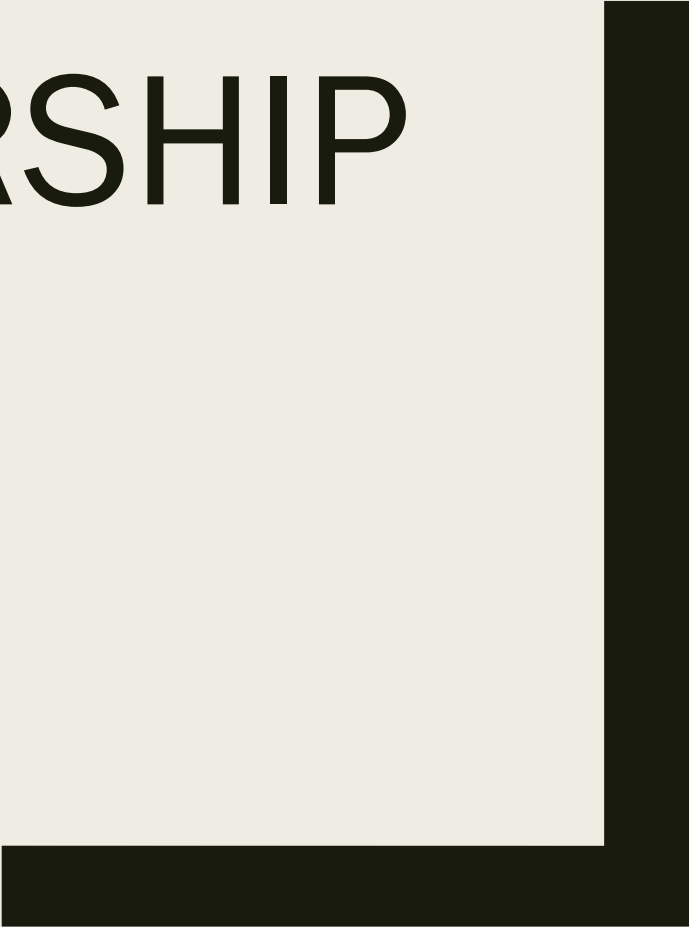




CALL TO WORSHIP

Psalm 145:14-21



14 The LORD upholds all who fall, And raises up all who are bowed down.

15 The eyes of all look expectantly to You, And You give them their food in due season.

16 You open Your hand And satisfy the desire of every living thing.

17 The LORD is righteous in all His ways,
Gracious in all His works.

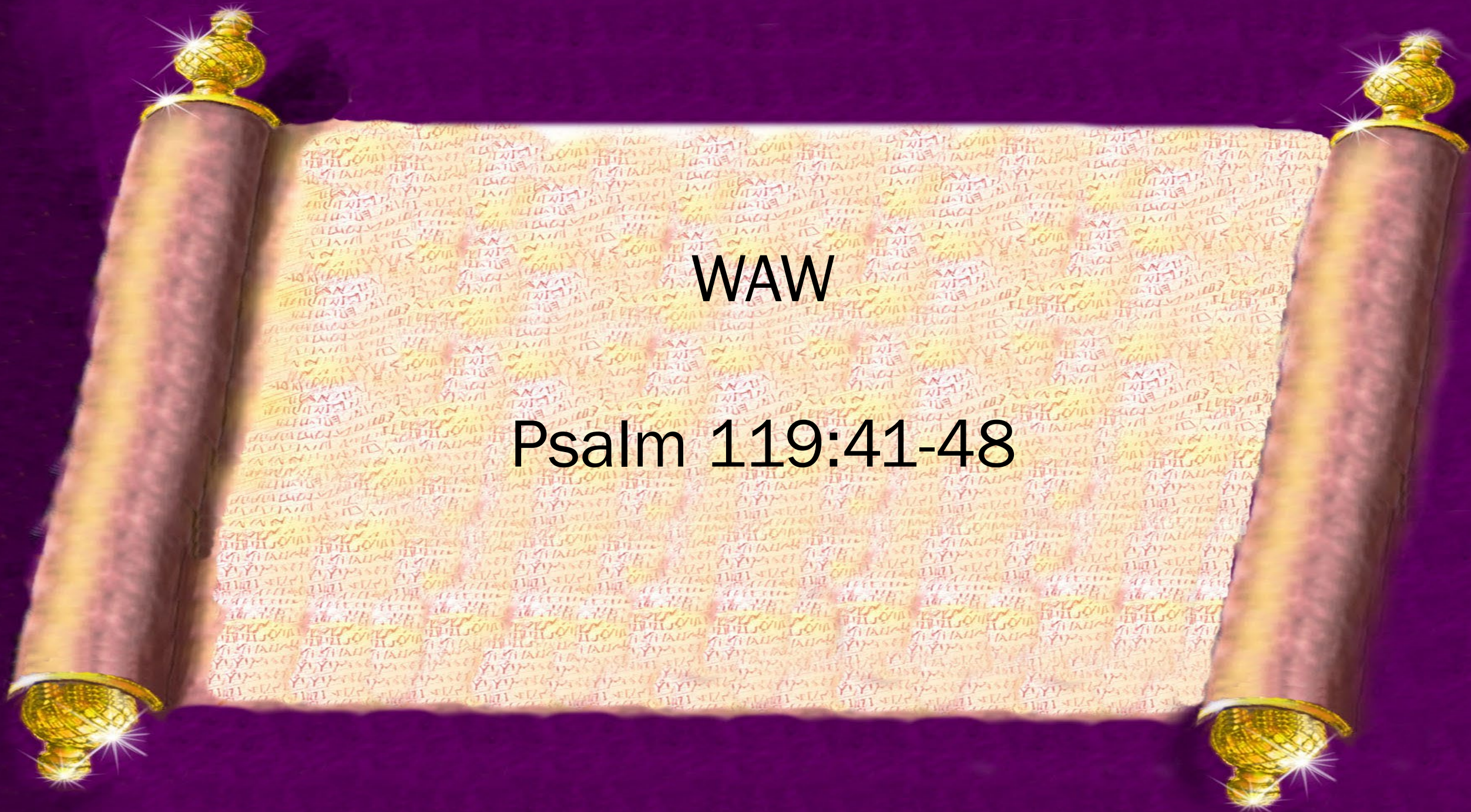
18 The LORD is near to all who call upon Him, To all who call upon Him in truth.

