

Ayin
Ps 119:121-128
ABC 9/16/18

It's fitting that the greatest tribute to the Word of God is in the Word of God itself & is in the longest chapter of the Bible, Ps 119. Turn there. As we've seen, this Psalm has no author's name, historical incident, or other distraction from its theme. It's divided into 22 sections, 1 for every letter in the Hebrew alphabet, each consisting of 8 lines, each line beginning with the letter of that section. The author uses a number of different words to describe the Word of God, each bringing something extra to the total picture of God's Word. Charles Spurgeon called this Psalm *a little Bible, the Scriptures condensed, a mass of Bibles, Holy Writ rewritten in holy emotions & actions. Blessed are they who can read & understand these ... they shall find golden apples ... a garden of sweet flowers.*¹ Today we'll be looking at vss 121-128. Throughout history, many have found comfort from these vss in their times of oppression (121-22). This passage is a prayer, filled with pleas & petitions. The last 2 vss end with praise for the all-sufficient resources & riches in Scripture. Stand as we read God's Word to us today. **Ps 119:121-128** PRAY

1. Bold (121) Would you feel comfortable telling God that you've **done justice & righteousness**, as does the author in vs 121? What's going on here? Sounds almost arrogant, doesn't it? Look at vs 126. **It is time for the Lord to act!** Does the psalmist have the right to tell God to get to it? What do you think?

If doing **justice & righteousness** truly marks your lifestyle, your prayers will be according to God's will. A godly life of integrity drives the psalmist's prayers & passion for God. On the other hand, lifestyles of sin weaken spiritual life & prayers (1 Pt 3:7; Ps 66:18). There's a purifying power in a clean conscience that gives confidence in God & not in yourself. 1 Jn 3:21 says, **if our heart does not condemn us, we have confidence toward God.** So when you read statements like vs 126 that may sound a little bold (**it is time for the LORD to act**). But the context & source is a man following God & His Word & praying for what's consistent with God's heart. Vs 126 doesn't call upon God to act because his feelings are hurt by others but because they are breaking &

¹ *Treasury of David*, www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-1.html

desecrating God's law. He's praying consistent with what Scripture says & with God's character. It's OK to want God to act & to call upon Him to do so. We see that often in the Psalms. Sometimes when God doesn't act, His people cry out in prayer, **How long, O Lord?** (13:1; 79:5; 89:46; etc). That's a question asked in faith, not in doubt. Is it too bold to pray, **Your kingdom come** (Mt 6:10), in essence telling God to do it now? Apparently not, because Jesus taught us to pray that way. Is it too bold to say to Jesus about His 2nd coming: **Come, Lord Jesus?** Apparently not as the Bible ends with this (Rev 22:20). One commentator describes the prayer of vs 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.*² NT believers can now boldly plead for His return. Before that day comes, we can still pray for God to act where His Word reveals His will. This isn't arrogance or over-confidence when you understand this correctly. 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 failures; you take over'. In this way 126 is the climax to which 121-125 lead, but it is also a 'pivot' between two vss of prayer (124-125) & two vss of allegiance (127-128). To say 'I can do no more' (121-123) & 'You must act' (126) is far from an opt-out.*³

In Lk 11, Jesus illustrates bold prayer:

He said to them, "Suppose one of you has a friend, & goes to him at midnight & says to him, 'Friend, lend me three loaves; for a friend of mine has come to me from a journey, & I have nothing to set before him'; & from inside he answers & says, 'Do not bother me; the door has already been shut & my children & I are in bed; I cannot get up & give you anything.' I tell you, even though he will not get up & give him anything because he is his friend, yet because of his persistence he will get up & give him as much as he needs. So I say to you, ask, & it will be given to you; seek, & you will find; knock, & it will be opened to you (5-9).

