

Tehillim / Psalms 71 | ספר תהילים עא

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We have a lot to give praise to the Lord by what He has done!

א בָּהּ-יְהוָה חֲסִיתִי אֵל- אבוֹשָׁה לְעוֹלָם: ב בְּצַדִּיקְתָּהּ תַּצִּילֵנִי וּתְפַלֵּטֵנִי הִטָּה-אֱלֹהִי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ג הָיָה לִי | לְצוּר מְעוֹן לְבֹאֵת תִּמְדִּי צוּיֹתָ לָם: ד בְּצַדִּיקְתָּהּ תַּצִּילֵנִי וּתְפַלֵּטֵנִי הִטָּה-אֱלֹהִי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ד אֱלֹהִי פְלִטְנִי מִיַּד רָשָׁע מִכַּף מְעוֹל וְחֹמֶץ: 71:1 In You, O Lord, I have taken refuge; Let me never be ashamed. 71:2 In Your righteousness deliver me and rescue me; Incline Your ear to me and save me. 71:3 Be to me a rock of habitation to which I may continually come; You have given commandment to save me, For You are my rock and my fortress. 71:4 Rescue me, O my God, out of the hand of the wicked, Out of the grasp of the wrongdoer and ruthless man, (NASB) As we had learned, “shame” is equated to sin, and therefore David is asking the Lord to keep him from sinning declaring the Lord’s righteousness delivers and rescues him. He continues saying, the Lord is his hope and confidence (71:5), the Lord has sustained him from birth (71:6), how many have marveled over David because of the Lord (71:7), and the result is his mouth is filled with praises for the Lord (71:8). David looks to the past, how the Lord has helped him and delivered him to seek God’s help for the future from his enemies that are working against him (71:9-12). He asks the Lord to cause his enemies to be ashamed saying, יִג יִבְשׁוּ יִכְלּוּ שִׁטְנֵי נַפְשִׁי, 71:13 Let those who are adversaries of my soul be ashamed and consumed; Let them be covered with reproach and dishonor, who seek to injure me. (NASB) On the other hand, David says that he will continually praise the Lord and speak of the righteousness of God (71:14-17), and that he does not know all of the things the Lord has done to save him. Again he declares the Lord’s ability to deliver and save and asks the Lord not to forsake him (71:17-18). David concludes his Psalm saying, יֵט וְצַדִּיקְתָּהּ אֱלֹהִים עַד-מָרוֹם אֲשֶׁר-עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כְמוֹךָ: כ אֲשֶׁר הִרְאִיתָנוּ [הִרְאִיתָנוּ] | צְרוֹת רַבּוֹת וְרַעוֹת תָּשׁוּב תַּחֲיִינוּ [תַּחֲיִינוּ] וּמִתְהוֹמוֹת הָאָרֶץ תָּשׁוּב תַּעֲלֵנִי: כֵּא תִרְבַּ | גְּדֻלָּתִי וְתִסַּב תִּנְחַמְנִי: כֵּב גַּם-אֲנִי | אוֹדְךָ בְּכָל-יָגְלִי אֲמַתְךָ אֱלֹהִי אֲזַמְרָה לָךְ בְּכָבוֹד קְדוֹשׁ יִשְׂרָאֵל: כֵּג תִּרְנֶנָּה שְׁפָתַי כִּי אֲזַמְרָה-לָךְ וְנַפְשִׁי אֲשֶׁר פָּדִיתָ: כֵּד גַּם-לְשׁוֹנִי 71:19 For Your righteousness, O God, reaches to the heavens, You who have done great things; O God, who is like You? 71:20 You who have shown me many troubles and distresses Will revive me again, And will bring me up again from the depths of the earth. 71:21 May You increase my greatness And turn to comfort me. 71:22 I will also praise You with a harp, Even Your truth, O my God; To You I will sing praises with the lyre, O Holy One of Israel. 71:23 My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed. 71:24 My tongue also will utter Your righteousness all day long; For they are ashamed, for they are humiliated who seek my hurt. (NASB)

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק עא	ספר טוביה פרק עא	א במימך יהוה רחיצת התרחיצת	א במימך יהוה רחיצת התרחיצת	ΨΑΛΜΟΙ 71	71:1 τῷ Δαυιδ υἱῶν Ἰωνάδαβ καὶ τῶν πρῶτων αἰχμαλωτισθέντων ὁ θεὸς ἐπὶ σοὶ ἡλπισα μὴ κατασυνθῆναι εἰς τὸν αἰῶνα 71:2 ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελῶ με κλῖνον πρὸς με τὸ οὖς σου καὶ σῶσόν με 71:3 γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὄχυρόν τοῦ σῶσαί με ὅτι στερέωμά μου καὶ καταφυγή μου εἶ σύ
א בָּהּ-יְהוָה חֲסִיתִי אֵל-אבוֹשָׁה לְעוֹלָם: ב בְּצַדִּיקְתָּהּ תַּצִּילֵנִי וּתְפַלֵּטֵנִי הִטָּה-אֱלֹהִי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ג הָיָה לִי לְצוּר מְעוֹן לְבֹאֵת תִּמְדִּי צוּיֹתָ לָם: ד בְּצַדִּיקְתָּהּ תַּצִּילֵנִי וּתְפַלֵּטֵנִי הִטָּה-אֱלֹהִי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ד אֱלֹהִי פְלִטְנִי מִיַּד רָשָׁע מִכַּף מְעוֹל וְחֹמֶץ:	א בָּהּ-יְהוָה חֲסִיתִי אֵל-אבוֹשָׁה לְעוֹלָם: ב בְּצַדִּיקְתָּהּ תַּצִּילֵנִי וּתְפַלֵּטֵנִי הִטָּה-אֱלֹהִי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ג הָיָה לִי לְצוּר מְעוֹן לְבֹאֵת תִּמְדִּי צוּיֹתָ לָם: ד בְּצַדִּיקְתָּהּ תַּצִּילֵנִי וּתְפַלֵּטֵנִי הִטָּה-אֱלֹהִי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ד אֱלֹהִי פְלִטְנִי מִיַּד רָשָׁע מִכַּף מְעוֹל וְחֹמֶץ:	א במימך יהוה רחיצת התרחיצת לא אבהת לעלם: ב בצדקתך פצי יתי ושזבינני אצלי תצלי לותי אודנך ופ-רוק יתי: ג הוי לי לטינר תקיף עשין למיעל תדירא פקדתא למפרק יתי ארי ארום תוקפי וכרך חוסני את אנת: ד אלהא שזיב יתי מן יד רשיעא מן ידא דמרי עילא עולא וחטוף:	א במימך יהוה רחיצת התרחיצת לא אבהת לעלם: ב בצדקתך פצי יתי ושזבינני אצלי תצלי לותי אודנך ופ-רוק יתי: ג הוי לי לטינר תקיף עשין למיעל תדירא פקדתא למפרק יתי ארי ארום תוקפי וכרך חוסני את אנת: ד אלהא שזיב יתי מן יד רשיעא מן ידא דמרי עילא עולא וחטוף:	ΨΑΛΜΟΙ 71	71:1 τῷ Δαυιδ υἱῶν Ἰωνάδαβ καὶ τῶν πρῶτων αἰχμαλωτισθέντων ὁ θεὸς ἐπὶ σοὶ ἡλπισα μὴ κατασυνθῆναι εἰς τὸν αἰῶνα 71:2 ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελῶ με κλῖνον πρὸς με τὸ οὖς σου καὶ σῶσόν με 71:3 γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν καὶ εἰς τόπον ὄχυρόν τοῦ σῶσαί με ὅτι στερέωμά μου καὶ καταφυγή μου εἶ σύ