19 He will fulfill the desire of those who fear Him; He also will hear their cry and save them.

20 The LORD preserves all who love Him, But all the wicked He will destroy.

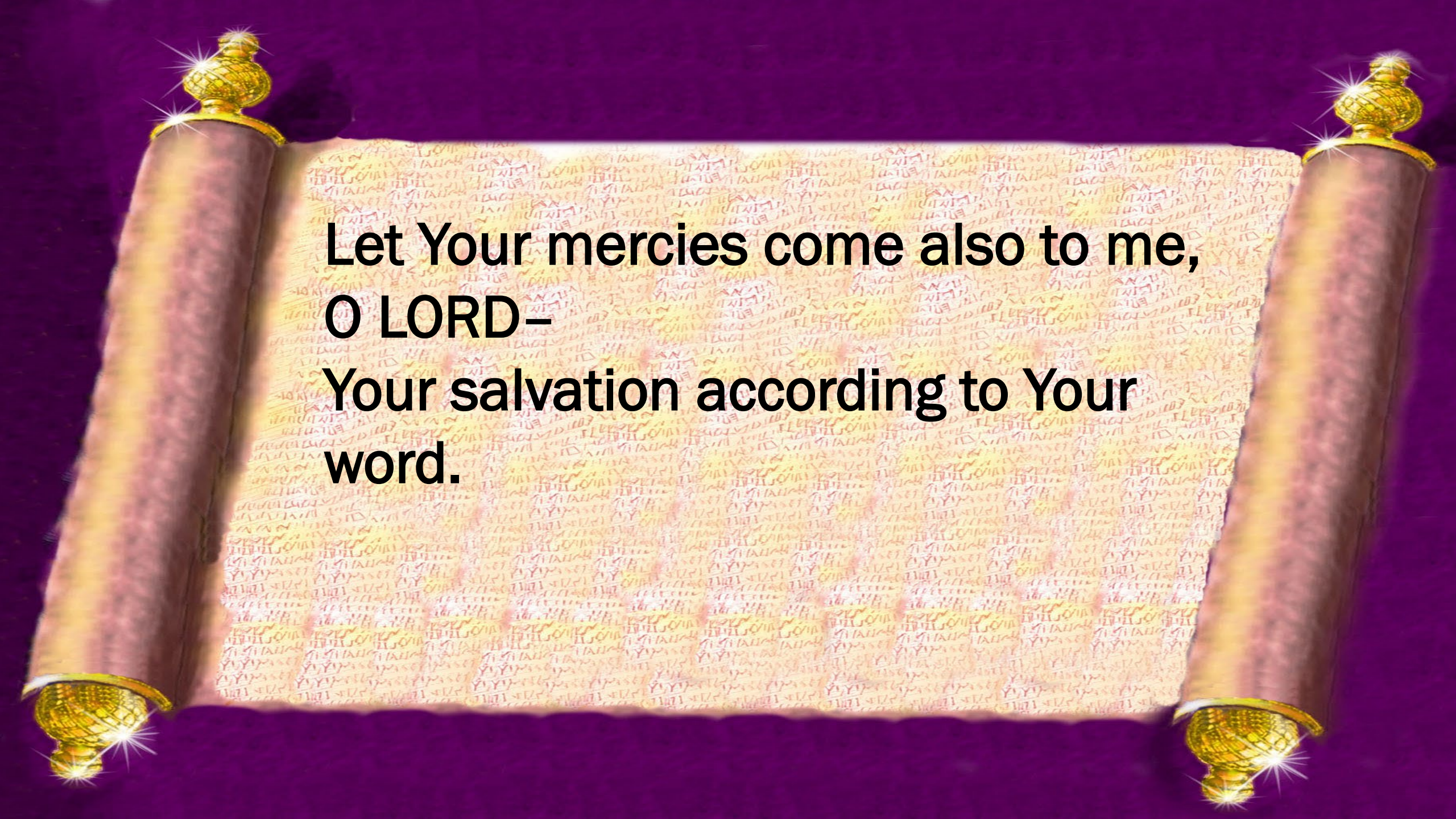
21 My mouth shall speak the praise of the LORD, And all flesh shall bless His holy name Forever and ever.



