

The Humble Boldness of a Pleading Servant (Ps 119:121-28)

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Psalm 119 is the biggest chapter in the Bible on the grandest subject, the Word of God. This psalm is the greatest tribute to the greatest Book inspired by the greatest Author, God Himself through His human servant. Charles Spurgeon called this psalm ‘a little Bible, the Scriptures condensed, a mass of Bibline, Holy Writ rewritten in holy emotions and actions. Blessed are they who can read and understand these ... they shall find golden apples ... a garden of sweet flowers.’¹

Psalm 119:121-128 (NASB95) ¹²¹ I have done justice and righteousness; Do not leave me to my oppressors. ¹²² Be surety for Your servant for good; Do not let the arrogant oppress me. ¹²³ My eyes fail *with longing* for Your salvation And for Your righteous word. ¹²⁴ Deal with Your servant according to Your lovingkindness And teach me Your statutes. ¹²⁵ I am Your servant; give me understanding, That I may know Your testimonies. ¹²⁶ It is time for the LORD to act, *For* they have broken Your law. ¹²⁷ Therefore I love Your commandments Above gold, yes, above fine gold. ¹²⁸ Therefore I esteem right all *Your* precepts concerning everything, I hate every false way.

History records when “David I, the just and merciful ruler of Scotland [died in 1153 AD, he] spent his last hours of conscious existence repeating verses from the Psalms, including 119:121.”² Many in history have found comfort here in oppression (v.121-22). This passage is a prayer, filled with pleas and petitions. The last 2 verses end with praise for the all-sufficient resources and riches in Scripture. This prayer is a pattern for our passion and prayer.

1. Notice His Boldness

For the believer who can truly say verse 121 marks his lifestyle, his prayers are emboldened by his God who enables faithfulness (we’ll see in context that this boldness would be wrong if confident in self, but his trust is in God not self). Notice that a life of integrity drives the intensity of prayers and passion for God. Lifestyles of sin, in turn, *weaken* spiritual life and prayers (1 Pet. 3:7; Ps 66:18). There’s a purifying power in a clean conscience that gives confidence in God (not self). 1 John 3:21: “*if our heart does not condemn us, we have confidence toward God.*”

So when you read statements like verse 126 that may sound a little bold (“it is time for the LORD to act”), the context and source is a man after God’s heart praying for what is consistent with God’s heart. Verse 126 does not call upon God to act because they hurt David’s feelings (or whoever the writer is), but because they are breaking / desecrating *God’s law*. He is praying consistent with what Scripture has said and with God’s character and expressing it.

It’s ok to want God to act and to call upon Him to at times. We see that often in the psalms. Sometimes when God doesn’t act they cry out in prayer: “How long, O Lord?” That’s a question asked in faith, not in doubt. Is it too bold to pray “Thy kingdom come,” in essence telling God to do it now? Apparently not, because Jesus taught us to pray that way, and of course added “thy will be done.” Is it too bold to say to Jesus about His second coming: *Come, Lord Jesus?* Apparently not (see the last couple verses of the Bible).

One commentator describes the prayer of v. 126 this way: “The psalmist discerned that the time had come for God to move into history, for the Messiah to come, for a work of salvation to be done among sinful men.”³ NT believers can now boldly plead for His 2nd coming.

Before that day comes, we can still pray for God to act where His Word reveals His will. This is not misplaced boldness or over- confidence when you understand this, as one explained it, “the ‘bottom line’ is that only divine action will suffice (126). *Act* (126) is the same verb as *done* (121), as if to say ‘all my endeavours are [insufficient]; you take over’. In this way 126 is the climax to which 121–125 lead, but it is also a ‘pivot’ between two verses of prayer (124–125) and two verses of allegiance (127–128). To say ‘I can do no more’ (121–123) and ‘You must act’ (126)...”⁴

In Luke 11, Jesus illustrates bold prayer:

“Suppose one of you has a friend, and he goes to him at midnight and says, ‘Friend, lend me three loaves of bread, ⁶ because a friend of mine on a journey has come to me, and I have nothing to set before him.’ ⁷ “Then the one inside answers, ‘Don’t bother me. The door is already locked, and my children are with me in bed. I can’t get up and give you anything.’ ⁸ I tell you, though he will not get up and give him the bread because he is his friend, yet **because of the man’s boldness he will get up and give him as much as he needs.** ⁹ “So I say to you: **Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.**” (v. 5-9, NIV)

We are emboldened and encouraged to persistently pray, ask, seek, knock in faith. Hebrews 4:16 says believers can draw near and come with boldness, “*with confidence to the throne of grace, so that we may receive mercy and find grace in time of need.*” The boldness or confidence there is not self-confidence; it is God-confidence for those who recognize they need mercy and grace in time of need.