<p>ה כִּי-אַתָּה תִּקְנֵנִי אֲדֹנָי יְהוֹה מֶבֶר־ טַחֲי מִנְעוּרֵי: ו עָלֶיךָ נִסְמַכְתִּי מִבֶּטֶן מִמְעַי אֲמִי אַתָּה גֹזֵי בָּךְ תִּהְיֶה לְתִי תִמִּיד: ז כְּמוֹת הַיְיִתִּי לְרַבִּים וְאַתָּה מִחֲסִי-עֵז: ח יִמְלֹא פִי תִהְלֶתְךָ כָּל-הַיּוֹם תִּפְאַרְתְּךָ: ט אֶל-תִּשְׁלִיכֵנִי לְעֵת זְקִנָּה כְּכֹלֹת כְּחִי אֶל-תַּעֲזֹבֵנִי: י כִּי-אֲמָרוּ אוֹיְבֵי לִי וְשֹׁמְרֵי נַפְשִׁי נִוְעָצוּ יַחְדָּו: יא לֹאמַר אֱלֹהִים עֲזָבוּ רַדְפוּ וְתִשְׁוֹהוּ כִּי אֵין מַצִּיל: יב אֱלֹהִים אֶל-תִּרְחַק מִמְּנִי אֱלֹהִי לְעֶזְרָתִי חִישָׁה [חִישָׁה]: יג יִבְשׁוּ יָכְלוּ שְׁטֵנֵי נַפְשִׁי יַעֲטוּ חֲרָפָה וְכִלְמָה מִבִּקְשֵׁי רַעְתִּי: יד וְאֵנִי תִמִּיד אֲחִיחַ וְהוֹסַפְתִּי עַל-כָּל-תִּהְלֶתְךָ: טו פִּי יִסְפֹּר צִדְקָתְךָ כָּל-הַיּוֹם תִּשְׁוַעְתְּךָ כִּי לֹא יִדְעֵתִי סְפֹרוֹת: טז אָבּוֹא בִּגְבִי־ רוֹת אֲדֹנָי יְהוֹה אֲזַכִּיר צִדְקָתְךָ לְבִדְךָ: יז אֱלֹהִים לְמִדְתִּי מִנְעוּרֵי וְעַד-הַנְּהַ אֲגִיד נִפְלְאוֹתֶיךָ: יח וְגַם עַד-זְקִנָּה וְשִׁיבָה אֱלֹהִים אֶל-תַּעֲזֹבֵנִי עַד-אֲגִיד זְרוּעֶךָ לְדֹר לְכָל-יָבוֹא גְבוּרָתְךָ: יט וְצִדְקָתְךָ אֱלֹהִים עַד-מָרוֹם אֲשֶׁר־ עָשִׂיתָ גְדֻלוֹת אֱלֹהִים מִי כְמוֹךָ: כ אֲשֶׁר הִרְאִיתָנוּ [הִרְאִיתָנוּ] צְרוֹת רַבּוֹת וְרַעוֹת תָּשׁוּב תִּחְיֶינוּ [תִּחְיֶינוּ] וּמִתְהוֹמוֹת הָאָרֶץ תָּשׁוּב תַּעֲלֵנִי: כא תָּרַב גְּדַלְתִּי וְתִסַּב תִּנְחַמְנִי: כב גַּם- אֲנִי אוֹדְךָ בְּכָל-יָבֹל אֲמַתְךָ אֱלֹהִי אֲזַמְּרָה לָּךְ בְּכָנּוֹר קְדוֹשׁ יִשְׂרָאֵל: כג תִּרְנְנָה שְׁפָתַי כִּי אֲזַמְּרָה-לָּךְ וְנַפְשִׁי אֲשֶׁר פָּדִיתָ: כד גַּם-לְשׁוֹנִי כָּל-הַיּוֹם תִּהְלֶה צִדְקָתְךָ כִּי-בִשְׁוֹ כִּי-תִפְרוּ מִבֶּר־ קִשִּׁי רַעְתִּי:</p>	<p>ה אַרְוֵם אֶת אַנְתָּה הוּא סוֹבְרֵי יְהוֹה אֱלֹהִי רוֹחֲצֵנִי מִן טְלִיּוֹתִי: ו עַלֶיךָ סִמְכִית מִן כְּרִיסָא מִן מַעֲיָנָא דְאֲמִי אוֹמִי אַנְתָּה אַתָּה מִפְקִי בְּמִימְרְךָ תוֹשְׁבַחְתִּי תִדְרָא: ז הִיךְ תִּמְהָא הוֹיִתִּי לִסְגִיעִין וְאַנְתָּה וְאַתָּה רוֹחֲצֵנִי וְעוֹשְׁנָא דִילִי: ח יִתְמַלִּי פּוֹמִי תוֹשְׁבַחְתִּי כָּל יוֹמָא שִׁיבְהוּרְךָ: ט לֹא תִטְלוּךָ יִתִּי לְעִידָן סִיבּוּ כְּדִי יִפְסוּךָ חִילִי לֹא תִשְׁבְּקִינִי: י אַרְוֵם אֲמָרוּ בְּעַלִּי דְבָבִי עַלִּי בִישׁ בִּישׁוּ וְנִטְרִי נַפְשִׁי יִתְמַלִּיכוּ כְּחֵדָא: יא לְמִימַר אֱלֹהָא שְׁבָקִיָּה רַדְפוּ וְאַחִידוּ יִתִּי אַרְוֵם לִית דְּפָצִי: יב אֱלֹהָא לֹא תִרְחִיק מִינִי אֱלֹהִי יִי לִסְעָדִי זִרְיֹו: יג יִבְהִתּוּן יִשְׁתִּיצוּן סוֹטְנֵי נַפְשִׁי יִתְעַטְפוּן קִלְנָא וְכִיסּוּפָא תְּבַעִי בִישׁוֹתִי: יד וְאַנְתָּה תִדְרָא אוֹרִיךְ וְאַצִּלִּי וְאוֹסִיף עַל כָּל תוֹשְׁבַחְתִּי: טו פּוֹמִי יִשְׁתַּעִי צִידְקוֹתְךָ כָּל יוֹמָא פּוֹרְקֵנְךָ אַרְוֵם לֹא יִדְעִית מִינִינְהוּן: טז אִיעוֹל בְּגוֹרְתָא דִיהוֹה אֱלֹהִים אֲדַכֵּר צִדְקוֹתְךָ בְּלַחֲדוֹךְ בְּלַחֲדוֹךְ: יז אֱלֹהִי אִלִּיפְתָנִי בְּנִיסָא מִן טְלִיּוֹתִי וְעַד הַעִידְנָא הַשְׁתָּא אַתָּנִי פִרְיִשְׁתְּךָ: יח וְלַחֲדוּ עַד זְקִנְתָא וְסִיבּוֹתָא אֱלֹהָא לֹא תִשְׁבֵּק יִתִּי עַד דַּאֲתָנִי תְּקוּף אֲדַרְעֵךְ דְּרוּעֵךְ לְדֹר דְּרִי לְכָל דִּי יִתִּי כַּח גְּבוּרְתְּךָ: יט וְצִדְקָתְךָ אֱלֹהָא עַד שְׁמִי מְרוּמָא דִּי עֲבַדְתָּא רַבְרַבִּין אֱלֹהָא מִן כּוֹוֹתְךָ: כ דִּי אַחֲמִיתִי עֵקֶן סִגְיָנִי וְבִישָׁן תְּתוּב תַּחֲי יִתְנָא וּמִתְהוֹמִיא אַרְעִיתָא תְּתוּב תִּסִּיק יִתְנָא: כא תִּסְגִּי רַב־יִי וְתִי וְתַחֲזוֹר תִּנְחַמְנִי: כב לַחֲדוּ אַנְתָּה אוֹדִי קְדַמְךָ בְּזִינִי זִמְרָא וְנִיבְלָא אַתָּנִי קוֹשְׁטֵךְ אֱלֹהִי אֲשַׁבַּח קְדַמְךָ בְּכִינְרָא קְדִישָׁא דִישְׂרָאֵל: כג תִּיבּוּעֵן סִיפּוֹתִי אַרְוֵם אֲשַׁבַּח קְדַמְךָ וְנַפְשִׁי דִּי פִרְקִתָּא: כד לַחֲדוּ לִישְׁנִי כָּל יוֹמָא תִרְנֵן צִדְקָתְךָ אַרְוֵם בְּהִיתוּ אִיתְּבַהֲתוּ אַרְוֵם אִיתְּחַסְדוּ תְּבַעִי בִישׁוֹתִי:</p>	<p>Psa 71:4 ὁ θεός μου ῥύσαι με ἐκ χειρὸς ἀμαρτωλοῦ ἐκ χειρὸς παρανομοῦντος καὶ ἀδικοῦντος 71:5 ὅτι σὺ εἶ ἡ ὑπομονή μου κύριε κύριος ἡ ἐλπίς μου ἐκ νεότητός μου 71:6 ἐπὶ σὲ ἐπεστηρίχθην ἀπὸ γαστροῦ ἐκ κοιλίας μητρός μου σὺ μου εἶ σκεπαστής ἐν σοὶ ἡ ὑμνήσις μου διὰ παντός 71:7 ὡσεὶ τέρας ἐγενήθην τοῖς πολλοῖς καὶ σὺ βοηθός κραταιός 71:8 πληρωθήτω τὸ στόμα μου αἰνέσεως ὅπως ὑμνήσω τὴν δόξαν σου ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου 71:9 μὴ ἀπορρίψῃς με εἰς καιρὸν γῆρους ἐν τῷ ἐκλείπειν τὴν ἰσχύν μου μὴ ἐγκαταλίπῃς με 71:10 ὅτι εἶπαν οἱ ἐχθροί μου ἔμοι καὶ οἱ φυλάσσοντες τὴν ψυχὴν μου ἐβουλεύσαντο ἐπὶ τὸ αὐτὸ 71:11 λέγοντες ὁ θεὸς ἐγκατέλιπεν αὐτόν καταδιώξατε καὶ καταλάβετε αὐτόν ὅτι οὐκ ἔστιν ὁ ῥυόμενος 71:12 ὁ θεὸς μὴ μακρύνῃς ἀπ’ ἐμοῦ ὁ θεός μου εἰς τὴν βοηθείάν μου πρόσχες 71:13 αἰσχυρνήτωσαν καὶ ἐκλιπέτωσαν οἱ ἐνδιαβάλλοντες τὴν ψυχὴν μου περιβαλέσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ ζητοῦντες τὰ κακά μοι 71:14 ἐγὼ δὲ διὰ παντός ἐλπῶ καὶ προσθήσω ἐπὶ πάντων τὴν αἶνεσίν σου 71:15 τὸ στόμα μου ἐξαγγελεῖ τὴν δικαιοσύνην σου ὅλην τὴν ἡμέραν τὴν σωτηρίαν σου ὅτι οὐκ ἔγνων γραμματείας 71:16 εἰσελεύσομαι ἐν δυναστείᾳ κυρίου κύριε μνησθήσομαι τῆς δικαιοσύνης σου μόνου 71:17 ἐδίδαξάς με ὁ θεὸς ἐκ νεότητός μου καὶ μέχρι νῦν ἀπαγγελῶ τὰ θαυμάσιά σου 71:18 καὶ ἕως γῆρους καὶ πρεσβείου ὁ θεός μὴ ἐγκαταλίπῃς με ἕως ἂν ἀπαγγείλω τὸν βραχίονά σου ἀπὸ τῆς γενεᾶς τῇ ἐρχομένῃ τὴν δυναστείαν σου καὶ τὴν δικαιοσύνην σου 71:19 ὁ θεός ἕως ὅτε ὤψιστων ἂ ἐποίησας μεγαλεῖα ὁ θεός τίς ὅμοιός σοι 71:20 ὅσας ἔδειξάς μοι θλίψεις πολλὰς καὶ κακάς καὶ ἐπιστρέψας ἐξωοποίησάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με 71:21 ἐπλεόνασας τὴν μεγαλοσύνην σου καὶ ἐπιστρέψας παρεκάλεσάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με 71:22 καὶ γὰρ ἐγὼ ἐξομολογήσομαί σοι ἐν σκεύει ψαλμοῦ τὴν ἀλήθειάν σου ὁ θεός ψαλῶ σοι ἐν κιθάρᾳ ὁ ἅγιος τοῦ Ἰσραὴλ 71:23 ἀγαλλιάσονται τὰ χεῖρά μου ὅταν ψάλλω σοι καὶ ἡ ψυχὴ μου ἦν ἐλυτρώσω 71:24 ἔτι δὲ καὶ ἡ γλῶσσά μου ὅλην τὴν ἡμέραν μελετήσῃ τὴν δικαιοσύνην σου ὅταν αἰσχυρθῶσιν καὶ ἐντραπῶσιν οἱ ζητοῦντες τὰ κακά μοι</p>
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<p>Tehillim / Psalms 71 71:1 In You, O Lord, I have taken refuge; Let me never be ashamed. 71:2 In Your righteousness deliver me and rescue me; Incline Your ear to me and save me. 71:3 Be to me a rock of habitation to which I may continually come; You have given commandment to save me, For You are my rock and my fortress. 71:4 Rescue me, O my God, out of the hand of the wicked, Out of the grasp of the wrongdoer and ruthless man, 71:5 For You are my hope; O Lord God, You are my confidence from my youth. 71:6 By You I have been sustained from my birth; You are He who took me from my mother's womb; My praise is continually of You. 71:7 I have become a marvel to many, For You are my strong refuge. 71:8 My mouth is filled with Your praise And with Your glory all day long. 71:9 Do not cast me off in the time of old age; Do not forsake me when my strength fails. 71:10 For my enemies have spoken against me; And those who watch for my life have consulted together, 71:11 Saying, 'God has forsaken him; Pursue and seize him, for there is no one to deliver.' 71:12 O God, do not be far from me; O my God, hasten to my help! (NASB)</p>	<p>Toviyah / Psalms 71 71:1 In your word, O Lord, I have put my trust; I will never be disappointed. 71:2 In your generosity deliver me and save me; incline your ear to me and redeem me. 71:3 Be a strong mighty rock for me always to come to; you have given commandment to redeem me, for you are my strength and my stout fortress. 