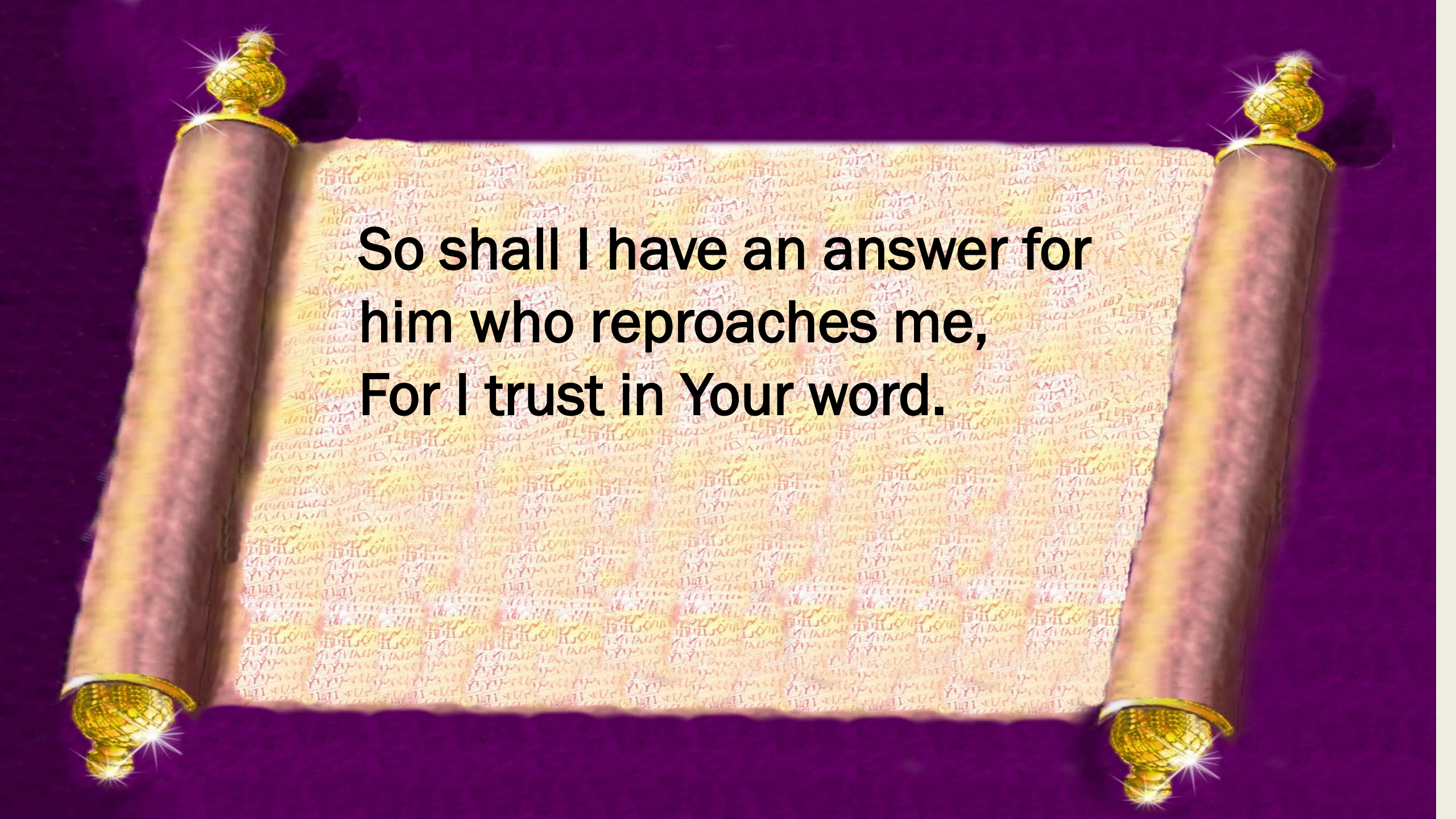


WAW

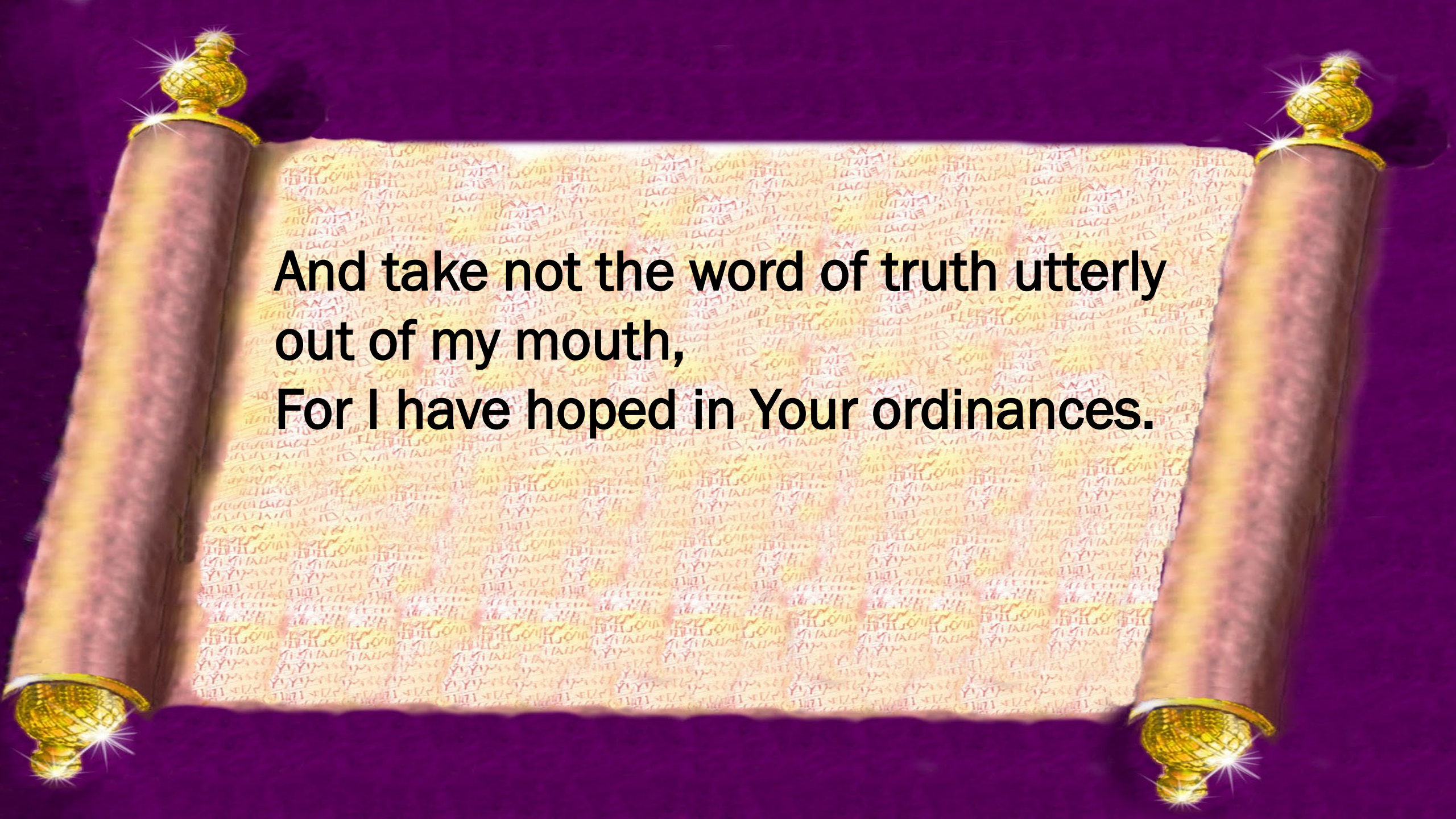
Psalm 119:41-48

An open scroll with golden handles and a purple background. The scroll is unrolled, showing a golden surface with faint, illegible text. The handles are ornate and golden, with a purple glow around them. The background is a solid purple color.