We are emboldened & encouraged to persistently pray, ask, seek, & knock in faith. Heb 4:16 says believers can draw near & come with boldness & **confidence to the throne of grace, so that we may receive mercy & find grace to help in time of need.** This confidence isn't self-confidence; it's God-confidence because we recognize we need **mercy & grace in time of need.** A holy life empowers prayer. Or as James says, **The effective prayer of a righteous man can accomplish much** (5:16). Vs 121 is the prayer of someone whose lifestyle is one of doing justly & rightly to

² KJV Bible Commentary, p 1153

³ New Bible Commentary: 21st Century Edition, p 570

others. Can you honestly say this? Not that you always do it perfectly, but it's your desire & you strive to do so? When the author says, **I have done justice & righteousness**, 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, & would not even do judgment at all, preferring their pleasures to their duties; & many more of them sold their judgments to the highest bidders by taking bribes, or regarding the persons of men. Some rulers gave neither judgment nor justice; others gave judgment without justice; but David gave judgment & 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, & we are guiltless towards them, we are justified in pleading our innocence. 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, & certainly will not leave us to our enemies.⁴

So that's what he prays at the end of vs 121: **Do not leave me to my oppressors**. He prays, *Let me be in Your hands, Lord, but don't leave me in the hands of the unjust & unrighteous*. This writer who loved God's Law, knew how the Torah stated near its end, **the LORD your God is the one who goes with you. He will not fail you or forsake you**. That vs is quoted in Heb 13:5, where the Greek grammar is emphatic, as if to say, *I will never, never, never leave you!* Or as we sing in the hymn, *How Firm a Foundation: I will not, I will not desert to his foes; That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake*.⁵ Eph 3:12 says if we're in Christ **we have boldness & 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 & come to the cross for mercy. This confident assurance & boldness is only found by repentant disciples of Jesus, who is the only way, truth, & life, & the one & only way to the Father (Jn 14:6). The psalmist is bold in his prayers to God, knowing they are according to God's will.

2. Humble 122

In contrast to the **arrogant**, the writer is a humble **servant**. Notice the phrase **your servant** not only in this vs but also in 124 & 125. He refers to himself 3x in 4 vss with this humble title of

⁴ Charles Spurgeon, *Golden Alphabet*, www.gospelweb.net/SpurgeonGoldenAlphabet/FS_GoldenAlphabet.htm

⁵ Written by John Rippon

servant. The word is *slave*. The author doesn't think of himself as a great person, but as the humblest man in God's service. What's more, he's happy about it. As another psalmist says, **a day in Your courts is better than a thousand outside. I would rather stand at the threshold of the house of my God Than dwell in the tents of wickedness (84:10).** The author of vs 118 indicates his dependence by saying, **125.**

As a servant in those days was dependent on his master for everything physically, we depend on our Lord for everything spiritually. Vs 124 says, **Deal with Your servant according to Your lovingkindness.** This isn't a prayer that God would deal with him according to God's justice, or according to what's fair, which would mean he, & all of us, wouldn't only be dead but in hell right now. He prays for God to deal with His servant according to His mercy, God's covenant grace, His loyal love, or as the NASB translates the Hebrew word *hesed*, **lovingkindness.** In 2 Sam 7 we see an illustration of someone who understands they're a lowly servant of the Lord. David is receiving the Lord's **lovingkindness**, which is more than just **love** (NIV) & stronger than the normal word for **mercy** (NKJV), it's a loyal & faithful **steadfast love** (ESV). As Jeremiah says so beautifully, **the LORD'S lovingkindnesses indeed never cease, For His compassions never fail. They are new every morning; Great is Your faithfulness** (Lam 3:22-23). Time after time, the Lord's servants in Scripture praise God as the One who keeps His promised **lovingkindness.** Notice in his receiving the greatest **lovingkindness** & promise of God, how humble & lowly King David is before the King of Kings. 2 Sam 7, beginning with vs 18 (-29) reads,

Then David the king went in & sat before the LORD, & he said, "Who am I, O Lord GOD, & what is my house, that You have brought me this far? & 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. & this is the custom of man, O Lord GOD. Again what more can David say to You? For You know Your servant, O Lord GOD! For the sake of Your word, & according to Your own heart, You have done all this greatness to let Your servant know.... (vs 25) Now therefore, O LORD God, the word that You have spoken concerning Your servant & his house, confirm it forever, & do as You have spoken, that Your name may be magnified forever, by saying, 'The LORD of hosts is God over Israel'; & may the house of Your servant David be established before You. 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. Now, O Lord GOD, You are God, & Your words are truth, & You have promised this good thing to Your servant. 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; & with Your blessing may the house of Your servant be blessed forever.

