in our place for our sins, but also the scapegoat who piles all of our sins on his back and carries them far away. You need to petition the Lord to take away, carry away all your sins. And do not let that word only be used in our culture in a negative way. This word is not a bad thing because the good news is Christ was our willing scapegoat. Most scapegoats in our day when it is used negatively—well someone gets blamed for something and they were unwilling to be the scapegoat but they have been made it. The great thing about the gospel is that Christ said make me the scapegoat. I did not do anything wrong, but put all your sins on me and I will die and I will carry your sins away. This is the glorious truth of the gospel. And this is what David is praying for. Take all my sins away. Carry them away. So there is the first thing in verse 18 you should learn. It is actually the second part. Forgive all my sins. Carry all my sins away. But notice the first part, too. I taught them in reverse order in verse 18, but for this purpose, we learn that we should petition the Lord to take away all our sins. Yet, we also learn we should do it not because we are worthy, but because we are needy. Look again at the first part and see how these are connected. Consider my affliction and all the mess that I am in, Lord. All my trouble. That is what he is saying. Lord, turn your face toward me. Turn your eyes toward me. Look at my case. Look at my situation and see all of my suffering and all of the mess that I am in and please take all my sin away. What could David have said? He could have said, "Lord, consider my righteousness and take my sin away. Consider my zeal for your glory. I know I have failed. I know I have sinned against you, but consider how zealous I am for you because of my zeal. Consider my zeal and take away my sins." He could have said, "Consider my sincerity." No, David does not do any of that. He basically says, "Lord, consider how helpless and needy I am. Consider how unworthy I am. And upon that consideration, please carry away all of my sins." Beloved, this is how you petition God to take away your sins. Not just in conversion to become a Christian, but in daily confession and renewal of intimacy with the Lord. You do not petition the Lord to take away your sins because you deserve it. You never deserve it. You always petition the Lord to do it because you need it and because he is merciful. You are not worthy in and of yourself. You are needy and Christ is full of

mercy. Richard Sibbes was fond of repeating, "There is more mercy in Christ than sin in you." And I am fond of repeating what Sibbes frequently repeated. Christians, petition the Lord to take away all your sins. Not because you had a good week, not because you were really obedient this week, not because you did not stumble, but because you desperately need him to forgive you all of your sins. Consider my affliction and all of my trouble and take away all my sins. This is how we go to the Lord. Unbeliever, you who are not yet united to Christ through faith, this is how you come to Christ. This is how you become a Christian. You say, "Lord, consider how much of a mess I am in please save me." You do not come and offer things to Jesus. Nothing you could offer Jesus would be acceptable. You cannot bring anything to him that he is going to go, "Oh wow, that is actually great." All of your righteousness outside of Christ is just filthy rags. You cannot impress Jesus. So you have to come to him for salvation not as someone offering something to Jesus. You do not come and say I will give you my life if you will give me salvation. It does not work like that. If you are not aware, that is the common theme of like that is what you do with the devil. That is the common theme in all fictional stories: I will give you my soul. I will give you my life if you give me this. Jesus is not like the devil. Nothing you can offer him will impress him. He does not trade in the currency of your works. You cannot offer anything in return for your soul. You have sinned against God and you desperately need his grace and mercy and that is it. So, you cannot come offering Jesus anything. All you can do is come to Jesus as a beggar saying, "Please show me mercy. I am needy. I need you to save me." And if you will go like that to Jesus Christ, he will say, "Come on in. I will forgive you of all of your sins. I will count you righteous." If you try to earn it, you will never get it. Everything is here for the asking and nothing can be bought. Christ paid it all. So if you want to become a Christian, do not come to him offering anything. You come to him as a beggar and trust in him alone for salvation. Believers, the same for you in your ongoing Christian life. You need to be forgiven of your sin, which you do daily. You do not come to him with your worth, your pedigree. You just come to him, "I desperately need this. Please take away all my sins." There is the third petition that we should learn in Psalm 25:16–22.

