

Let Thy Mercies Come Also unto Me
Psalm 119:41-44

In **Psalm 119:41-44** the psalmist prayed, “Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me: for I trust in thy word. And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments. So shall I keep thy law continually for ever and ever.”

In **Psalm 119:33-40** the psalmist delivered a series of nine prayer requests unto the Lord. The first six of these concerned the psalmist’s burden for direction in the way of righteousness, and the last three of these concerned the psalmist’s burden for deliverance from the troubles of life. In **verses 41-44** the psalmist added two further requests for the Lord to deliver him from the troubles of life. Along with these two additional requests, the psalmist also included a motivational reason with each request and an intended response with each request. Let us then consider these two prayer requests, these two motivational reasons, and these two intended responses.

I. The Two Prayer Requests

In the first place, the young man of God expressed his burden of prayer unto the Lord in **verse 41**, saying, “Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.” Herein the psalmist was praying for the Lord’s merciful deliverance. First, he was expressing his desire for deliverance. “O LORD, even thy salvation.” As could be expected, he desired for the Lord to deliver him from the circumstantial trouble and grievous reproach that he was experiencing. Furthermore, he was expressing his focus of hope. His entire focus was upon the Lord his God, and his entire hope was in the merciful character of the Lord his God. He cried forth, “O LORD.” The young man of God cried forth for the Lord to pour out His abundant and tender mercies upon him. Indeed, the merciful character of the Lord provided a firm ground of hope for the psalmist in his time of need. In the opening portion of **verse 64**, the psalmist proclaimed, “The earth, O LORD, is full of thy mercy.” In **verses 76-77** he prayed, “Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant. Let thy tender mercies come unto me, that I may live: for thy law is my delight.” Again in **verse 132** he prayed, “Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.” And again in the opening portion of **verse 156**, the psalmist proclaimed, “Great are thy tender mercies, O LORD.” Oh yes, the abundant and tender mercies of the Lord were his one focus of hope. Finally, in the prayer of **verse 41**, the young man of God was expressing his foundation for confidence. He prayed for the Lord’s deliverance with a focused hope in the Lord’s mercies specifically according to the Lord’s Word. Throughout His Word the Lord our God has promised mercy for the sake of His faithful servants. Even so, the young man of God took hold of those promises as a confident foundation for his prayer and his hope. ““Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.”

In the second place, the young man of God expressed his burden of prayer unto the Lord in the opening portion of **verse 43**, saying, “And take not the word of truth utterly out of my mouth.” Herein the psalmist was praying for the Lord’s unfailing faithfulness. To express this

request, he employed a figure of speech concerning God's Word of truth in his mouth. In this figure of speech, a mouth that is filled with God's Word of truth represents an individual who is filled with a bold confidence to proclaim the truth and faithfulness of the Lord our God and His Holy Word. It represents an individual who is filled with a bold confidence to speak forth the truth and faithfulness of God's Word even before the highest human authorities without shame. (See **Psalm 119:46**) On the other hand, a mouth from which God's Word of truth has been taken away would represent an individual who has been silenced with shame over some apparent unfaithfulness in the Lord God and His Word. Now, the psalmist knew full well that the Lord his God and the Word of God were absolutely faithful. In the opening portion of **verse 86**, he acknowledged, "All thy commandments are faithful." Again in **verse 90** he acknowledged, "Thy faithfulness is unto all generations." Finally, in **verses 137-138** the psalmist proclaimed, "Righteous art thou, O LORD, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful." Even so, in the prayer of **verse 43**, the young man of God was not doubting the faithfulness of the Lord or His Word. Rather, in the prayer **verse 43** he was praying for the Lord not to bring him unto shame through unfaithfulness, but to uphold his confident hope and boldness with unfailing faithfulness. "And take not the word of truth utterly out of my mouth."

Indeed, when we consider both of the psalmist's prayer requests together, we recognize the joining in his mindset of the Lord's abundant mercifulness and unfailing faithfulness, just as we find in **Lamentations 3:22-23** – "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."

II. The Two Motivational Reasons

Now, as we have previously noted, the psalmist included a motivational reason and an intended response with each of his two prayer requests. However, in each of his two prayer requests, he structured the order differently. After his prayer for merciful deliverance in **verse 41**, he ordered the intended response first and the motivational reason second. Yet after his prayer for unfailing faithfulness in **verse 43**, he ordered the motivational reason first and the intended response second. In our study, let us consider both motivational reasons first and both intended responses second.

In the closing portion of **verse 42**, the young man of God expressed his motivational reason for praying that the Lord might pour out His merciful deliverance, saying, "For I trust in thy word." He had prayed for the Lord's merciful deliverance according to the promises of God's Word, and he did so because he had full assurance of faith and trust in God's Word. Regardless of how life's circumstances might have appeared, his heart was set to trust in God's Word of truth and promise.

Then in the closing portion of **verse 43**, the young man of God expressed his motivation reason for praying that the Lord might not fail him, but might be ever faithful unto him, saying, "For I have hoped in thy judgments." He not only had trust in the Lord's Word concerning his present circumstances, but he also had hope in the Lord's judgments concerning any future outcomes. Regardless of his present troubles, he maintained trust in the Lord and His Word; and regardless of any future uncertainties, he maintained hope in the Lord and His Word.

III. The Two Intended Responses

With such a trust and hope in the Lord and His Word, the young man of God had already develop some intended and expected responses unto the Lord's answer of his prayer. In the first place, he voiced his intended and expected response in the opening portion of **verse 42**, saying, "So shall I have wherewith to answer him that reproacheth me." He expected the Lord to come through in faithfulness with mercy and deliverance. Thus he intended to have a strong point of evidence whereby to answer boldly against the reproach of the wicked. Thus he expected and intended to have a strong point of evidence whereby to speak boldly in favor of the Lord's faithfulness and in favor of His Word's truthfulness. Indeed, he expected and intended to have a very present point of evidence to defend boldly his commitment of service unto the Lord.

In the second place, the young man of God voiced his intended and expected response in **verse 44**, saying, "So shall I keep thy law continually for ever and ever." Indeed, not only did the psalmist expect and intend to defend his commitment of service, he also intended to maintain and strengthen his commitment of obedience and service unto the Lord. He expected the Lord to be faithful unto him, and he intended to continue faithful unto the Lord "for ever and ever." The young man of God had no intention of ever turning aside from his faithful obedience and service unto the Lord his God.