

Word on Wednesday Bible Study
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Introduction: Psalm 25 invites us into the prayer life of a mature believer who is under pressure. David is not standing on a battlefield nor seated on a throne in triumph. He is kneeling before God, surrounded by enemies, burdened by guilt, and uncertain about the future.

This psalm is structured as an acrostic, meaning each verse begins with a successive letter of the Hebrew alphabet. That structure matters. It tells us David is not praying impulsively or emotionally only; he is praying deliberately. Even in distress, his prayer is ordered, thoughtful, and theologically grounded. In effect, David is saying, “Lord, from A to Z, my life belongs to You.”

Psalm 25 teaches us that prayer is not merely a means of obtaining answers from God—it is also how God forms us while we wait. The psalm models a spirituality marked by trust, teachability, and dependence on divine mercy.

I. A Trust That Is _____ – vss. 1–3

“To you, O LORD, I lift up my soul. O my God, in you I trust; let me not be put to shame.” (vv. 1–2)

- David begins not by naming his enemies, but by naming his allegiance.
- To “lift up the soul” is covenant language. It is the act of placing one’s whole life, desires, fears, and hopes into God’s hands.
- Biblically, trust is not emotional reassurance; it is a decisive act of reliance.
- The Hebrew concept of trust (bāṭah) assumes risk. You trust completely because you cannot secure yourself. David acknowledges the real possibility of shame.
- In Scripture, shame is not simply embarrassment. It is the exposure that comes from trusting the wrong thing or the wrong person. David is saying, “Lord, if I am disappointed, let it not be because I trusted You.”

“Indeed, none who wait for you shall be put to shame.” – vs 3

- Waiting here does not mean inactivity; it means expectancy. David anchors his hope not in outcomes but in God’s faithfulness.

APPLICATION: *What are you currently trusting to protect your sense of worth or security?*

Suggestion: We must begin prayer by re-centering our souls on God, not our stress. **Mature faith starts with surrender, not solutions.**

II. A Teachability That Is _____ – vss. 4–10

“Show me your ways, O LORD; teach me your paths.” (v. 4)

- Having declared trust, David now seeks instruction. He does not ask God to remove the difficulty; he asks God to shape his discernment.
- “Ways” and “paths” in Scripture refer to God’s moral will and covenant expectations.
- David is asking, “How do You want me to live in this moment?” This is discipleship language.

“Good and upright is the LORD; therefore, he instructs sinners in his ways.”

Vs. 8

- God teaches not because we are worthy, but because He is good.
- Divine instruction is an act of grace. God does not merely forgive sinners, He forms them. Notice the repeated emphasis on humility:

“He leads the humble in what is right, and teaches the humble his way.” (v. 9)

- Humility is the prerequisite for guidance. God does not guide the proud because the proud already believe they know the way.

Application: Are you asking God for clarity or conformity? Pray not only for direction but for correction. Submit daily decisions, relationships, finances, and speech to God’s instruction.

III. A Mercy That Is _____ – vss. 11–22

“For the sake of your name, O LORD, forgive my iniquity, though it is great.”
(v. 11)

- David now addresses sin directly. He does not minimize it. He calls it “great.” Yet he appeals not to his repentance but to God’s name—God’s revealed character.
- Forgiveness in the Old Testament is covenantal. God forgives because He has bound Himself to His people in steadfast love (hesed). David’s hope rests in who God is, not who David has been.

Verses 16–18 show the emotional weight of sin and suffering:

“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. – vss. 16-18

- This is not abstract theology; it is lived faith. David understands that guilt, fear, and isolation are intertwined.

Finally, verse 22 broadens the prayer:

“Redeem Israel, O God, out of all his troubles.” Vs. 22

- David’s personal prayer becomes communal intercession. Mature faith never stops at self.

Application: We have to confess sin without defensiveness or despair. Let God’s mercy shape how you view others. Intercede for the community even while seeking personal healing.

Conclusion: Psalm 25 teaches us that prayer is formative before it is functional. David does not leave this prayer with immediate answers, but he leaves it anchored in trust, guided by truth, and sustained by mercy. Those who lift their trust to God, submit themselves to His instruction, and rest in His mercy will not be put to shame. This psalm reminds us that in troubled times, God is less concerned with giving us shortcuts and more committed to shaping us into faithful people who know His ways