But now look, look at verses 19 and 20 and see this fourth petition that I will draw your attention to. Verses 19 and 20, he says, "Consider, there is again, Lord, please look upon my state. Consider me. Consider how many are my foes. Consider how many are my enemies and with what violent hatred they hate me. Oh, guard my soul and deliver me. Let me not be put to shame, for I take refuge in you." What should we learn from that? Well, you should ***petition the Lord to guard your soul and deliver you from your enemies and their schemes***. Petition the Lord to guard your soul and deliver you from your enemies and their schemes. Notice that he says in verse 20, "Oh guard my soul." He is not just simply praying for his physical body. Not just make it so that no one harms me physically. It is like, "No, guard my soul. They can destroy the body." Okay, but guard my soul. I want to be faithful to you. I want to continue to take refuge in you. I do not want to be put to

shame. It is not being put to shame to suffer for righteousness' sake. It would be shameful to deny Christ through your words or your actions to try to avoid suffering for righteousness' sake. So David is not just praying, "Guard my body. Do not let a hair on my head be plucked out." No, guard my soul and deliver me. And in the context, it is because I have a lot of enemies. Consider, Lord, how many are my foes and with what violent hatred they hate me. Now, this is true for us both spiritually and physically. You have a lot of spiritual enemies. You have a lot of physical enemies. But David here in verses 19 and 20 is talking about physical actually external enemies, the wicked or hypocrites. You can put them in the same category, but there are some who outright deny Christ and are just in the category of the wicked, unbelievers. Then there are some who do not profess that they deny Christ, but they are hypocrites and they are actually not believers. They are just actors. And both of those categories are going to hate you if you belong to the Lord Jesus Christ. This is the enemy. He is praying against the enemy of the wicked or hypocrites. We all know the wicked hate the righteous. Yet I think it is important to underscore the fact that hypocrites also hate the righteous. Those who pretend to follow Jesus, those who pretend to love Jesus but are just acting, they even and especially hate the righteous. The Pharisees, the chiefest and greatest of hypocrites, hated Christ. Who were Christ's greatest antagonists during his earthly ministry? Was it the Romans? Was it Greeks who were unbelievers? No. They were just kind of indifferent. Who were Christ's greatest antagonists in his earthly ministry? The Pharisees, the Sadducees, the scribes, professed believers who Christ repeatedly says you are actors. But everything they professed was, "We love God. We obey God. You do not." It is the truth that that truth is the same in our day and age. The people who get the most upset at faithful Christians are not just the wicked who outright overtly hate Christ, but the people that get most upset with faithful Christians are the people who profess to be Christians. The Pharisees, they hated Christ. They went out immediately and held counsel with the Herodians against Christ how to destroy him. Mark 3:6. The Pharisees were even willing to work with unbelievers to try to destroy the Lord Jesus Christ. We need to know that we will have foes. And it is not just those who are obviously overtly rejecting Christ, but some of the most intense persecution comes from those who profess Christ, but they do not possess Christ. You should be surprised if the world does not hate you. You should not be surprised when the world hates you. Consider how many are my foes and with what violent hatred they hate me. And petition the Lord to guard your soul. Ask him to consider your enemies and with what violent hatred they hate you. And ask him not just to keep your physical body safe, but "Lord, guard my soul. I want to continue to take refuge in you. I do not want to do anything that will bring me, my family, my church, my nation, and ultimately my Christ shame. I do not want to be put to shame, and I do not want to bring shame upon you." Look what he says in verse 20. Guard my soul and deliver me. The point is from the schemes of those who hate me, what do they want to happen to you? They want you to abandon Christ in some way or they want you to live and speak, act in some way that will bring

shame upon the Lord Jesus Christ. Let me not be put to shame. That is why he is crying out, "Guard my soul. They want me to be ashamed. They want me to be put to shame. They want me to shame you, Lord. Guard me from that. Deliver me from those schemes. Keep me faithful." So petition the Lord to guard your soul and deliver you from your enemies and their schemes.