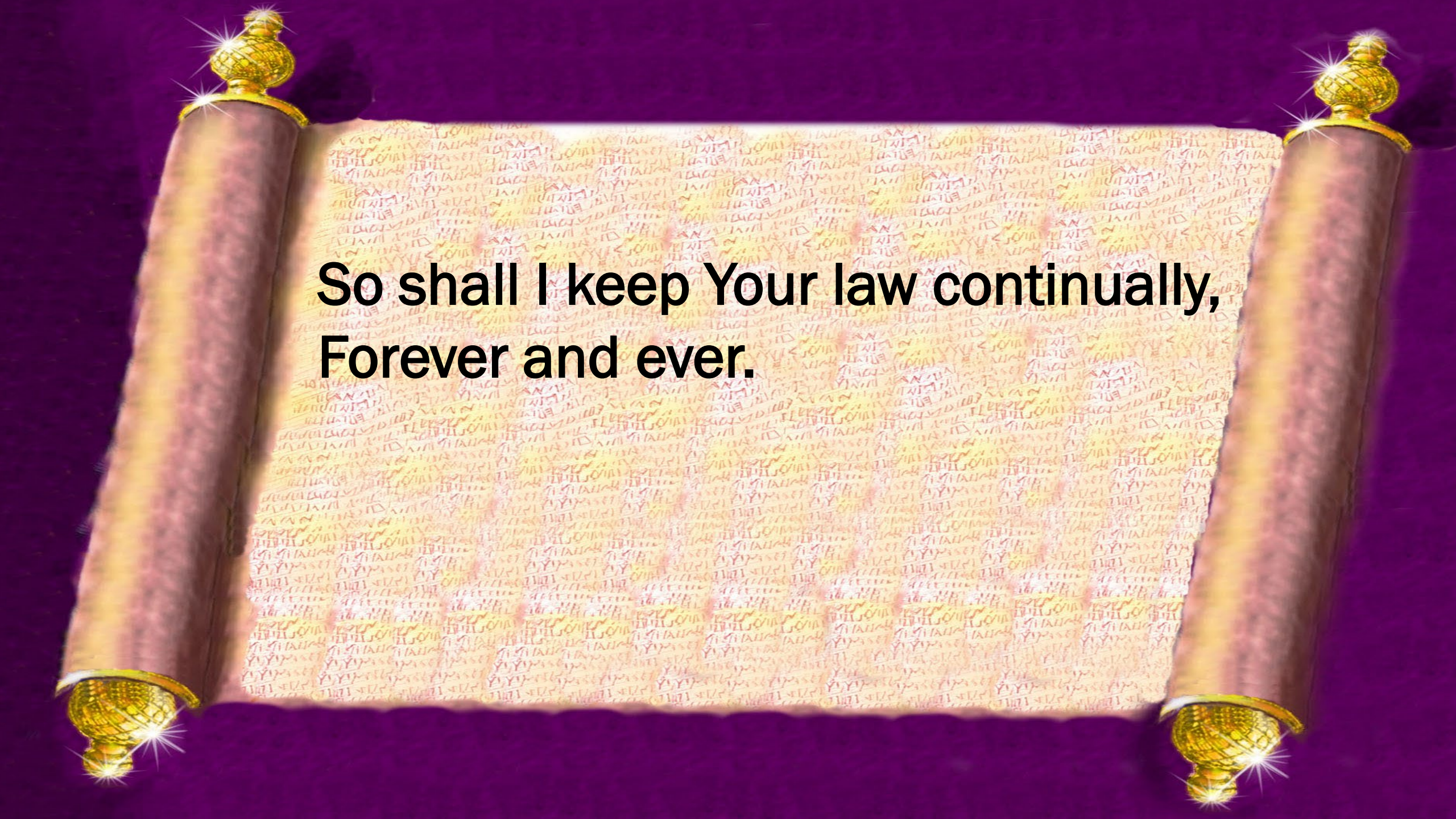
**Let Your mercies come also to me,
O LORD—
Your salvation according to Your
word.**

An open scroll with golden handles and a purple background. The scroll is unrolled, showing a page of text. The text is written in a cursive, golden-yellow font. The scroll is held by four golden handles, two on each side, which are ornate and have a spherical top. The background is a deep purple color. The text on the scroll is a quote from the Bible.

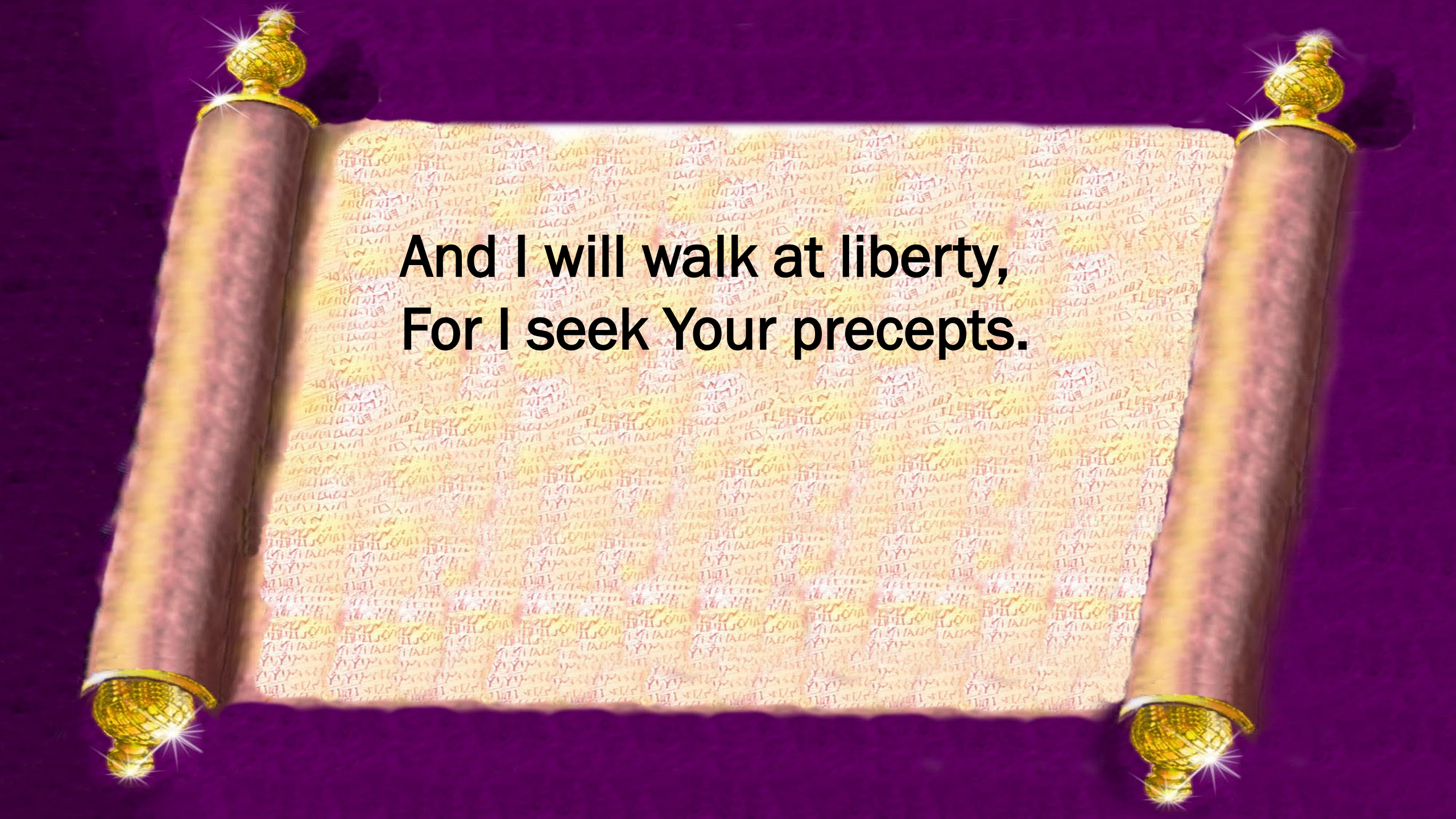
**So shall I have an answer for
him who reproaches me,
For I trust in Your word.**