71:4 O God, save me from the hand of the wicked man, from the hand of the wrongdoer and the predator. 71:5 For you are my hope, O Lord; my God, my confidence from my youth. 71:6 I have relied on you from the womb; you bring me out of the bowels of my mother; my psalm is always of your word. 71:7 I have become like a portent for many; and you are my confidence and my strength. 71:8 My mouth will be filled with your praise, with your splendor every day. 71:9 Do not cast me away at the time of old age; when my vigor ceases, do not forsake me. 71:10 For my enemies have spoken evil about me, and those who watch my soul have conspired together. 71:11 Saying, "God has forsaken him; pursue and catch him, for there is no one to deliver [him]." 71:12 O God, do not be far from me; O my God, hasten to my aid. (EMC)</p>	<p>Psalmoi / Psalms 71 By David, a Psalm sung by the sons of Jonadab, and the first that were taken captive. 71:1 O Lord, I have hoped in thee: let me never be put to shame. 71:2 In thy righteousness deliver me and rescue me: incline thine ear to me, and save me. 71:3 Be to me a protecting God, and a strong hold to save me: for thou art my fortress and my refuge. 71:4 Deliver me, O my God, from the hand of the sinner, from the hand of the transgressor and unjust man. 71:5 For thou art my support, O Lord; O Lord, thou art my hope from my youth. 71:6 On thee have I been stayed from the womb: from the belly of my mother thou art my protector: of thee is my praise continually. 71:7 I am become as it were a wonder to many: but thou art my strong helper. 71:8 Let my mouth be filled with praise, that I may hymn thy glory, and thy majesty all the day. 71:9 Cast me not off at the time of old age; forsake me not when my strength fails. 71:10 For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together, 71:11 saying, God has forsaken him: persecute ye and take him; for there is none to deliver him. 71:12 O God, go not far from me, O my God, draw nigh to my help. (NASB)</p>
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<p>Tehillim / Psalms 71 71:13 Let those who are adversaries of my soul be ashamed and consumed; Let them be covered with reproach and dishonor, who seek to injure me. 71:14 But as for me, I will hope continually, And will praise You yet more and more. 71:15 My mouth shall tell of Your righteousness And of Your salvation all day long; For I do not know the sum of them. 71:16 I will come with the mighty deeds of the Lord God; I will make mention of Your righteousness, Yours alone. 71:17 O God, You have taught me from my youth, And I still declare Your wondrous deeds. 71:18 And even when I am old and gray, O God, do not forsake me, Until I declare Your strength to this generation, Your power to all who are to come. 71:19 For Your righteousness, O God, reaches to the heavens, You who have done great things; O God, who is like You? 71:20 You who have shown me many troubles and distresses Will revive me again, And will bring me up again from the depths of the earth. 71:21 May You increase my greatness And turn to comfort me. 71:22 I will also praise You with a harp, Even Your truth, O my God; To You I will sing praises with the lyre, O Holy One of Israel. 71:23 My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed. 71:24 My tongue also will utter Your righteousness all day long; For they are ashamed, for they are humiliated who seek my hurt. (NASB)</p>	<p>Toviyah / Psalms 71 71:13 Let those who oppose my soul be disappointed [and] destroyed; let those who seek my ruin be covered with disgrace and dishonor. 71:14 And I will always wait, and I will add to all your praise. 71:15 My mouth will tell of your generosity, of your redemption every day, for I do not know their number. 71:16 I will enter in the strength of the Lord God; I will remember your righteousness alone. 71:17 O my God, you have taught me by miracles from my youth; and to this very time I will tell of your marvels. 71:18 And moreover, O God, do not forsake me at the time of old age and gray hair, until I may tell of the strength of your arm to every generation, of your mighty strength to all who will come. 71:19 Your righteousness, O God, [reaches] to the highest heaven, for you have done great things; O God, who is like you? 71:20 You who have shown me great and evil troubles, make us live again; and bring us up again from the deepest depths. 71:21 You will increase my greatness, and you will turn and comfort me. 71:22 Also I will give thanks in your presence with instruments of song, and the lyre; I will tell of your truth, O my God, I will sing praise in your presence with the harp, Holy One of Israel. 71:23 My lips will rejoice, for I will give praise in your presence, and [also] my soul that you have redeemed. 71:24 Also my tongue every day will repeat your generosity, for those who seek my ruin have been disappointed, they have been put to shame. (EMC)</p>	<p>Psalmoi / Psalms 71 71:13 Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour. 71:14 But I will hope continually, and will praise thee more and more. 71:15 My mouth shall declare thy righteousness openly, and thy salvation all the day; for I am not acquainted with the affairs of men. 71:16 I will go on in the might of the Lord: O Lord, I will make mention of thy righteousness only. 71:17 O God, thou hast taught me from my youth, and until now will I declare thy wonders; 71:18 even until I am old and advanced in years. O God, forsake me not; until I shall have declared thine arm to all the generation that is to come: 71:19 even thy power and thy righteousness, O God, up to the highest heavens, even the mighty works which thou has done: O God, who is like to thee? 71:20 What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth. 71:21 Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth. 71:22 I will also therefore give thanks to thee, O God, because of thy truth, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel. 71:23 My lips shall rejoice when I sing to thee; and my soul, which thou hast redeemed. 71:24 Moreover also my tongue shall dwell all the day upon thy righteousness; when they shall be ashamed and confounded that seek my hurt. (LXX)</p>
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In this week's study from *Tehillim / Psalms 71:1-24*. This is the first psalm that opens without an introductory line to introduce the purpose for David making the psalm. Some commentators (e.g. *Keil and Delitzsch OT Commentary*) believe this to be an "anonymous" psalm by the reason that the psalm is not introduced as a psalm of David. The Psalmist appears to at once begin his request of the Lord for deliverance saying, *בְּךָ-יְהוָה חֲסִיתִי אֶל-אֲבוֹשָׁה לְעוֹלָם. 71:1 In You, O Lord, I have taken refuge; Let me never be ashamed. (NASB)* He says "in You, Lord (YHVH), is my refuge (חֲסִיתִי)" taken from the root word חָסָה meaning as a verb, "to spare, have mercy on, have pity on," he is saying that it is due to the Lord's mercy and pity upon him that he finds a place of refuge in the Lord. And that He will not be "ashamed forever"

