

Beloved, I wish above all things

([Jer 29:11](#) , [3Jn 1:2](#))

([Psa 25:1-7](#))

[Psa 25:1](#) **A Psalm of David.** Unto thee, O LORD, do I lift up my soul.

[Psa 25:2](#) O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

[Psa 25:3](#) Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

[Psa 25:4](#) Shew me thy ways, O LORD; teach me thy paths.

[Psa 25:5](#) Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.

[Psa 25:6](#) Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.

[Psa 25:7](#) Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

[Psa 25:1](#) **A Psalm of David. Unto thee, O LORD, do I lift up my soul.**

David lifting his soul (H5315) is a shadow of God's elect being dragged to God ([Joh 6:44](#)). We often mention that King David was a type of Christ, but he is also a type of God's elect who are brought to a place where we lift up our souls unto God after we have been sore pressed on every side ([2Co 4:8-12](#)) just as David was in so many instances (much tribulation [Act 14:22](#)) of his life.

[Psa 22:12](#) Many bulls have compassed me: strong *bulls* of Bashan have **beset** me round.

[Heb 12:1](#) Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

[Psa 25:2](#) **O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.**

It has been given to us to believe in God ([Mat 13:11](#)), to trust in Him, which is a great key to overcoming our enemies within and without ([Pro 3:1-12](#)). We believe on him, and also suffer for his sake ([Php 1:29](#) , [Heb 12:8](#) , [Deu 16:3](#) , [1Co 10:16](#)). It is not wrong to be ashamed of what we have done that is against God but we need to put things in there right perspective ([Heb 12:1](#)) and recognize that God is the one working this sin in our lives, to the end that we will cry out and ask Him why he has caused us to error ([Isa 63:17](#) , [Rom 7:5](#) , [Rom 7:24](#) , [Jas 4:12](#) , [2Co 1:10](#)). Then we can be lead in paths of righteousness by Christ ([Psa 5:8](#) , [Gal 2:20](#)) and for his name sake, which will demonstrate to the world that we can be more than conquerors through Christ in all things , and that the things which are ours, are all being governed by our Great God in our heavens, including the day of evil which is prepared for each of us in our appointed time ([Rom 8:37](#) , [1Co 3:21-23](#) , [Pro 16:4](#)).

We will grow to love our enemies more and more and see them as the bread that God has created in our lives for our growth if the Lord is giving us this increase, and we will understand that we are taking this land by grace and faith ([Num 14:9](#) , [Eph 2:8](#)) and for those who don't believe but are beloved for the gospels sake ([1Co 3:6](#) , [Rom 11:28](#)).

Only God can bring us to a place where we pray for and love our enemies ([Mat 5:44](#)), and ask him to lay it not to their charge ([Act 7:60](#)), and at that exact moment we are triumphing over them, not in the manner that our flesh wants to triumph over them but in the manner that Christ overcame by forgiving and loving his enemies and loving not his own life unto death by the power of the holy spirit ([Mat 16:25](#) , [Joh 5:30](#)).

If we are granted this spiritual strength to love our enemies, they will not triumph over us, and we will not beat the menservants any longer and say our Lord delays his coming within us or without ([Mat 24:48-51](#)).

As we grow in understanding that those who do hurt us or harm us in any way are in essence beating their manservant and doing exactly what God wants them to do, we will be learning of his mercy, as He teaches us His ways through these experiences of evil which humble our first man Adam ([Ecc 1:13](#)).

Nevertheless we pray God brings us in remembrance that our enemies have no power over us except that which He gives to them ([Joh 19:11](#)) , and He is giving them that power for our good, for our growth and maturing in Him, and vengeance is His alone as He works all things after the council of his own will: ([Rom 12:19](#) , [Mat 5:39](#) , [Eph 1:11](#)).

None of us can either stand or fall accept the Lord allows that ([Rom 14:4](#)), and therefore we cry out with king David, "let not mine enemies triumph over me." because without Christ within us those enemies will do just that ([Ecc 7:13](#) , [Rev 13:4](#) , [Rev 13:12](#)).

The impatience and lack of mercy in others in this world can cause the love of many of the brethren to wax cold ([Mat 24:12](#)). We must understand that they and we in our appointed time are at a place where there Lord delays his coming, and our enemies do not understand the great mercy that God is working in our earth for their benefit ([Rom 11:22](#)).

We must therefore say 'forgive them Father for they know not what they do', and ask God to help us, and hold us up and not let his love wax cold within us for our enemies ([Luk 23:34](#) , [1Jn 4:17](#)). If we are given that deeper love we will look at our enemies as a needful tool for the perfection of, the patience and faith of the saints ([Rev 14:12](#) , [Mat 24:8-14](#)), and by God's grace and faith alone we will come to a point where we won't want to curse God and die as Job's wife wanted him to do ([Job 2:9](#)). Or said another way we will not want to beat the menservants for our Lord delays his coming ([Mat 24:48](#)) but rather we will rejoice in the afflictions which Christ has enabled to be filled up within us ([Col 1:24](#)). Job's wife is a type of the church that does not take account for it's sinful condition and see's no need to maintain a relationship with God, whereas Mary is a type of God's elect who are afflicted and pierced in their souls ([Luk 2:35](#)) and will not curse God and die ([Job 2:9](#)) but rather be cursed by hanging on the tree with Christ, being crucified with him ([Gal 3:13](#) , [Gal 2:20](#)).