An open scroll with Hebrew text is centered against a dark purple background. The scroll is unrolled, showing two pages of dense, golden-brown Hebrew script. The scroll is held by four ornate, golden-brown metal rings, two at the top and two at the bottom, each with a decorative, rounded top. The scroll's edges are slightly shadowed, giving it a three-dimensional appearance. The overall lighting is dramatic, with the scroll being the brightest element against the deep purple background.

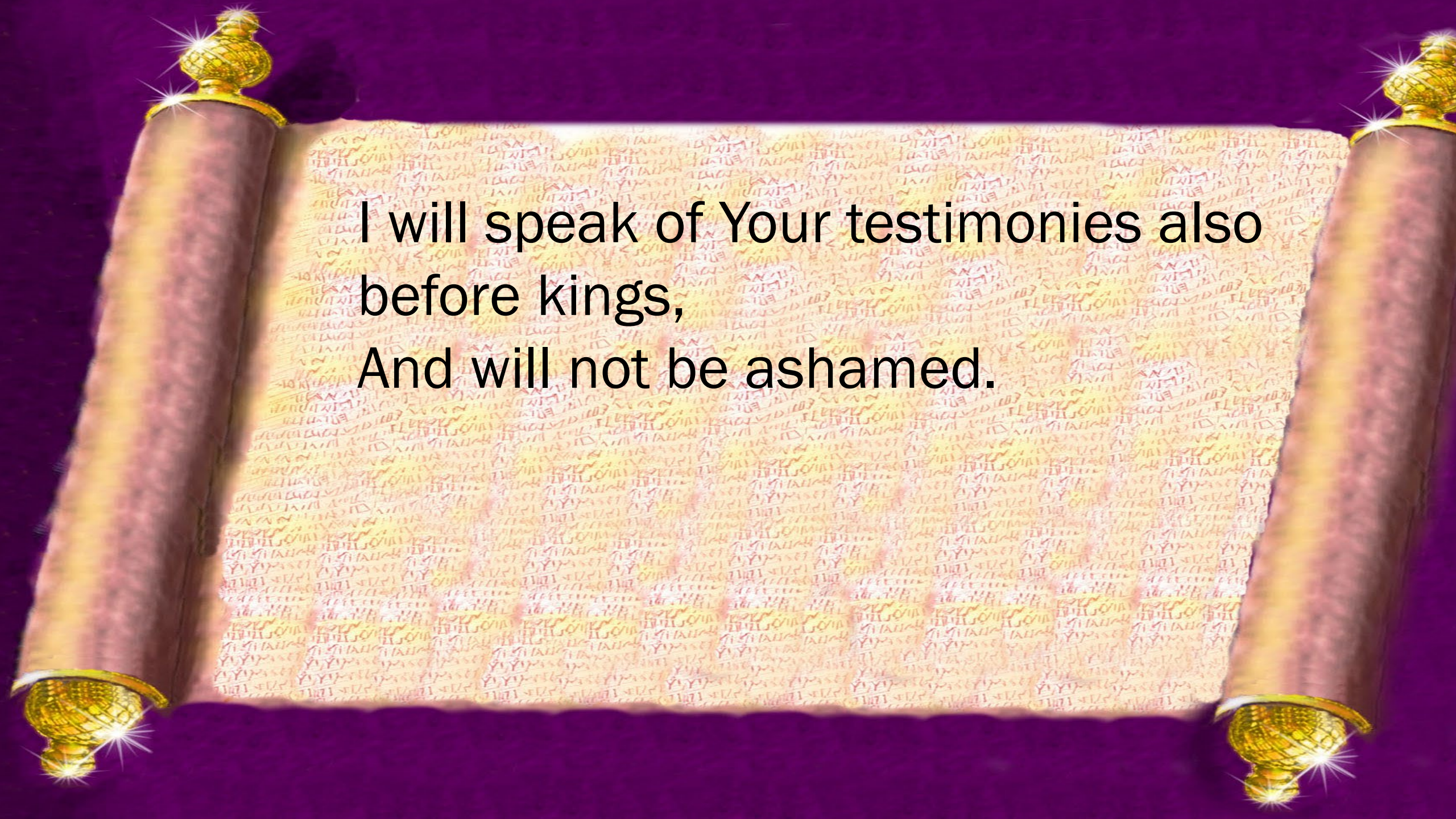
**And take not the word of truth utterly
out of my mouth,
For I have hoped in Your ordinances.**

An open scroll with golden handles and a purple background. The scroll is unrolled, showing a page of text. The text is written in a cursive, golden-yellow font. The scroll is held by four golden handles, two at the top and two at the bottom, each with a decorative, spherical top. The background is a deep purple color.