(אֶל-אֲבוֹשָׁה לְעוֹלָם) meaning that with the Lord's help, he will never be ashamed. As we had learned previously in *Tehillim / Psalms 70*, “shame” is equated to sin, and therefore David is asking the Lord to keep him from sinning declaring the Lord's righteousness is what delivers and rescues him. ב בְּצַדִּיקְתָּהּ תִּצִּילֵנִי וְתִפְּלֹטֵנִי הַטָּה-אֵלַי אֲזַנְךָ וְהוֹשִׁיעֵנִי: ג הָיָה לִי | לְצוּר מְעוֹן לְבוֹא תְּמִיד צְוִיתָ לְהוֹשִׁיעֵנִי כִּי-סִלְעִי וּמִצּוּדְתִי אֶתָּה: ד 71:2 *In Your righteousness deliver me and rescue me; Incline Your ear to me and save me. 71:3 Be to me a rock of habitation to which I may continually come; You have given commandment to save me, For You are my rock and my fortress. 71:4 Rescue me, O my God, out of the hand of the wicked, Out of the grasp of the wrongdoer and ruthless man, (NASB)* David says “in Your righteousness” (בְּצַדִּיקְתָּהּ) “deliver me” (תִּצִּילֵנִי). How does righteousness deliver? King Solomon said in *Mishley / Proverbs 11:4*: ד לֹא-יִוְעִיל הוֹן בְּיוֹם עֶבְרָה וְצַדִּיקָה תִּצִּיל מָמוֹת: 11:4 *Riches do not profit in the day of wrath, But righteousness delivers from death. (NASB)* Note how the righteousness of God stands emphatically at the beginning of the sentence in the MT. In *Tehillim / Psalms 71*, David dwells a lot upon the idea of the righteousness of God (*Tehillim / Psalms 71:2, 71:15-16, 71:19, and 71:24*). David has a lot to say concerning righteousness according to the Psalms.