This spirit of Noah's day ([Mat 24:37](#)) is reserved for the world who scoffs and says ([2Pe 3:3](#) , [2Ti 3:4](#)) where is God, as they walk after their own lusts. It is this spirit that we must contend with day in and day out within and without, and therefore we need to confirm our faith ([Col 2:6-7](#)) by coming together often so that we can rise above these evil spirits and not let his love wax cold within us ([Heb 2:3](#) , [Heb 10:25](#)).

[Psa 25:3](#) Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

The second part of this verse is so easy to be thought of as out there, and not applied within and yet we know that we must live these words ([Mat 4:4](#)) and then we will have the right perspective and not look down on those who God causes to be ashamed. He is the one who causes each of us to transgress without cause in our appointed time ([Pro 16:4](#)). The point being that even thou sin or transgression may come about "without cause" ^{h7387} or undeservedly it does not mean that God is not the one who has caused that sinful action to unfold seeing we know that God is the one who is working all of the causality in life, the light and the darkness, the tree of the knowledge of good and evil and the tree of life ([Isa 45:7](#) , [Eph 1:11](#)).

[Psa 25:4](#) **Shew me thy ways, O LORD; teach me thy paths.**

[Psa 25:5](#) **Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day.**

This next verse is at the heart and core of this particular psalm where David beseeches God, "Shew me thy ways, O LORD; teach me thy paths." Keep me hungry, and humble and thankful, keep me like a little child ([Mat 18:3](#) , [Rom 12:3](#) ,), as a student who knows that I ought not to say I know, I know ([Pro 16:2](#)).

From God's perspective all have sinned and come short of the glory of God ([Rom 3:23](#)) and when we don't know the scriptures, nor the power of God we do err! ([Mat 22:29](#)). So it's not that we can't know the truth which we are called to continue in and be set free ([Joh 8:32](#)) by a narrow escape provided through Christ the narrow way ([1Pe 4:18](#) , [Mat 7:14](#) , [Joh 14:6](#) , [Php 4:13](#) , [2Ti 2:10](#) , [2Ti 4:10](#)), but rather this verse is talking about having humility with the knowledge that God gives us knowing that it is all a gift and the measure which we receive of knowledge is all predetermined and used to his glory, to build up his church ([Eph 4:16](#)), which is Christ's flesh ([Col 1:24](#)) and this knowledge is not to be glory in within our own flesh ([1Co 4:7](#) , [1Co 10:31](#)).

God's wisdom is unsearchable ([Rom 11:33](#) , [Psa 145:3](#)) and his elect will be used to usher in this understanding to the rest of the world ([Rev 5:10](#) , [Pro 25:3](#)). At first the flesh of men will despise that knowledge and not have a love for the truth that they might be saved ([2Th 2:10](#)). But as we see every stone turned over and the new temple built by Christ and his Christ ([Mar 13:2](#)) we will witness this transformation of a new creation being transformed and prepared to be judged in the lake of fire which we are experiencing today if we are being judged and prepared to be those saviours spoken of in Obadiah ([1Pe 4:17](#) , [Oba 1:21](#)).

We hear the key to salvation in this part of the psalm very clearly where David simply says and confirms for us that God is the one doing the work within his workmanship ([Php 2:13](#) , [Eph 2:10](#)) as he leads us in the truth, and teaches us. He is the God of our salvation that we pray we will be given to wait on "all the day" of the Lord which is upon us, and endure unto the end ([Mat 24:13](#)).

[Psa 25:6](#) **Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they *have been* ever of old.**

[Psa 25:7](#) **Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.**

I've prayed this prayer many times, not trusting that God was really going to prosper me and that his plans for me were good and not evil. Like Joseph's brothers could not initially believe that he was going to show mercy to him after the way that they treated him, we all have to live this long period of

regret, and being easily beset by sin, until God brings us to understand how great his mercy truly is and how his sovereign hand is over all the affairs of mankind.

Does God need to be asked to remember, no matter what it is that we are asking of Him? Yet we know that he not always chide us ([Psa 103:9](#) , [Heb 12:6](#)), or reward as we really deserve to be rewarded ([Psa 103:10](#)), but rather he puts our sins as far away as the east is from the west ([Psa 103:12](#)), and teaches us through this experience of mercy and love that we ought to do the same for the rest of the world, and always let mercy rule over judgement ([Jas 2:13](#)).

Gale pointed out to me this week when we were talking about this how that the old man within us does not want to let Benjamin go down to Egypt ([Gen 42:4](#)), but we know that he must go down in order for his son to be called out of Egypt ([Hos 11:1](#) , [Hos 1:11](#)), and he will be transformed into that new creation in shadow and type after Jacob dies and we are convinced that God's plans for us are in fact good plans and not of evil ([Jer 29:11](#) , [3Jn 1:2](#)).