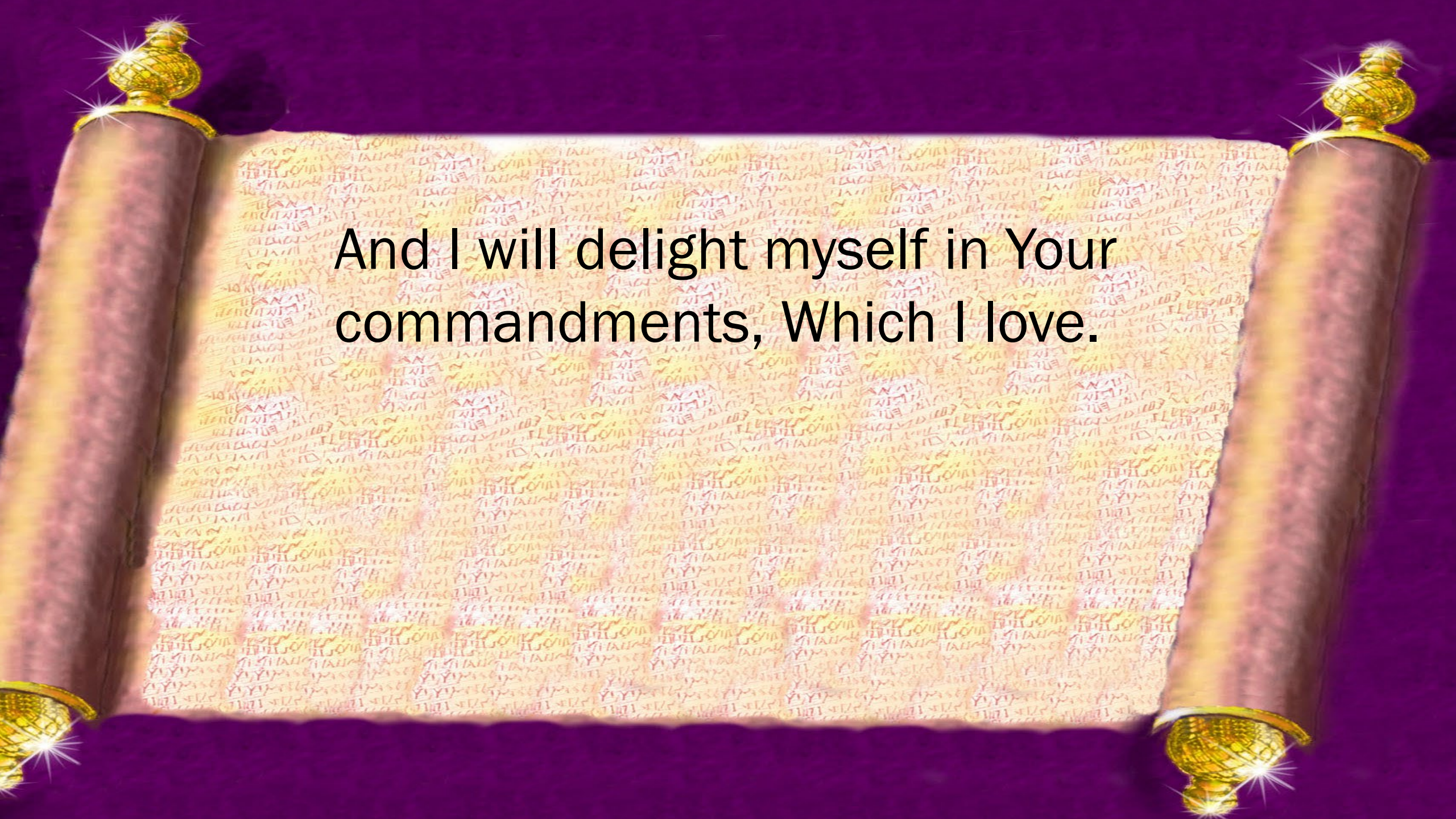
**So shall I keep Your law continually,
Forever and ever.**

An open scroll with Hebrew text is displayed against a purple background. The scroll is unrolled, showing two pages of dense, golden-brown Hebrew script. The scroll is held by two golden, ornate handles, one at the top and one at the bottom, each featuring a spherical finial. The lighting is dramatic, highlighting the texture of the scroll and the metallic sheen of the handles.

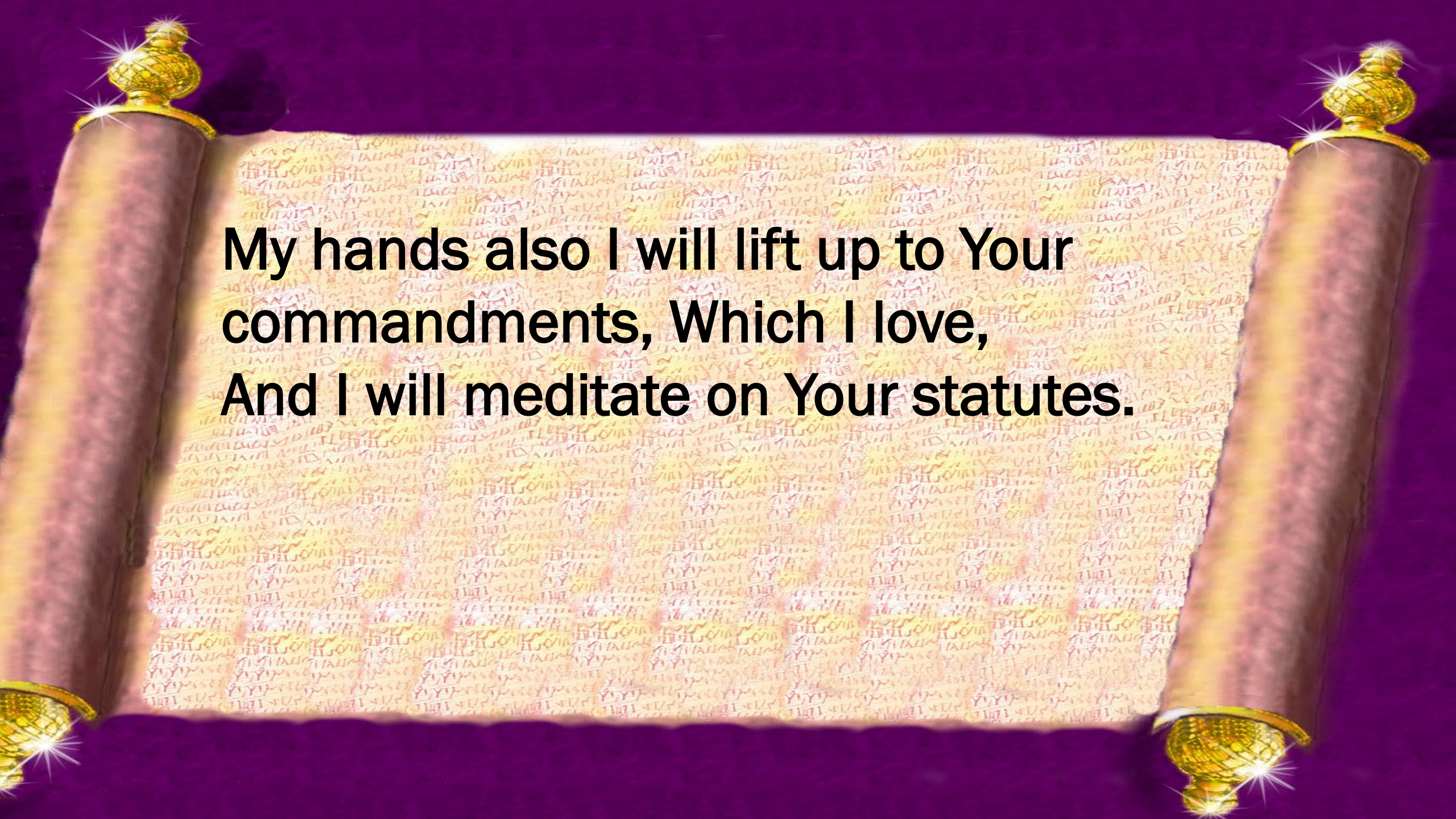
**And I will walk at liberty,
For I seek Your precepts.**