Summary - David speaking of Righteousness

Tehillim / Psalms 5:8-12

5:8 *O Lord, lead me in Your righteousness because of my foes; Make Your way straight before me. 5:9 There is nothing reliable in what they say; Their inward part is destruction itself. Their throat is an open grave; They flatter with their tongue. 5:10 Hold them guilty, O God; By their own devices let them fall! In the multitude of their transgressions thrust them out, For they are rebellious against You. 5:11 But let all who take refuge in You be glad, Let them ever sing for joy; And may You shelter them, That those who love Your name may exult in You. 5:12 For it is You who blesses the righteous man, O Lord, You surround him with favor as with a shield. (NASB)*

Tehillim / Psalms 15:1-3

15:1 *O Lord, who may abide in Your tent? Who may dwell on Your holy hill? 15:2 He who walks with integrity, and works righteousness, And speaks truth in his heart. 15:3 He does not slander with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend; (NASB)*

Tehillim / Psalms 34:12-20

34:12 *Who is the man who desires life And loves length of days that he may see good? 34:13 Keep your tongue from evil And your lips from speaking deceit. 34:14 Depart from evil and do good; Seek peace and pursue it. 34:15 The eyes of the Lord are toward the righteous And His ears are open to their cry. 34:16 The face of the Lord is against evildoers, To cut off the memory of them from the earth. 34:17 The righteous cry, and the Lord hears And delivers them out of all their troubles. 34:18 The Lord is near to the brokenhearted And saves those who are crushed in spirit. 34:19 Many are the afflictions of the righteous, But the Lord delivers him out of them all. 34:20 He keeps all his bones, Not one of them is broken. (NASB)*

Tehillim / Psalms 37:23-32

37:23 *The steps of a man are established by the Lord, And He delights in his way. 37:24 When he falls, he will not be hurled headlong, Because the Lord is the One who holds his hand. 37:25 I have been young and now I am old, Yet I have not seen the righteous forsaken Or his descendants begging bread. 37:26 All day long he is gracious and lends, And his descendants are a blessing. 37:27 Depart from evil and do good, So you will abide forever.*

37:28 For the Lord loves justice And does not forsake His godly ones; They are preserved forever; But the descendants of the wicked will be cut off. 37:29 The righteous will inherit the land And dwell in it forever. 37:30 The mouth of the righteous utters wisdom, And his tongue speaks justice. 37:31 The law of his God is in his heart; His steps do not slip. 37:32 The wicked spies upon the righteous And seeks to kill him. (NASB)

Tehillim / Psalms 37:39-40

37:39 But the salvation of the righteous is from the Lord; He is their strength in time of trouble. 37:40 The Lord helps them and delivers them; He delivers them from the wicked and saves them, Because they take refuge in Him. (NASB)

Tehillim / Psalms 55:22

55:22 Cast your burden upon the Lord and He will sustain you; He will never allow the righteous to be shaken. (NASB)

Tehillim / Psalms 58:11

58:11 And men will say, 'Surely there is a reward for the righteous; Surely there is a God who judges on earth!' (NASB)

Tehillim / Psalms 71:14-16

71:14 But as for me, I will hope continually, And will praise You yet more and more. 71:15 My mouth shall tell of Your righteousness And of Your salvation all day long; For I do not know the sum of them. 71:16 I will come with the mighty deeds of the Lord God; I will make mention of Your righteousness, Yours alone. (NASB)

Tehillim / Psalms 97:10-12

97:10 Hate evil, you who love the Lord, Who preserves the souls of His godly ones; He delivers them from the hand of the wicked. 97:11 Light is sown like seed for the righteous And gladness for the upright in heart. 97:12 Be glad in the Lord, you righteous ones, And give thanks to His holy name. (NASB)

Tehillim / Psalms 112:1-9

112:1 Praise the Lord! How blessed is the man who fears the Lord, Who greatly delights in His commandments. 112:2 His descendants will be mighty on earth; The generation of the upright will be blessed. 112:3 Wealth and riches are in his house, And his righteousness endures forever. 112:4 Light arises in the darkness for the upright; He is gracious and compassionate and righteous. 112:5 It is well with the man who is gracious and lends; He will maintain his cause in judgment. 112:6 For he will never be shaken; The righteous will be remembered forever. 112:7 He will not fear evil tidings; His heart is steadfast, trusting in the Lord. 112:8 His heart is upheld, he will not fear, Until he looks with satisfaction on his adversaries. 112:9 He has given freely to the poor; His righteousness endures forever; His horn will be exalted in honor. (NASB)

David asks the Lord to lend him His righteousness (5:8) because of his enemies, suggesting again that the righteousness of God is what delivers him from his enemies. The righteousness of God brings His justice, and justice brings judgment against sin, the sin of his enemies. David receives judgment in the form of mercy, the wicked man (the enemy) receives judgment in the form of God's wrath. He asks the Lord to make his way straight because the enemy, the unrighteous way is not straight. He asks who may dwell in the holy hill of the Lord? Those who live righteously and choose to walk upright before the Lord God according to His Torah. (15:1-3) The man who desires life, length of days, and to see good, is the one who lives a

righteous life. (34:12-15) The one who lives righteously, his steps are established by the Lord. The reason being, the righteous choose to live according to God's Torah, which is God's way of living a righteous life. (37:23) The Lord is our salvation and strength (37:39-40), which is a function of His mercy and grace, to deliver from the enemy. The Lord sustains the righteous and does not allow them to be shaken (55:22). The righteousness of God is the salvation and the continual help He provides to His people (71:14-16). The Lord preserves those who are His, and because of His preservation, we are able to praise His holy Name. (97:10-12). The righteous greatly rejoice in God's commands (112:1) and the one who delights in the commands, his descendants will be mighty in the earth where the generation of the upright will be blessed (112:2).