A holy life empowers prayer further (as James says, “prayer of a righteous man avails much”). Verse 121 is the prayer of someone whose lifestyle follows the golden rule of “do [justly and rightly] unto others as you would have them do unto you.” He is praying basically: *God do unto me as I have done unto others, treating them rightly with justice.* Can you pray this truly?

Remember how Jesus taught us to pray: “forgive us our trespasses **as we forgive** those who trespass against us” – that little prepositional phrase “as we” means essentially *treat me as I treat others*, as merciful and forgiving as I am to them, mercifully forgive me in same measure. Oh, be careful little lips how you pray!

When the author (possibly King David) says in v. 121 “*I have done judgment and justice,*” it’s been written that such a statement ‘was a great thing for an Eastern ruler to say at any time; for these despots mostly cared more for gain than justice. Some of them altogether neglected their duty, and would not even do judgment at all, preferring their pleasures to their duties; and many more of them sold their judgments to the highest bidders by taking bribes, or regarding the persons of men [have times changed much?!]. Some rulers gave neither judgment nor justice; others gave judgment without justice; but David gave judgment and justice ... On this fact he founded a plea with which he backed the prayer — *Leave me not to mine oppressors.* ... A course of upright conduct is one which gives us boldness in appealing to the Great Judge for deliverance from the injustice of wicked men. Nor is this kind of pleading to be censured as self-righteous ...

When we are dealing with **God** as to our shortcomings, we use a very different tone from that with which we face ... our fellowmen. When untruthful accusers are in the question, and we are guiltless towards them, we are justified in pleading our innocence [toward an oppressor]. Moral integrity is a great helper of spiritual comfort. If we are right in our conduct, we may be sure that the Lord will not leave us at all, and certainly will not leave us to our enemies.’⁵

So that’s what he prays at the end of v. 121: “Do not leave me to my oppressors.” He prays basically “Let me be in Your hands, Lord, but don’t leave me in the hands of the unjust and unrighteous.” This writer who loved God’s Torah (law) knew how that Torah scroll ended, esp. Dt. 31:6: “the LORD your God is the one who goes with you. *He will not leave you* or forsake you.” That verse is quoted in Hebrews 13:5, where the Greek grammar is an emphatic future negative: “I will never, never, never leave you” (or as we sing in the hymn: “I’ll never, no never, no never forsake”).

Ephesians 3:12 says *if we’re in Christ* “we have **boldness** and confident access through faith in Him.” Are you in Christ? (2 Cor. 5:17). If not, come to faith in Him today, so you won’t be eternally forsaken. Leave your sin and come to the cross for mercy. This confident assurance and access is only found by repentant disciples of Jesus, the only way, truth, and life, and only way to the Father.

2. Notice His Humility

¹²² **Be surety for Your servant for good; Do not let the arrogant oppress me.**

In contrast to the proud (122b) he is a humble servant (122a). Notice the phrase “your servant” not only in this verse but also in v. 124 and v. 125. He refers to himself 3x in 4 vs. with this humble and lowly self-designation. In verse 125 it indicates dependence:

I am Your servant; give me understanding, That I may know ...

As a servant in ancient times was dependent on his master for everything physically, we depend on ours for everything spiritually as well.

v. 124 *Deal with Your servant according to Your lovingkindness*

This is not a prayer that God would deal with him according to his justice, or according to what is fair (which would mean he and all of us would be not only dead but in hell right now). He prays for God to deal with His servant according to God’s mercy, God’s covenant grace, loyal love, or in my Bible (NASB) *lovingkindness*.

Turn to 2 Samuel 7 to see the best illustration I know of someone who understands they are just a lowly servant of the Lord. David is receiving the LORD’s covenant lovingkindness (Heb. *hesed*) – more than just “love” (NIV) and stronger than the normal word for “mercy” (NKJV), it’s loyal / faithful “steadfast love” (ESV) as Lamentations says so beautifully which “never ceases, his mercies never come to an end ... great is thy faithfulness.”

The greatest OT illustration of this never-ceasing never-ending faithfulness in covenant “lovingkindness” on a servant is David.