Let those humble words hit you & affect the way you pray. David can hardly speak of himself except as a slave. He constantly reminds himself who God is & who he is in relation to his God. 2 chapters later David further illustrates God's lovingkindness toward His servants. David had made a covenant promise to Jonathan years earlier. 2 Sam 9:1-13 tells us,

Then David said, "Is there yet anyone left of the house of Saul, that I may show him kindness for Jonathan's sake?" Now there was a servant of the house of Saul whose name was Ziba, & they called him to David; & the king said to him, "Are you Ziba?" & he said, "I am your servant." The king said, "Is there not yet anyone of the house of Saul to whom I may show the kindness of God?" & Ziba said to the king, "There is still a son of Jonathan who is crippled in both feet." So the king said to him, "Where is he?" & Ziba said to the king, "Behold, he is in the house of Machir the son of Ammiel in Lo-debar." Then King David sent & brought him from the house of Machir the son of Ammiel, from Lo-debar. Mephibosheth, the son of Jonathan the son of Saul, came to David & fell on his face & prostrated himself. & David said, "Mephibosheth." & he said, "Here is your servant!" David said to him, "Do not fear, for I will surely show kindness to you for the sake of your father Jonathan, & will restore to you all the land of your grandfather Saul; & you shall eat at my table regularly." Again he prostrated himself & said, "What is your servant, that you should regard a dead dog like me?"

Then the king called Saul's servant Ziba & said to him, "All that belonged to Saul & to all his house I have given to your master's grandson. You & your sons & your servants shall cultivate the land for him, & 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 & twenty servants. Then 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. Mephibosheth had a young son whose name was Mica. & all who lived in the house of Ziba were servants to Mephibosheth. So Mephibosheth lived in Jerusalem, for he ate at the king's table regularly. Now he was lame in both feet...

Dale Ralph Davis writes how this crippled exile, hiding for his life,

...knew he was a descendent of the previous rival king, & 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 & with the king & 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, & 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 – & 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, & there is absolutely no reason why we should be eating continually at the King's table. & 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 Ps 119:124 where he prays, **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, deal with me according to Your lovingkindness.* Keep in mind that the only Bible the writer of Ps 119 had at the time was probably just the books of Moses, the Pentateuch, the 1st 5 books of our Bibles, where **servant** was the term most commonly used for slaves, like Joseph under Potiphar (Gen 39:17) & the Israelites under Pharaoh (Ex 13:3, 14). There's obviously a massive difference in the character of our merciful & loving Lord & with Potiphar & Pharaoh, but what isn't different in this term **servant** is our position, lowly subjects, slaves to the Lord. When the Greek-speaking Jews translated Ps 119 into Greek, they used the word *doulos*, which means slave.⁷ This Hebrew word for **servant** 1st appears in Gen 9:25: **Cursed be Canaan; A servant of servants he shall be to his brothers,** meaning **the lowest of slaves** (NIV). The often repeated statement of God's redemption of Israel is that God had brought them out of **the house of slavery** (Ex 13:3, Heb 2:15). In Gen 18:2-3 the Lord visits Abraham & Abraham **bowed himself to the earth, & said, "My Lord, if now I have found favor in Your sight, please do not pass Your servant by."** Abraham goes on to speak with the Lord. Let me read how he humbly pleads before God:

Vs 27 – **Now behold, I have ventured to speak to the Lord, although I am but dust & ashes ...**

Vs 30 – **Oh may the Lord not be angry, & I shall speak ...**

Vs 31 – **Now behold, I have ventured to speak to the Lord ...**

Vs 32 – **Oh may the Lord not be angry, & I shall speak only this once ...**

We need this same attitude today; reverence, fear, & humble boldness before God! In Gen 19:19, Lot says, **behold, your servant has found favor in your sight, & you have magnified your lovingkindness, which you have shown me...** In Gen 32:10 Jacob says, **I am unworthy of all the lovingkindness & of all the faithfulness which You have shown to Your servant.** This was the

⁶ 2 Samuel, pp 103-106

⁷ For an in depth look at *doulos*, read John MacArthur's book, *Slave: The Hidden Truth About Your Identity in Christ*

humble attitude of Abraham, Lot, Jacob, Moses, David, Solomon, Daniel, & we could go on & on. If this is not how we speak to God & view ourselves before God, we aren't praying & thinking rightly or biblically enough. Jesus Himself said in Lk 17:10, **when you may have done all the things having been commanded you, say, 'We are unworthy servants; we have done that which we were bound to do.'** As John MacArthur writes,