The fifth petition that we can learn is in verse 21. Psalm 25 verse 21 which says, "May integrity and uprightness preserve me because I wait for you." Now, the way it is phrased can seem funny, but he is essentially just petitioning the Lord to enable him to continue in integrity and uprightness. May integrity and uprightness preserve me. ***This is asking the Lord to enable him to have integrity and uprightness. So, that is what you and I should do and that is what we should learn.*** This is not dealing with an enemy specifically like the rest of the verses before this were, but this is dealing with one of the great weapons against all enemies, both internal and external. Integrity is one of the greatest weapons against your internal and external enemies. What do the external enemies of Christ, your external enemies want? They want you to deny Christ. They want you to disobey Christ. They want you to act shamefully and bring shame upon yourself and upon ultimately Christ. What is a great weapon against that? Having integrity. What is integrity? Well, simply it is strong moral principles built on convictions from God's word. And integrity is not just having strong moral principles built on conviction of God's word. It is holding firm to those convictions and moral principles even when no one else is looking and even if no one else will know besides God. As is frequently said, being a person of integrity is like when no one else is watching, you are still the same. If you could think, "I could do this and no one will find out. No one else will find out. I could get away with this." But you still go, "No, it is wrong. God will know." That is what a person of integrity does and is. Integrity is crucial. Strong moral principles built on conviction from God's word, whether you are in public or in private. And David is petitioning for this great weapon to be given to him. Petition the Lord to enable you to have integrity and uprightness. This is something you need to petition the Lord for frequently. Lord, give me integrity. Make me a man. Make me a woman of integrity. We know ultimately integrity comes as a gift from the Lord. Listen to this passage in Genesis 20:4–6. This is with Abimelech and Abram. Abraham and Sarah. This is when Abraham tells Abimelech the king, "Yeah, that is my sister." Because he is scared that if he tells the king, "This is my wife," that the king will want to kill him because apparently Sarah was beautiful. So he is like, "Hey, this is my sister. No big deal. I am not a threat." Now Abimelech had not approached her. So he said, "Lord, will you kill an innocent people? Did he not himself say to me, 'She is my sister?' And she herself said, 'He is my brother.' In the integrity of my heart and the innocence of my hands, I have done this." Then God said to him in the dream, "Yes, I know that you have done this in the integrity of your heart, and it was I who kept you from sinning against me. Therefore, I did not let you touch her." The point of this little section or what we can glean from it is that Abimelech said, "I acted with

integrity and I did not touch her. I did not violate her. I did not know the truth, but I did not touch his wife." And the Lord says, "Yeah, I know. I know. Because the integrity of your heart and it was I who did it. I kept you from sinning against me. I made you a man of integrity. I guarded you so that you can now look back and say, 'I acted with integrity.'" Beloved, what you need to gather from that little story in Genesis 20 is this basic truth. Integrity is a blessing the Lord gives. Therefore, you and I should be asking him for it. May integrity and uprightness preserve me because I wait for you. I trust in you. So ask the Lord to enable you to have integrity and uprightness. And think of the great blessing that integrity is. He stores up sound wisdom for the upright. He is a shield to those who walk in integrity. Proverbs 2:7. For the upright will inhabit the land, and those with integrity will remain in it. Proverbs 2:21. Whoever walks in integrity walks securely, but he who makes his ways crooked will be found out. Proverbs 10:9. The integrity of the upright guides them, but the crookedness of the treacherous destroys them. Proverbs 11:3. Now, here is Proverbs 20:7 that I commend to all of you parents to take to heart. The righteous who walks in his integrity, blessed are his children after him. The righteous who walks in his integrity, blessed are his children after him. So learn from David here in Psalm 25:21. Petition the Lord to enable you to have integrity and uprightness.