Time and time again, the LORD's servants praise God as the God who keeps His covenant lovingkindness, and they particularly pray in light of God's covenant with His servant David in particular (1 Kings 3:6, 2 Chronicles 6:14, 42, etc.).

Notice in David's response the humble term "your servant" we see in Ps 119. Observe how in his receiving the greatest lovingkindness and promise of God, how insignificant and humbly and lowly Israel's greatest king is before the King of Kings.

2 Samuel 7:18-29 (NASB95) ¹⁸Then David the king went in and sat before the LORD, and he said, "**Who am I, O Lord GOD**, and what is my house, that You have brought me this far?" ¹⁹"And yet this was insignificant in Your eyes, O Lord GOD, for You have spoken also of the house of **Your servant** concerning the distant future. And this is the custom of man, O Lord GOD. ²⁰"Again what more can David say to You? For You know **Your servant**, O Lord GOD! ²¹"For the sake of Your word, and according to Your own heart, You have done all this greatness to let **Your servant** know ...[verse 25] "Now therefore, O LORD God, the word that You have spoken concerning **Your servant** and his house, confirm *it* forever, and do as You have spoken, ²⁶ that Your name may be magnified forever, by saying, 'The LORD of hosts is God over Israel'; and may the house of **Your servant** David be established before You. ²⁷"For You, O LORD of hosts, the God of Israel, have made a revelation to **Your servant**, saying, 'I will build you a house'; therefore **Your servant has found courage to pray this prayer to You**. ²⁸"Now, O Lord GOD, **You are God**, and Your words are truth, and You have promised this good thing to **Your servant**. ²⁹"Now therefore, may it please You to bless the house of **Your servant**, that it may continue forever before You. For You, O Lord GOD, have spoken; and with Your blessing may the house of **Your servant** be blessed forever."

Let those humble words hit you and affect the way you pray. This God-centered man hardly even can speak of himself with "I" or "me" there – he reminds himself who God is and who David is in relation ("your servant"). David 2 chapters forward illustrates further the relationship between this lovingkindness toward servants. This story also further illustrates the attitude expressed in the term "your servant." David had made a covenant promise to Jonathan years earlier.

2 Samuel 9:1-13 (NASB95) ¹Then David said, "Is there yet anyone left of the house of Saul, that I may show him **kindness [same word *hesed*]** for Jonathan's sake?" ²Now there was a servant of the house of Saul whose name was Ziba, and they called him to David; and the king said to him, "Are you Ziba?" And he said, "**I am your servant**." ³The king said, "Is there not yet anyone of the house of Saul **to whom I may show the kindness of God?**" And Ziba said to the king, "There is still a son of Jonathan who is **crippled in both feet**." ... [v. 6] Mephibosheth, the son of Jonathan the son of Saul, came to David and **fell on his face and prostrated himself**. And David said, "Mephibosheth." And he said, "**Here is your servant!**" ⁷David said to him, "Do not fear, for I will surely show **kindness** to you for the sake of your father Jonathan, and will restore to you all the land of your grandfather Saul; and **you shall eat at my table regularly**." ⁸**Again he prostrated himself** and said, "What is **your servant**, that you should regard **a dead dog like me?**" ⁹Then the king called Saul's servant Ziba and said to him, "All that belonged to Saul and to all his house I have given to your master's grandson. ¹⁰"You and your sons and your servants shall cultivate the land for him, and you shall bring in *the produce* so that your master's grandson may have food; nevertheless **Mephibosheth your master's grandson shall eat at my table regularly**." Now Ziba had fifteen sons and twenty servants. ¹¹Then Ziba said to the king, "According to **all that my lord the king commands his servant so your servant will do**." So **Mephibosheth ate at David's table as one of the king's sons**. ¹²Mephibosheth had a young son whose name was Mica. And **all who lived in the house of Ziba were servants to Mephibosheth**. ¹³So Mephibosheth lived in Jerusalem, for **he ate at the king's table regularly**. Now he was lame in both feet. [the writer throws that in, just to remind us of grace].

Dale Ralph Davis writes how this crippled exile, hiding for his life "knew he was a descendent of the previous rival king, and he knew what usually happened to such folks when the opponent became king ... [but instead of being killed by the new king *he gets*] to sit at his table like one of the king's sons – a point mentioned 4 times [!!] ... David doesn't merely spare Mephibosheth's life but heaps goodness on him. He not only protects his life but restores his inheritance.