*Humble people reject honor. They understand that nothing they do for God makes Him indebted to them. Their service to Him is their duty, & less than He deserves, & no matter what they do they are **unworthy** of the unmerited eternal blessings He graciously grants them.*⁸

Charles Spurgeon put it this way:

*We who rejoice that we are sons of God are by no means the less delighted to be His servants. Did not the firstborn Son assume the servant's form & fulfil the servant's labor to the full? What higher honor can the younger brethren desire than to be made like the Heir of all things?*⁹

May God help us to obey our Savior, & every time we call Him **Lord** let's remember that means we are His humble slaves.

3. Earnest We've seen the psalmist's humility & boldness, next we see his earnestness, his urgency as he prays & pleads with God. Back in vs 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 on. A **surety** isn't only there to help out with a mortgage payment, he's asking for someone who'll take legal responsibility for the entire debt. The image here is, of course, spiritual. The poet's hope wasn't in a government or a leader. His hope & trust was in the One who has the government on His shoulders, & **His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace** (Is 9:6). Vs 122 may not have a direct reference to God's Law or God's Word like the vast majority of other vss of this Ps, but the **surety** he asks for is ultimately found in Jesus Christ, the incarnate Word, the fulfillment of the law. Heb 7:22 tells us that Jesus **has become the guarantee (surety) of a better covenant.** No matter how many promises we might make to the Lord, we can never fulfill them all. But in His death on the cross, Jesus has paid the debt for us, & in His ministry of intercession

⁸ Luke 11-17, p 386

⁹ Spurgeon, *Golden Alphabet*, www.gospelweb.net/SpurgeonGoldenAlphabet/FS_GoldenAlphabet.htm

at the right hand of God, He is our living Surety. As long as He lives, our salvation is secure, & He lives **according to the power of an indestructible life** (Heb 7:16). No matter what people do to us & no matter how we feel, our Surety is secure & we remain in the family of God. Jesus has taken the responsibility for our salvation, & He will never fail.

Look now at **123**.

Jay Adams summarizes this earnest prayer like this:

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. His eyes began to fail him. 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 & 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 & looked for Him. Yet, as the record shows, Jesus delayed in order to bring them 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.¹⁰

A similar earnest prayer like vs 123 is prayed in the Messianic Psalm 69, vs 9,

Zeal for Your house has consumed me, & the reproaches of those who reproach You have fallen on me ... 13 But 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 ... 16 Answer me, O LORD, for Your lovingkindness is good; According to the greatness of Your compassion, turn to me, & do not hide Your face from Your servant ... Jump back to vs 3, My eyes fail while I wait for my God.

If your eyes fail at times while waiting for God's deliverance, remember that even your Savior's eyes somehow "failed" when He was on the cross accomplishing salvation for us. When He was becoming our **surety**, hanging there in our place, bearing the awesome weight of sin & the infinite justice & wrath of God against Him for our sin, He cried out, **My God, My God, why have You forsaken me?** (Mt 27:46). He was forsaken for a time because of our sins, but those who trust in Him will not & cannot be forsaken by the Father, ever. If you've never fully understood or trusted in Jesus' finished work on the cross alone as your only hope to be right with your Creator & God, if you're trusting at all in something you do or have done rather than what Jesus

¹⁰ Counsel from Psalm 119, p 103

completed, you have a debt you cannot pay to God & never will be able to. You need to plead & pray earnestly, ask Jesus to be your **surety** who pays your debt in full, your Savior & Lord, your sacrifice in your place, your Substitute punished for your sins. Your salvation prayer for mercy can't be based on your own goodness, but as Ps 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. & He is a High Priest who's able to sympathize with our weaknesses & struggles as we come for help in time of need (Heb 8, 10).

124-125

The way God deals with us according to His lovingkindness is by teaching us through His Word. Never give in to the temptation to look elsewhere for comfort, consolation, or contentment because you'll never find it. Keep looking to God in His Word. & there's a progression of growth we see here:

1) **Teach me** (124) – We all need to be taught God's Word which happens by reading it, hearing it taught, explained, & read, & by God Himself teaching us by His Spirit who indwells us & is the author of God's Word.