David continues in his psalm saying the following:

Masoretic Text

Tehillim / Psalms 71:5-12

71:5 For You are my hope; O Lord God, You are my confidence from my youth. 71:6 By You I have been sustained from my birth; You are He who took me from my mother's womb; My praise is continually of You. 71:7 I have become a marvel to many, For You are my strong refuge. 71:8 My mouth is filled with Your praise And with Your glory all day long. 71:9 Do not cast me off in the time of old age; Do not forsake me when my strength fails. 71:10 For my enemies have spoken against me; And those who watch for my life have consulted together, 71:11 Saying, 'God has forsaken him; Pursue and seize him, for there is no one to deliver.' 71:12 O God, do not be far from me; O my God, hasten to my help! (NASB)

ה פי-אתה תקנותי אדני יהוה מבטחי מנעורי: ו עליך | נסמכתי מבטן ממעי אמי אתה גוזי בך תהלתי תמיד: ז כמופת הייתי לרבים ואתה מחסי-עז: ח ימלא פי תהלתיך כל-היום תפארתך: ט אל-תשליכני לעת זקנה ככלות כחי אל-תעזבני: י פי-אמרו אויבי לי ושמרי נפשי נועצו יחדו: יא לאמר אלהים עזבו רדפו ותפשוהו כי אין מציל: יב אלהים אל-תרחק ממני אלהי לעזרתי חישה [חוששה]:

Targum Pseudo Jonathan

Toviyah / Psalms 71:5-12

1:5 For you are my hope, O Lord; my God, my confidence from my youth. 71:6 I have relied on you from the womb; you bring me out of the bowels of my mother; my psalm is always of your word. 71:7 I have become like a portent for many; and you are my confidence and my strength. 71:8 My mouth will be filled with your praise, with your splendor every day. 71:9 Do not cast me away at the time of old age; when my vigor ceases, do not forsake me. 71:10 For my enemies have spoken evil about me, and those who watch my soul have conspired together. 71:11 Saying, "God has forsaken him; pursue and catch him, for there is no one to deliver [him]." 71:12 O God, do not be far from me; O my God, hasten to my aid. (EMC)

ה ארום את אנת הוא סוברי יהוה אלהי רוחצני מן טליותי: ו עליך סמכית מן כריסא מן מעינא דאמי אומי אנת את מפקי במימך תושבחת תדירא: ז היך תמהא הויתי לסגיעין ואנת ואת רוח-צני ועושנא דילי: ח יתמלי פומי תושבחתך כל יומא שיבהורך: ט לא תטלוק יתי לעידן סיבו כד יפסוק חילי לא תשבקינני: י ארום אמרו בעלי דבבי עלי ביש בישו ונטרי נפשי יתמליכו כחדא: יא למימר אלהא שבקיה רדופו ואחידו יתיה ארום לית דפצי: יב אלהא לא תרחיק מיני אלהי יי לסעדי זריז:

Septuagint

Psalmoi / Psalms 71:5-12

71:5 For thou art my support, O Lord; O Lord, thou art my hope from my youth. 71:6 On thee have I been stayed from the womb: from the belly of my mother thou art my protector: of thee is my praise continually. 71:7 I am become as it were a wonder to many: but thou art my strong helper. 71:8 Let my mouth be filled with praise, that I may hymn thy glory, and thy majesty all the day. 71:9 Cast me not off at the time of old age; forsake me not when my strength fails. 71:10 For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together, 71:11 saying, God has forsaken him: persecute ye and take him; for there is none to deliver him. 71:12 O God, go not far from me, O my God, draw nigh to my help. (LXX)

71:5 ὅτι σὺ εἶ ἡ ὑπομονή μου κύριε κύριος ἡ ἐλπίς μου ἐκ νεότητός μου 71:6 ἐπὶ σὲ ἐπεστηρίχθην ἀπὸ γαστροῦ ἐκ κοιλίας μητροῦ μου σύ μου εἶ σκεπαστής ἐν σοὶ ἡ ὕμνησίς μου διὰ παντός 71:7 ὥσει τέρας ἐγενήθην τοῖς πολλοῖς καὶ σὺ βοηθὸς κραταιός 71:8 πληρωθήτω τὸ στόμα μου αἰνέσεως ὅπως ὕμνήσω τὴν δόξαν σου ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου 71:9 μὴ ἀπορρίψῃς με εἰς καιρὸν γήρους ἐν τῷ ἐκλείπειν τὴν ἰσχύν μου μὴ ἐγκαταλίπῃς με 71:10 ὅτι εἶπαν οἱ ἐχθροί μου ἐμοὶ καὶ οἱ φυλάσσοντες τὴν ψυχὴν μου ἐβουλεύσαντο ἐπὶ τὸ αὐτὸ 71:11 λέγοντες ὁ θεὸς ἐγκατέλιπεν αὐτόν καταδιώξατε καὶ καταλάβετε αὐτόν ὅτι οὐκ ἔστιν ὁ ρυόμενος 71:12 ὁ θεός μὴ μακρύνῃς ἀπ' ἐμοῦ ὁ θεός μου εἰς τὴν βοήθειάν μου πρόσχες

David continues saying, the Lord is his hope and confidence (71:5), the Lord has sustained him from birth (71:6). The Aramaic Targum states that David thanks the Lord through his relying upon the Lord from the day he was born when the Lord brought him out of the bowels of his mother, that his psalms are always about God's word. The Scriptures provide us with a future hope, we see and read how the Lord has saved His people in the past, and hope and pray for the Lord to help us in our present need and at a future time. The rabbis translate the Aramaic Targum to say David's mouth will praise the Lord because of His splendor, as opposed to the MT that states many have marveled over David because of the Lord (71:7). The Lord's deliverance causes one to marvel, and the result is the mouth is filled with praises for the Lord (71:8). David looks to the past, how the Lord has helped him and delivered him to seek God's help for the future from his enemies that are working against him (71:9-12).

David suggests that his old age may have a part in the Lord forsaking him. Why do you think that is? He says "71:9 Do not cast me away at the time of old age; when my vigor ceases, do not forsake me." (EMC)? What is the point that David is making about his age? Could it be that one's sins add up over a lifetime? Could it be that one's sins cause the heart to become callused such that one might sin and not have the conviction of the Holy Spirit? The Apostle Paul said in 2 Timothy 4:7-8, 4:7 I have fought the good fight, I have finished the race, I have kept the faith. 4:8 Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing. (NKJV) When a person makes sin their way of life, there is no hope in the appearing of the righteous judge. We should be striving to make righteousness a way of life and not sin. Paul speaks of the one who looks forward to the appearing of the Lord Yeshua. These concepts are all very similar to what Paul wrote to Titus in Titus 2:11-14 saying, 2:11 For the grace of God has appeared, bringing salvation to all men, 2:12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 2:13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, 2:14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds. (NASB) The mercy (grace) of God is what brings the Lord's salvation and righteousness. According to Paul, the salvation of God instructs us to deny ungodliness and worldly desires and to live our lives in righteousness and truth. This is as opposed to what the Septuagint states, 71:10 For mine enemies have spoken against me; and they that lay wait for my soul have taken counsel together, 71:11 saying, God has forsaken him: persecute ye and take him; for

there is none to deliver him. (LXX) The unrighteous are not the sons of God and therefore they have none to protect them from destruction (none to deliver them). The righteous are those who both choose to believe in the Lord God Almighty and His Messiah Yeshua, and choose to obey the Lord according to His word, and the Lord credits them with His righteousness. This is again similar to what Peter wrote in his epistle in *1 Peter 2:9-16*.

