

Psalms 19:14

Authorized King James Version (KJV)

Let the words of my mouth, and the meditation of my heart,
be acceptable in thy sight, O LORD, my strength, and my
redeemer.

Analysis

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. The psalm concludes with one of Scripture's most beloved prayers—a petition for purity in speech and thought, grounded in relationship with God as both strength and redeemer. Having celebrated creation's testimony and Scripture's perfection, David prays that his own words and thoughts might please the God he has praised.

"The words of my mouth" (imrey-fi, אִמְרֵי־פִּי) refers to spoken utterances—what we say to others and to God. Imrah signifies sayings, speech, discourse. David is concerned with external expression. "The meditation of my heart" (vehegyon libi, וְהַגְיוֹן לִבִּי) addresses internal thought. Hegyon means meditation, musing, contemplation—the unspoken pondering of the lev (heart, the center of thought and will). David prays for alignment between outward speech and inward thought, between what is expressed and what is considered.

"Be acceptable in thy sight" (yihyu leratzon lephanekha, יִהְיֶה לְرַצּוֹן לְפָנֶיךָ) uses ratzon, meaning acceptance, favor, delight, pleasure. David asks that his words and thoughts find favor before God's face (panim). This echoes the sacrificial system where offerings were either accepted (ratzon) or rejected. David offers his speech and meditation as worship, seeking divine acceptance.

"O LORD, my strength" (Yahweh tzuri, יְהָוָה צָרִי) addresses God using tzur (rock,

strength, refuge). This divine title emphasizes God's solid reliability, His immovable faithfulness, His protective strength. "And my redeemer" (vego'ali, וְגֹאֵל) employs go'el, the kinsman-redeemer who buys back family property or persons sold into slavery. This anticipates Christ, our ultimate Redeemer who bought us back from sin's slavery. The prayer rests on relationship with God as both empowering strength and rescuing savior.

Historical Context

This prayer became central to Jewish liturgy, recited at the conclusion of the Amidah (the standing prayer). Its placement shows how Scripture's authority (celebrated in verses 7-11) should shape personal piety—the word received must transform the life lived. What God has spoken should determine what we speak and think.

The concern for both words and meditation reflects biblical anthropology's refusal to separate external behavior from internal attitude. Jesus later taught: "Out of the abundance of the heart the mouth speaketh" (Matthew 12:34). The Pharisees might cleanse the outside while leaving the inside filthy (Matthew 23:25-28). David prays for comprehensive transformation—thoughts and words both pleasing to God.

The pairing of "strength" and "redeemer" captures the dual aspects of salvation: power to change and mercy to forgive. We need strength because righteousness requires divine enabling—we cannot purify our speech and thoughts by willpower alone. We need a redeemer because we fail even when empowered—our best words and thoughts still fall short and require forgiveness. The prayer acknowledges both human inability and divine sufficiency.

Related Passages

Psalm 19:1 — Heavens declare God's glory

Colossians 1:16 — All things created through Christ

Study Questions

1. Why does David pray about both 'words of mouth' and 'meditation of heart'—why both external and internal?
2. What does it mean for our words and thoughts to be 'acceptable' to God?
3. How do the titles 'my strength' and 'my redeemer' relate to the prayer for acceptable speech and thought?
4. In what ways can this verse serve as a daily prayer for believers seeking to honor God with their communication and contemplation?

Interlinear Text

לְבָטֵחַ וְעַמְּדֵי אֶמְרֵי
H1961 be acceptable H7522 Let the words H561 of my mouth H6310 and the meditation H1902 of my heart H3820

לְפָנֶיךָ צוֹרֵךְ תְּהִלָּתְךָ וְגָאָלָתְךָ
H6440 in thy sight H3068 O LORD H6697 my strength H1350 and my redeemer

Additional Cross-References

Psalms 104:34 (References Lord): My meditation of him shall be sweet: I will be glad in the LORD.

Psalms 51:15 (References Lord): O Lord, open thou my lips; and my mouth shall shew forth thy praise.

Psalms 119:108 (References Lord): Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

1 Peter 2:5 (Parallel theme): Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Proverbs 15:8 (References Lord): The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight.

Job 19:25 (Redemption): For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

Hebrews 11:4 (Parallel theme): By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Titus 2:14 (Redemption): Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Isaiah 47:4 (Redemption): As for our redeemer, the LORD of hosts is his name, the Holy One of Israel.

Romans 15:16 (Parallel theme): That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.