Now, lastly, in conclusion, look at verse 22. Almost all of this psalm is dealing individually with David. David is transacting between himself and the Lord in this psalm. But now he ends it not with focusing on himself individually but focusing on God's people universally. Look how he ends. Redeem Israel, oh God, out of all his troubles. David is writing under the old covenant at this time, about a thousand years before Christ came to the earth. When he speaks of Israel, he is speaking of God's covenant people. He is speaking of the old covenant church. When he says Israel here, you are not allowed to think he is talking about the same thing as the modern nation state of Israel in the Middle East today. No, he is talking about the church. He is talking about God's people, Christ's people. Redeem Israel, oh God, out of all his troubles. He is not asking Jesus to die on the cross. And that is not what we should learn from this. He is asking that again. It is not a redemption by blood here. It is a redemption by power. The redemption by blood has happened in Christ. But the fulfillment of application of it has not yet happened. And that is what he is asking for. Redeem Israel. Deliver Israel, oh God, out of all his troubles. So what should we learn? ***As you petition the Lord, petition him to redeem his people out of all their troubles.*** David's final petition is about the Lord's people, his church. He is not so individualistic as are many in our day who are more concerned with their individual persons than with the universal bride of Christ. He is praying not simply for himself. He is praying for Christ's people. So I ask you, I exhort you to petition the Lord to redeem his people. Not just yourself before the church. And not just only your local church, but Christ's universal church. Deliver him out of his troubles. So with that last truth, I ask you to examine yourself. Can you pray Ephesians 3:20 and 21 from the heart? Or are you most inclined just to

pray for yourself individually? Maybe a few members in your family, but can you pray like David does here? He ends this whole psalm with a focus and petitioning God to redeem to deliver all of his people out of their trouble. Just think of the prayer in Ephesians 3:20–21. Now to him who is able to do far more abundantly than all that we ask or think according to the power at work within us. To him be glory in Christ Jesus and through the church in all generations forever and ever. Amen. It is not just a prayer for me. It is a prayer for Christ and his people. That is what we should learn from this last verse. Petition the Lord not just to redeem you, not just to redeem your children, not just to redeem your family members or your neighbors, but petition the Lord to redeem his people out of all their troubles. Now, before I pray, this is the fifth week we have spent looking at Psalm 25. So, go back and I am going to read it aloud, and I just want you to read it with your eyes. Let us read the whole psalm together. Then I will pray and then we are going to sing this last section.

Psalm 25 of David. To you, O Lord, I lift up my soul, O my God, and you I trust. Let me not be put to shame. Let not my enemies exalt over me. Indeed, none who wait for you shall be put to shame. They shall be ashamed who are wantonly treacherous. Make me to know your ways, O Lord. Teach me your paths. Lead me in your truth and teach me, for you are the God of my salvation. For you I wait all the day long. Remember your mercy, O Lord, and your steadfast love, for they have been from of old. 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. Good and upright is the Lord. Therefore, he instructs sinners in the way. He leads the humble in what is right and teaches the humble his way. And the paths of the Lord are steadfast love and faithfulness for those who keep his covenant and his testimonies. For your name's sake, O Lord, pardon my guilt, for it is great. Who is the man who fears the Lord? Him will he instruct in the way that he should choose. His soul shall abide in well-being, and his offspring shall inherit the land. The friendship of the Lord is for those who fear him, and he makes known to them his covenant. My eyes are ever toward the Lord, for he will pluck my feet out of the net. 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. Consider my affliction and my trouble, and forgive all my sins. Consider how many are my foes, and with what violent hatred they hate me. Oh, guard my soul and deliver me. Let me not be put to shame, for I take refuge in you. May integrity and uprightness preserve me, for I wait for you. Redeem Israel, O God, out of all his troubles.

Let us pray. Our Father, we come to you and we ask you to help us to understand Psalm 25. Help us to sing it through faith. We ask you to save those who are not yet united to Christ. To sanctify us who are, purify your church. For those who are suffering, we ask that you comfort them. Those who are sick, we ask that you heal them. Those who are straying from you, we ask that you convict them and grant them repentance. And those who are striving forward, we ask that you strengthen

them and guard them. We ask you to continue to build your church and enable us to trust you. Please receive all of these songs and prayers and offerings and the Lord's supper and our food and fellowship. Receive it all for Christ's sake. And it is in his name we pray. Amen.