An open scroll with a purple background. The scroll is unrolled, showing Hebrew text in gold and red. The central text is in black. The scroll has gold-colored decorative elements at the top and bottom corners.

I will speak of Your testimonies also
before kings,
And will not be ashamed.

An open scroll with Hebrew text, likely a Torah scroll, is displayed against a dark purple background. The scroll is unrolled, showing two pages of dense, handwritten text in gold and brown ink. The scroll is held by four ornate golden rings, two at the top and two at the bottom, which are decorated with intricate patterns and have a sparkling effect. The lighting is dramatic, highlighting the texture of the parchment and the metallic sheen of the rings.

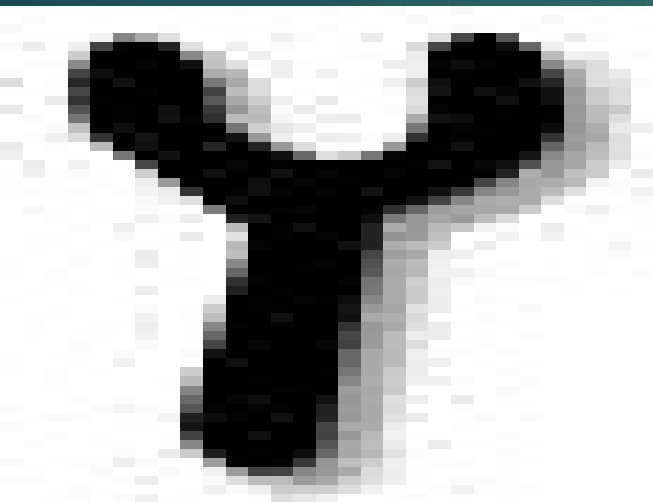
And I will delight myself in Your
commandments, Which I love.

An open scroll with Hebrew text is the central focus, set against a deep purple background. The scroll is unrolled, showing two pages of dense, golden-brown Hebrew script. The scroll is held by four ornate, golden-brown metal rings, two on each side, which have a textured, spherical design. The lighting is dramatic, with bright highlights on the rings and the edges of the scroll, creating a sense of depth and reverence. The overall composition is symmetrical and visually striking.

**My hands also I will lift up to Your
commandments, Which I love,
And I will meditate on Your statutes.**



WAW
(Psalm 119:41–48)



Letter Name	Early Hebrew	Middle Hebrew	Late Hebrew	Modern Hebrew
WAW				

Pictograph:

Meanings:

Sound:

Peg

Add, Secure, Hook

W, ow, uw, V

Summary:

The psalmist prays for deliverance from those who reproach him so that he can answer them with the fulfillment of God's sure Word, which he promises to obey and proclaim because it is his delight and the object of his meditation (Psa 119:41-48).

I. Believers should pray for God's promises to be fulfilled so that their proclamation of God's faithfulness will silence skeptics (41–43)

A. They should pray for the promises of God to be fulfilled (41)

41 Let Your mercies come also to me, O
LORD—Your salvation according to Your word.

Let come בוא (bô'). On every occasion when this word is used of God's Word or purpose, it has the force of "come to pass," "come true."

Joshua said concerning the promises of God is that "all have come (bô°) to pass" (Josh 23:14).

"Behold, this day I *am* going the way of all the earth. And you know in all your hearts and in all your souls that not one thing has failed of all the good things which the LORD your God spoke concerning you. All have come to pass for you; not one word of them has failed."

Your Mercies חֶסֶד (CHESED) — found seven times in this psalm: 41, 64, 76, 88, 124, 149, 159, And more than 250 times in the Old Testament — translated “mercy, merciful kindness, lovingkindness”

CHESED חֶסֶד

**Loyal love, faithful love, lovingkindness,
mercy**

The word Chesed is usually translated “mercy” or “lovingkindness.” It is defined as “goodness, kindness” and also “mercy, affection, lovely appearance.”

The term describes the faithful and loving care of God for His people and their faithful love to Him and other covenant members.

Chesed is not spontaneous, unmotivated kindness, but behavior that arises from a relationship which has rights and obligations (marriage, the household, the government, relationship with God).

When the word is used with God, the relationship is defined in terms of the covenant promises God made with His people. Translations such as “loyal love” or “covenant faithful love” are wordy, but they are more precise than “lovingkindness” or “mercy.”

- A. General kindness, favor. (Gen 40:14; Josh 2:12; 1 Kings 20:31; Prov 11:17).
- B. Loyal love based on a relationship (Gen 20:13; Ruth 1:8; 3:10).

C. The most important category is “faithful/loyal covenant love.”

1. God demonstrates His loyal love to his people by keeping covenant with them, sometimes in spite of their unfaithfulness. Deuteronomy 7:9 promises that the LORD will fulfill the covenant promise He made and the loyal love He swore.

2. Solomon acknowledges that there is no one like the LORD in “keeping covenant and showing loyal love to his servants” (1 Kings 8:23).

- D. God's loyal love brings redemption and guidance to his people (Exod 15:13).
- E. In times of war or famine the covenant people may call on the loyal love of the LORD (Psa 33:18-22).
- F. God's loyal love preserves life (Psa 6:4).
- G. God's loyal love is the basis of grace and forgiveness of sins (Psa 51:1).

- H. God's loyal love restores life to those who have been persecuted / abused (Psa 109:21–26).
- I. Loyal love is listed as an attribute of God (Exod 34:6-7; 86:15; Psa 118:1, 2; 40:11-12).
- J. The word chesed is also used for the loyal love of people in response to their covenant keeping God (Hos 6:4, 6).