He not only saves him from the shadow of death but prepares a table for him [in the presence of his grandfather's enemy. Like the Lord who was his shepherd] David's kindness goes beyond survival to sustenance. Mephibosheth is cared for by and with the king and will never face destitution ... [ordinarily in ancient times the new king would execute all survivors of former dynasty, so] we can understand why Mephibosheth must have been trembling (2 Sam. 9:6) when David summoned him. [His] lameness was in his feet not in his brain ... But David...had promised *hesed* to the enemy, and that covenant was Mephibosheth's shelter ... we are beginning to sense a parallel between David's devoted love for his 'enemy' Mephibosheth – the sort of thing that wasn't supposed to happen – and something like Romans 5:10, 'While we were enemies, we were reconciled to God' [by the greater Son of David, Jesus] ... you will never appreciate David's covenant love [fulfilling the covenant he made with Jonathan for his children] unless you understand the source of it, the author of it. In fact, is it not Paul's purpose in Romans 5:6-10 to highlight the who-could-have-guessed quality of God's love? Note his argument: 'While we were yet helpless ... while we were yet sinners ... while we were enemies...' (vv. 6,8,10) ... we are the Lord's Mephibosheths, and there is absolutely no reason why we should be eating continually at the King's table. And if we have any sense, we won't be able to understand it either.'⁶

Hopefully that helps you appreciate a little more the prayer of Psalm 119:124 “**Deal with your servant according to your lovingkindness.**” We should say likewise, “Who am I, O Lord, to receive this grace? ... But your servant has found courage to pray this prayer to you.”

In the only Bible that the writer of Ps 119 had at the time, probably just the books of Moses, *servant* was the term most commonly used for slaves (ex: Joseph before Potiphar, the Israelites under a harsh Pharaoh in Egypt). There's obviously a big difference in the character of our merciful Master and loving Lord, but what is *not different* in this term **servant** is our position, lowly subjects to Him

When the Greek-speaking Jews translated Psalm 119 into Greek in the Septuagint, they used the word *doulos* there (slave, bondsman).

Vine's dictionary says this Heb. 'noun *ʿEbed* first appears in **Gen. 9:25**: "... A servant of servants shall he [Canaan] be unto his brethren," meaning "**the lowest of slaves**" (NIV). A "servant" may be bought with money (Exod. 12:44) or hired (1 Kings 5:6). The often repeated statement of God's redemption of Israel is: "I brought you **out of the house of slaves**" (Exod. 13:3, Heb. 2:15; KJV, RSV, "**bondage**"; NASB, NIV, "slavery"). *ʿEbed* was used as a **mark of humility** and courtesy, as in **Gen. 18:3** [turn to **Gen. 18** – as the **LORD visits Abraham**, v. 3 says he '**bowed low** to the ground and said "If I have found favor in your eyes, my lord, do not pass **your servant** by."']⁷

Abraham goes on to speak with the LORD and let me just read how he prefaces each of his pleas before the LORD:

Genesis 18:27 "Now that **I have been so bold as to speak to the Lord, though I am nothing but dust and ashes** [excellent picture of "humble boldness"!] "

v. 30 "**May the Lord not be angry, but let me speak ...**"

v. 31 "**Now that I have been so bold as to speak to the Lord, what if ...**"

v. 32 "May the Lord not be angry, **but let me speak just once more...**" (NIV)

We need this attitude today; reverence, fear, humility before God!

In Gen. 19:19, Lot says “behold, **your servant** has found favor in your sight, and **you have magnified your lovingkindness**, which you have shown me ...”

In Genesis 32:10, look at what Jacob says:

“I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant; for with my staff only I crossed this Jordan, and now I have become two companies.”

This was the humble attitude of Abraham, and Lot, and Jacob, and Moses, and David, and Solomon, and we could go on and on. If this is not how we speak to God and view ourselves before God, we are not praying and thinking rightly or biblically enough.

Jesus Himself said in Luke 17:10 “when you do all the things which are commanded you, **say, ‘We are unworthy slaves; we have done only that which we ought to have done.’**”

If that is not our attitude, God forgive us as we repent for our sin of pride. And God help us to obey our Lord, and every time we call Jesus “Lord” to remember that means we are His lowly slaves.