2) **Give me understanding** (125) – prayer & God-dependence is a must. As Prov 3:5 says, **lean not on your own understanding.** This isn't human understanding or mere mental thought; he prays for spiritual discernment so that he might live out what God teaches.

3) **That I may know** (125) – 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 (know) in the wisdom literature is an example of this. It speaks of a knowledge which is empirical & living ... rather than being concerned with detached knowledge & a speculative interest in the metaphysical nature of things, the OT regards knowledge as something which continually arises from personal encounter.¹¹

The psalmist wants to know & intimately experience God's testimonies.

4) He grows to love truth & hate error. **127-128**

We won't be able to avoid sin & live the life Jesus intends if we don't love His Word. & our love for the Word won't increase if we don't increase our intake of it & respond with prayer. Hand-in-

¹¹ *New International Dictionary of New Testament Theology & Exegesis*, vol 2, pp 395-396

hand with this is that we must hate every false way (128) & love God's **commandments** (127) & both are equally important. So we read in Romans, **abhor what is evil; cling to what is good** (12:9) & in Ps 97:10, **hate evil, you who love the LORD** (Ps 97:10).

128a

With great confidence, the Psalmist proclaimed the inerrancy of God's Word. It was right, not wrong; & it was right concerning all things. Therefore, when the Bible gives us history, it is right & true; the events actually happened as described. When it gives us poetry, it is right & true; the feeling & experiences were real for the writer & ring true to human experience. When the Bible gives us prophecy, it is right & true; the events described will come to pass, just as it is written. When the Bible gives us instruction, it is right & true; it truly tells us the will of God & the best way of life. When the Bible tells us of God, it is right & true; it reveals to us what the nature & heart & mind of God is, as much as we can comprehend. In other words, all of God's precepts concerning all things are always right, so we can depend on the Scriptures & have the guidance that we need.

Why should God respond to the psalmist?

1. Because God is a loving God (124). The psalmist has learned that God isn't an indifferent, unconcerned deity. He's a loving God; that's why He's given us the Bible. Since He's a loving God, should He not care for those He loves & deliver them?
2. Because the writer is God's servant (125). Masters normally value those who are part of their households. If that is true on earth, shouldn't it also be true in heaven? Can God be any less caring than a good master on earth?
3. Because it is time for God to act (126). We might expect the writer to have said that God should act now because if He delays it'll be too late & he'll be crushed by his oppressors. We see this argument in other psalms (38:17, 21, 22; 70:1-5). But here, instead of pleading his own desperate condition, he calls on God to act because God's law is being broken. Because he is God's servant, he's more concerned for God's name & Law than he is for his own condition.¹²

¹² Boice, J. M., *Psalms 107–150: An Expositional Commentary*, p 1036

If we really believe what the psalmist says, we'll be in God's Word more, hearing His Word more, & on our knees more praying with the humble boldness of a pleading servant. What does this look like? 3 NT examples.

In Mt 15, a Canaanite woman boldly pleads with Jesus to heal her daughter. In vs 23-28 we read,

But He did not answer her a word. & His disciples came & implored Him, saying, "Send her away, because she keeps shouting at us." But He answered & said, "I was sent only to the lost sheep of the house of Israel." But she came & began to bow down before Him, saying, "Lord, help me!" & He answered & said, "It is not good to take the children's bread & throw it to the dogs." But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." & her daughter was healed at once.

Mt 8:5-10 says,

When Jesus entered Capernaum, a centurion came to Him, imploring Him, & saying, "Lord, my servant is lying paralyzed at home, fearfully tormented." Jesus said to him, "I will come & heal him." But the centurion said, "Lord, I am not worthy for You to come under my roof (notice his humility), but just say the word, & my servant will be healed Now when Jesus heard this, He marveled & said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel."

In Mk 5, a man named Jarius has a daughter who dies & we read that Jarius, **seeing Him, fell at His feet & implored Him earnestly, saying, "My little daughter is at the point of death; please come & lay Your hands on her, so that she will get well & live"** (22-23). As a result, Jesus raises her from the dead, a miracle He did only on only a couple other occasions. Our Lord responds to boldly humble & earnest pleading from the utterly helpless. & He delights to show mercy to all His servants who come before His throne of grace.