1 Peter 2:9-16

2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; 2:10 for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy. 2:11 Beloved, I urge you as aliens and strangers to abstain from fleshly lusts which wage war against the soul. 2:12 Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation. 2:13 Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, 2:14 or to governors as sent by him for the punishment of evildoers and the praise of those who do right. 2:15 For such is the will of God that by doing right you may silence the ignorance of foolish men. 2:16 Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. (NASB)

The Lord calls us out of darkness into His light, His truth, and His righteousness and justice. Based upon these Scriptures, Peter says that the Lord called us out of darkness, whereas, David says that the Lord has sustained him from his youth. How does the Lord sustain us from our youth if He has called us from darkness? Is the Lord with a person while they are “*in the darkness*” which is to say while one is “*living unrighteously*?” David said in *Tehillim / Psalms 55:22 Cast your cares on the LORD and he will sustain you; he will never let the righteous be shaken. (NIV)* and in *Tehillim / Psalms 54:4 Surely God is my help; the Lord is the one who sustains me. (NIV)* The Lord sustains us by placing within our hearts to listen and obey, to flee from lustful desires, and to do good deeds. Are you being convicted in your heart of these things? For this reason Peter says, *2:15 For such is the will of God that by doing right you may silence the ignorance of foolish men. 2:16 Act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God. (NASB)* If we choose to live this way, the Lord promises to make our paths straight and to preserve us. The point is that once we know the difference between right and wrong, we are called to strive for what is right for the honor and glory of God.

Mishley / Proverbs 4:18

4:18 But the path of the just is like the shining sun, That shines ever brighter unto the perfect day. (NKJV)

Mishley / Proverbs 10:2-3

10:2 Treasures of wickedness profit nothing, But righteousness delivers from death. 10:3 The LORD will not allow the righteous soul to famish, But He casts away the desire of the wicked. (NKJV)

Mishley / Proverbs 15:28-29

15:28 The heart of the righteous studies how to answer, But the mouth of the wicked pours forth evil. 15:29 The LORD is far from the wicked, But He hears the prayer of the righteous. (NKJV)

Matthew 5:6

5:6 Blessed are those who hunger and thirst for righteousness, For they shall be filled. (NKJV)

Matthew 5:10

5:10 Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven. (NKJV)

Matthew 13:43

13:43 "Then the righteous will shine forth as the sun in the kingdom of their Father. He who has ears to hear, let him hear! (NKJV)

Matthew 25:46

25:46 "And these will go away into everlasting punishment, but the righteous into eternal life." (NKJV)

Romans 5:17

5:17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ. (NKJV)

All of Scripture speaks of the gift of righteousness the Lord God in heaven gives to his people and the mercy He shows in sustaining us. These Scriptures from Proverbs, Matthew, and Romans, and more, also speak of our responsibility of walking in righteousness, truth, justice, and love towards one another. On the other hand, the unrighteous, the wicked, David asks the Lord to cause his enemies to be ashamed saying, יִבְשׁוּ יְגִי: 71:13 *Let those who are adversaries of my soul be ashamed and consumed; Let them be covered with reproach and dishonor, who seek to injure me. (NASB)* Is it ok to ask the Lord to cause our enemies to go to destruction or to be ashamed? I believe that it is ok to seek the Lord to bring His Justice, which consequentially brings his judgment. If the enemy is coming by reason of something I have done, Lord help me to change my ways, to be humble, and to turn away from sin. And if the enemy comes not by reason of sin, Lord, Your Name be glorified!

Note what Daniel said speaking of the last days in *Daniel 12:1-3*.

Daniel 12:1-3

12:1 'Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. 12:2 'Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. 12:3 'Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever. (NASB)

א וּבָעֵת הַהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר הַגָּדוֹל הָעֹמֵד עַל-בְּנֵי עַמּוּךְ וְהִיטָה עֵת צָרָה אֲשֶׁר לֹא-נִהְיְתָה מִהֵיוֹת גּוֹי עַד הָעֵת הַהִיא וּבָעֵת הַהִיא יִמָּלֵט עַמּוּךְ כָּל-הַנִּמְצָא כְּתוּב בַּסֵּפֶר: ב וְרַבִּים מִיִּשְׂרָאֵל אֲדַמָּת-עֶפֶר יִקְיֹצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה לְחַרְפּוֹת לְדָרְאוֹן עוֹלָם: ג וְהַמְשַׁכְּלִים יִזְהָרוּ כְּזֹהָר הַרְקִיעַ וּמַצְדִּיקֵי הַרְבִּים כְּכּוֹכְבִּים לְעוֹלָם וָעֶד:

Daniel speaks of a book wherein a persons whose name is written will be saved. In *Daniel 12:2*, it says “*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*” Daniel is speaking of the Olam Haba (the World to Come) and eternal salvation and the resurrection. The Septuagint translates this verse saying, “*And many that sleep in the breadth (πλάτει) of the earth shall arise, some to life eternal, and some to reproach, some to dispersion (διασπορὰν) and*

eternal shame.” In the MT, Daniel writes תְּרָפוֹתָ (shame) and תְּרָאוֹן (contempt). These terms are written as “reproach” and “dispersion,” in the Septuagint as an attempt to render תְּרָפוֹתָ (haraphot), “shame.” In the Septuagint, “dispersion” is omitted, and χῳματι (“an embankment”) is written. The Vulgate has a somewhat singular version stating, “And many that sleep in the dust of the earth shall awake, some to life eternal, and some to contempt, in order that they may always see it (ut videant semper).” Daniel states that “many of those who sleep in the dust of the ground will awake...” indicating that sleep is a symbol of death which is used frequently in both the Tanach and the Apostolic Writings. (Tehillim / Psalm 13:3, Job 3:13, Acts 7:60, 1 Corinthians 15:6) In addition, “Dust” is a common phrase for the grave as we find in Job 7:21, Tehillim / Psalm 22:30, 30:10, and Bereshit / Genesis 3:19. The reference here is to those who are both dead and buried. What we find here in Daniel is a belief in the resurrection. This is a distinct reference to the resurrection of the body; it is stated that those who “sleep in the dust” will “awake.” It is important to note that at the resurrection the condition of each person is fixed, one is either raised to “everlasting life” or to “everlasting contempt.” The resurrection as it is described here is on an individual basis and not national, as shown by the contrasted conditions of the individuals who are raised to life. The prophet Isaiah also stated in Isaiah 26:14-19, proclaiming the same belief. Ezekiel 37:1-14 describes the resurrection was for Israel, and it is important to note that there was no such belief of resurrection in Greek mythology.