3. Notice His Earnestness

We have seen his humility, his boldness; but I want to close with observing the earnestness he prays and pleads with, the urgency. Back in verse 122 he pleads: “Be surety for your servant for good.” This language is an urgent request from someone in great financial need, somewhat equivalent to someone today who is about to be foreclosed. A surety is not only there to help out with a mortgage payment, this verse is asking for one who will take responsibility for the entire debt legally. Here the image is of course spiritual.

His hope was not in a government bailout, his hope and trust was in the One who has the government on His shoulders, and whose name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace! Verse 122 may not have a direct reference to God’s Law or God’s Word like the other verses of this Psalm, but the surety he asks for is ultimately found in Christ, the incarnate Word, the fulfillment of the law. Hebrews 7:22 Christ delivers as our surety (guarantee) of a better covenant.

¹²³ My eyes fail *with longing* for Your salvation And for Your righteous word.

Jay Adams summarizes the earnest prayer in v. 123 this way: ‘He had waited so long looking that his eyes were beginning to play tricks on him. He would think that he saw relief on the horizon, only to discover that he was wrong [like a mirage]. His eyes began to fail him (i.e., to give him an inaccurate view of things. Cf. v. 82). God’s help comes only according to His timetable. He does not always intervene when we ask. He has His purpose in delaying. The story of Jesus delaying His response to the word that came from Mary and Martha about Lazarus dying is an example. He actually delayed His coming so that Lazarus would die prior to His arrival. The sisters couldn’t understand this. Doubtless, their eyes began to fail as they looked and looked for Him. Yet, as the record shows, Jesus delayed in order to bring them (and all of us) a greater blessing ...’

When we want God to act according to His righteous Word, we must take all of it into consideration, including those portions that seem more difficult to bear. The Jews of the first century wanted the crown but refused to accept the cross. For that reason, many of them rejected Christ as Savior. They wanted a victorious Messiah, not a suffering One. But God has other plans. We must always bend our will to His.’⁸

A similar earnest prayer like v. 123 is prayed in a Messianic psalm

Psalm 69 (NASB95) ⁹For zeal for Your house has consumed me, And the reproaches of those who reproach You have fallen on me ... ¹³But as for me, my prayer is to You, O LORD, at an acceptable time; O God, in the greatness of Your **lovingkindness**, Answer me with Your **saving truth** ... ¹⁶Answer me, O LORD, for Your **lovingkindness** is good; According to the greatness of Your compassion, turn to me, ¹⁷And do not hide Your face from Your **servant** ... ²¹They also gave me gall for my food And **for my thirst they gave me vinegar to drink** ...

v. 3b “...My eyes fail while I wait for my God.”

So if your eyes fail at times while waiting for God’s deliverance, remember that even your Savior’s eyes did fail as well, when He was there on the cross accomplishing salvation for all the redeemed. When He was becoming your Surety, hanging there in your place, bearing the awesome weight of sin and the strokes of infinite justice and the wrath of God against Him for our sin, He cried out while His eyes failed and the Father turned His face away. He cried out “why have you forsaken me?” And those who trust in Him as a result will not be forsaken by the Father ever.

But if you have never fully understood or trusted in Christ’s finished work on the cross alone as your only hope to be with the Father, if you are trusting at all in something you do or have done in your life rather than what Jesus completed 2,000 years ago in His life; you still have a debt you cannot pay to God and never can. You need to plead and pray earnestly to Christ to be your Surety who pays your debt in full, your Savior and Lord, your sacrifice in your stead, for your suffering, your Substitute on the cross punished for your sins. Your salvation prayer for mercy cannot be based on your own goodness, but as Psalm 69:16 prays

“for **Your lovingkindness is good; According to the greatness of Your compassion**, turn to me ...”

If you truly turn to Christ, He will turn to you. And He is a High Priest who is able to sympathize with our weaknesses and struggles who knows and grows us as we come for help in time of need

¹²⁴Deal with Your servant according to Your lovingkindness And teach me Your statutes. ¹²⁵I am Your servant; give me understanding, That I may know Your testimonies.

The way God deals with us according to His lovingkindness is by teaching us through His Word. God’s grace is administered not by prayer alone but by God’s statutes (124b) and testimonies (125b). Never give in to the temptation to look elsewhere for comfort, consolation, or contentment, for you will never find it and your misery will grow even greater. Keep looking to Him in His Word.