41 Let Your mercies come also to me, O LORD--
Your salvation according to Your word.

The psalmist first asks that God's "loyal love" come to him (cf., Ps. 23:6). Let the "loyal love" come signifies what this love will do for him—fulfill the covenant promises.

The noun is plural referring to the many manifestations of love that God has displayed and promised.

The second colon adds "your salvation" (or "deliverance"); this clarifies that the prayer for loyal love is a prayer for a deliverance that would vindicate the psalmist.

41 Let Your mercies come also to me, O LORD--
Your salvation according to Your word.

Your salvation תְּשׁוּעָה: teshu`ah here and in verse
81. This is speaking of temporal deliverance from a
present problem.

According to your word. אִמְרָה (imrah). It refers to anything God has said, promised, or commanded.

This deliverance, based on God's faithful love would be a fulfillment of divine promises ("word" in this verse refers to God's promise).

19 times: Psa 119:11, 38, 41, 50, 58, 67, 76, 82, 103, 116, 123, 133, 140, 148, 154, 158, 162, 170, 172.

Pray for deliverance so that your praises will silence the skeptics (42–43)

42 So shall I have an answer for him who reproaches me, For I trust in Your word.

The word “so” expresses the result of this deliverance: “then I shall answer” or “have an answer”

By “answer” he means that a deliverance would be a refutation of the scorner who has been challenging his faith.

Psa 3:2 Many are they who say of me, “There is no help for him in God.”

him who reproaches me, חַרַּפִּי (*charap*) The description of the scoffer adds the term “word” for a full expression: “the one reproaching me *by* word.”

The words of that taunt will be silenced by the fulfillment of the divine Word.

For I trust in Your word.

“I trust בַּטַּח (*batach*) To trust, to rely on. The verb *I trust* is used of a hope that exists no matter what happens.

in Your word. Here is the object of his faith.

The answer he seeks is God fulfilling His promise.

43 And take not the word of truth utterly out of my mouth, For I have hoped in Your ordinances.

Take out נִצַּל (*natsal*) has the sense of “snatch away”
“Do not snatch from my mouth the word of truth exceedingly.”

The psalmist wants to be able to give a true testimony about the Lord's loyal love (vv. 41–42), but if God does not intervene, the psalmist won't be able to do so, for the evidence of such love (i.e., deliverance) will be lacking.

Truth signifies that which is reliable and firm; in this verse God's Word is being described as faithful and reliable; but the petition is that the word of truth not be taken from his mouth.

He does not want to be deprived of the privilege of praising God's faithfulness.

When God delivers him he will be able to answer the one who reproaches him. He will have visible proof.

For I have hoped in Your ordinances. יַחַל (yachal)

wait, hope, confident faith that there will be a good result in the future. It was used by Job when he said, “Though He slay me, I will hope in Him” (Job 13:15). Translated “trust” in NKJV

Believers who pray for God's word to be fulfilled must also commit themselves to obey and proclaim his word (44-46)

They must live obediently by his word (44-45)

44 So shall I keep Your law continually, Forever and ever. 45 And I will walk at liberty, For I seek Your precepts.

Since he is praying for God to keep His Word and deliver him from the one taunting him, he promises to keep God's Word as well, continually.

So shall I keep שָׁמַר (*shamar*) keep, guard,
exercise great care of.

Your law continually תָּמִיד (*tāmîd*) constantly.

Forever and ever — used more than three
hundred times to indicate indefinite continuance
into the very distant future

And I will walk at liberty, For I seek Your precepts.

“I will walk about in a wide place,” literally.

The word *liberty* means to be wide, broad, spacious. It is a word for expansion and growth. In what does this liberty consist? Context provides the answer. He wishes to be unrestrained in his witness. He will not allow himself to be constrained or intimidated.

He anticipates living life without the hindrances of opposition or misfortune (see Pss. 4:1; 118:5). And the reason for this anticipation is that he has sought God’s precepts.

For I seek דַּרַשׁ (*darash*) to seek with care, inquire; look for details. Seek diligently.

Your precepts — a general term for the responsibilities that God places on his people.

46 I will speak of Your testimonies also before kings, And will not be ashamed.

The psalmist also vows to declare God's testimonies, even before kings. The faithful believer does not keep silent when God makes promises, and certainly not when He fulfills them.

Psa 40:9 I have proclaimed the good news of righteousness In the great assembly; Indeed, I do not restrain my lips, O LORD, You Yourself know. ¹⁰ I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth from the great assembly.

I will speak דְבַר (*dabar*) *to speak, declare* — the public declaration of what God has said and done. He will do this before kings.

We do not know what kings he might have had in mind. We know that some of those threatening him were powerful leaders.

Nevertheless, speaking God's Word was and is a part of the believers' duty. *I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone who believes, to the Jew first and also to the Greek.*

And will not be ashamed בּוֹשׁ (*bosh*) be ashamed,
put to shame, disconcerted, disappointed

It will be a time of victory in which the true God will be credited for the deliverance. Note the progression of thought in this file:

The word which is spoken is first appropriated (v. 41), then trusted (vv. 42–43), then obeyed (v. 44), sought (v. 45), and loved (vv. 47–48).

Believers who love God's Word and long for its fulfillment must meditate in it (47–48)

The WAW file closes with the psalmist's expression of delight in and love for God's Word.

47 And I will delight myself in Your commandments,
Which I love.

delight שָׂעֵעַ (sha 'a ') *take delight in* (Ps. 119:16, 70)
the verb tense here expresses his present and continuing
enjoyment of God's commandments.

Then he takes it a step further: Which I love. Your love for
God's commandments will be evident in your doing God's will
(Deut 5:10; 6:4–5).

48 I will lift my hands to your commands, which I love, and I will meditate on your statutes.

Lifting the hands refers to prayer (Psa 28:2; 63:4; 134:2)

Lifting up the hands in this passage is being used here for the fervent desire (as in a prayer) for God's Word.

I will meditate on your statutes — To go over in your mind or to speak out loud, to rehearse, recount.

It is on the words from God that he will meditate.:(Ps 119:15, 23, 27, 48, 78, 148).

The theme of the stanza could be expressed in this way:

*Those who long for God's promises to be fulfilled
(so that skeptics may be answered)
must commit themselves to obeying and proclaiming
God's word to the world.*

Summary:

The psalmist prays for deliverance from those who reproach him so that he can answer them with the fulfillment of God's word, which he promises to obey and proclaim because it is his delight and the object of his meditation (119:41–48).