There’s a progression of growth to observe:

1) “teach me” (124b) – reading as well as hearing the teaching of God’s Word as much he can, whenever it would be taught to the congregation for services, he would be there (he elsewhere writes of their worship in both morning/evening in Ps 92, a Sabbath song)

2) “give me understanding” (v. 125a) – prayer and God-dependence is a must. As Proverbs 3:5 says, “lean not on your own understanding.” This is not human understanding or mere mental cognition; he prays for moral spiritual illumination, discernment

3) “that I may know” (v. 125b) – one dictionary says of this intimate knowing: ‘Experience becomes a reality in a relationship based on familiarity with the person or thing known. The use of *yada* in the wisdom literature is an example of this. It speaks of a knowledge which is empirical and living ... [rather than being] concerned with detached knowledge and a speculative interest in the metaphysical nature of things, the OT regards knowledge as something which continually arises from personal encounter.’⁹

4) He grows to love truth and hate error – v. 126-128

¹²⁷ Therefore I love Your commandments Above gold, yes, above fine gold. ¹²⁸ Therefore I esteem right all Your precepts concerning everything, I hate every false way.

Mark it down:

- You will not be able to avoid sin and false ways and live the fullness of life Christ intends if you do not love His Word.

- And your love for the Word will not increase if you do not increase your intake of God’s Word and prayer at the same time.

(I am so encouraged we had well over 100 people show up for our discipleship / counseling class and I pray you will continue and pray like this text “teach me ... give me discernment ... that I may know more” the sufficiency of God’s truth for all of life

- And your hate for every false way (v. 128b) and love for every true way in God’s Word (v. 127) are equally critical. So we read in other verses: “Hate what is evil, cling to what is good” or “Ye that love the Lord, hate evil,” and many more like those.

If we really believe the message of this passage, we’ll be in His Word more, hearing His Word more, on your knees more praying with the humble boldness of a pleading servant

Matthew 8:5-10 (NKJV) ⁵ Now when Jesus had entered Capernaum, a centurion came to Him, **pleading with Him**, ⁶ saying, “Lord, **my servant is lying at home paralyzed, dreadfully tormented.**” ⁷ And Jesus said to him, “I will come and heal him.” ⁸ The centurion answered and said, “**Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed.**” ⁹ For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and **to my [slave], ‘Do this,’ and he does it.**” ¹⁰ When Jesus heard *it*, **He marveled**, and said to those who followed, “Assuredly, I say to you, **I have not found such great faith**, not even in Israel!

In Matthew 15, a Canaanite woman pleads with Jesus to heal her daughter. Jews didn’t normally talk with Gentiles, especially a man with a woman (as we see illustrated in Jn 4). Matthew 15:23: ‘his disciples came to him and urged him, “Send her away, for **she keeps crying out after us.**”’ ²⁴ He answered, “I was sent only to the lost sheep of Israel.” ²⁵ The woman came and knelt before him. “Lord, help me!” she said. ²⁶ He replied, “It is not right to take the children’s bread and toss it to their dogs.” ²⁷ “Yes, Lord,” she said, “but **even the dogs eat the crumbs that fall from their masters’ table.**” ²⁸ Then Jesus answered, “**Woman, you have great faith! Your request is granted.**” And her daughter was healed from that very hour.” (NIV)

In Mark 5, a man named Jarius has a daughter who dies and it says

“Seeing Jesus, he fell at his feet and **pleaded earnestly with him**, “...Please come and put your hands on her so that she will be healed and live” (v. 22-23)

As a result of this earnest pleading Jesus raises the daughter from the dead, a miracle He did only on two other occasions. Our Lord responds to humble earnest pleading for the utterly helpless and unable to do anything (what greater picture of sovereign grace than a dead child)! And our Savior delights to show mercy to all His servants who plead in humble boldness before His throne of grace.

¹ Charles Spurgeon, *Treasury of David*, 3:131.

² Herbert Lockyer, *Psalms*, 588.

³ *KJV Bible commentary*. (1994) Nashville: Thomas Nelson, p. 1153.

⁴ *New Bible commentary : 21st century edition*. (4th ed.) Leicester, England; Downers Grove, Ill., USA: Inter-Varsity Press.

⁵ Charles Haddon Spurgeon. *The Golden Alphabet - Spurgeon's Exposition of Psalm 119*.

⁶ Dale Ralph Davis, *2 Samuel*, p. 103-106

⁷ *Vine's Complete Expository Dictionary of Old and New Testament Words* (1996). Nashville: T. Nelson. 1:224-225

⁸ Jay Adams, *Counsel from Psalm 119*, p. 103.

⁹ *NIDNTT*, 2:395, 396.