David continues in his psalm saying that he will continually praise the Lord and speak of the righteousness of God (71:14-17), and that he does not know all of the things the Lord has done to save him. Again he declares the Lord’s ability to deliver and save and asks the Lord not to forsake him (71:17-18).

Masoretic Text

Tehillim / Psalms 71:13-18

1:13 Let those who are adversaries of my soul be ashamed and consumed; Let them be covered with reproach and dishonor, who seek to injure me. 71:14 But as for me, I will hope continually, And will praise You yet more and more. 71:15 My mouth shall tell of Your righteousness And of Your salvation all day long; For I do not know the sum of them. 71:16 I will come with the mighty deeds of the Lord God; I will make mention of Your righteousness, Yours alone. 71:17 O God, You have taught me from my youth, And I still declare Your wondrous deeds. 71:18 And even when I am old and gray, O God, do not forsake me, Until I declare Your strength to this generation, Your power to all who are to come. (NASB)

יג יבִשּׁוּ יָכְלוּ שְׂטָנַי נִפְשִׁי יַעֲטוּ תְּרָפָה וְכִלְמָה מִבְּקָשֵׁי רָעָתִי יָד וְאֲנִי תָמִיד אֵיחָל וְהוֹסַפְתִּי עַל-כָּל-תְּהִלָּתְךָ: טו פִּי | יִסְפֹּר צְדָקָתְךָ כָּל-הַיּוֹם תְּשׁוּעָתְךָ כִּי לֹא יִדְעָתִי סִפְרוֹת: טז אָבוֹא בַּגְּבוּרוֹת אֲדֹנָי יְהוֹה אֲזַכִּיר צְדָקָתְךָ לְבִדְּךָ: יז אֱלֹהִים לְמִדְתָּנִי מִנְּעוּרַי וְעַד-הַנֶּה אֶגִּיד נִפְלְאוֹתֶיךָ: יח וְגַם עַד-זִקְנָה | וְשִׁיבָה אֱלֹהִים אֶל-תַּעֲזֹבֵנִי עַד-אֶגִּיד זְרוֹעֶךָ לְדוֹר לְכָל-יְבוֹא גְבוּרָתְךָ:

Targum Pseudo Jonathan

Toviyah / Psalms 71:13-18

71:13 Let those who oppose my soul be disappointed [and] destroyed; let those who seek my ruin be covered with disgrace and dishonor. 71:14 And I will always wait, and I will add to all your praise. 71:15 My mouth will tell of your generosity, of your redemption every day, for I do not know their number. 71:16 I will enter in the strength of the Lord God; I will remember your righteousness alone. 71:17 O my God, you have taught me by miracles from my youth; and to this very time I will tell of your marvels. 71:18 And moreover, O God, do not forsake me at the time of old age and gray hair; until I may tell of the strength of your arm to every generation, of your mighty strength to all who will come. (EMC)

יג' יבהתון ישתיצון סוטני נפשי יתעטפון קלנא וכיסופא תבעי בישותי: יד' ואנא תדירא אוריך ואצלי ואוסיף על כל תושבחתך: טו' פומי ישתעי צידקותך כל יומא פורקנך ארום לא ידעית מי- ניינהון: טז' איעול בגבורתא דיהוה אלהים אדכר צדקותך בלחודך בללחודך: יז' אלהי אליפתני בניסיא מן טליותי ועד העידנא השתא אתני פרישתך: יח' ולחוד עד זקנתא וסיבותא אלהא לא תשבק יתי עד דאתני תקוף אדרעך דרועך לדר דרי לכל די ייתי כח גבורתך:

Septuagint

Psalmoi / Psalms 71:13-18

71:13 Let those that plot against my soul be ashamed and utterly fail: let those that seek my hurt be clothed with shame and dishonour. 71:14 But I will hope continually, and will praise thee more and more. 71:15 My mouth shall declare thy righteousness openly, and thy salvation all the day; for I am not acquainted with the affairs of men. 71:16 I will go on in the might of the Lord: O Lord, I will make mention of thy righteousness only. 71:17 O God, thou hast taught me from my youth, and until now will I declare thy wonders; 71:18 even until I am old and advanced in years. O God, forsake me not; until I shall have declared thine arm to all the generation that is to come: (LXX)

71:13 αἰσχυνθήτωσαν καὶ ἐκλιπέτωσαν οἱ ἐνδιαβάλλοντες τὴν ψυχὴν μου περιβαλέσθωσαν αἰσχύνην καὶ ἐντροπὴν οἱ ζητοῦντες τὰ κακά μοι 71:14 ἐγὼ δὲ διὰ παντὸς ἐλπῶ καὶ προσθήσω ἐπὶ πᾶσαν τὴν αἴνεσίν σου 71:15 τὸ στόμα μου ἐξαγγελεῖ τὴν δικαιοσύνην σου ὅλην τὴν ἡμέραν τὴν σωτηρίαν σου ὅτι οὐκ ἔγνων γραμματείας 71:16 εἰσελεύσομαι ἐν δυναστείᾳ κυρίου κύριε μνησθήσομαι τῆς δικαιοσύνης σου μόνου 71:17 ἐδίδαξάς με ὁ θεὸς ἐκ νεότητός μου καὶ μέχρι νῦν ἀπαγγελῶ τὰ θαυμάσιά σου 71:18 καὶ ἕως γήρους καὶ πρεσβείου ὁ θεὸς μὴ ἐγκαταλίπῃς με ἕως ἂν ἀπαγγείλω τὸν βραχίονά σου πάσῃ τῇ γενεᾷ τῇ ἐρχομένη τὴν δυναστείαν σου καὶ τὴν δικαιοσύνην σου

Notice how David says that “*I will hope continually and praise you more and more,*” (71:14) and continues saying “*my mouth will tell of Your righteousness and Your salvation (תְּשׁוּעָתְךָ) all day long.*” (71:15) The Aramaic Targum states David will wait always and add to God’s praise, and that his mouth will tell of the Lord’s generosity, and His redemption because he cannot number all of the times the Lord had saved him. The rabbis say the Lord taught David by miracles and so he will tell of His marvels. Some of the marvels the rabbis might be referencing may be taken from the midrashic literature. In the midrashic literature we are told that David’s life as a shepherd had prepared him for his position as king. He treated the sheep entrusted to his care lovingly and tenderly, wherefore God said, “*He understands how to pasture sheep; therefore he shall become the shepherd of My flock Israel*” (Midrash Tehillim 78 and Midrash Rabbah Shemot 2, Part 2). In the lonely desert David found opportunity to display his extraordinary strength and courage where he strangled with his hands four lions and three bears that attacked his flock (see *Midrash on Samuel* 20). The Midrash also has the following description saying:

“David was once in great danger when he came upon a gigantic reem (Giant Animals in Hebrew Lore) asleep. Taking it for a high mountain, he tried to climb it; but the animal awakened suddenly, and David found himself lifted high up into the air on its horns. David now vowed to God to build a temple 100 ells high—as high as the horns of the reem—if He would save him from the beast, and God thereupon sent a lion, which, as “king of the animals” (compare Talmud Bavli Chagigah 13b), exacted respect even from this gigantic beast, which fell down before the lion, enabling David safely to alight. Then a deer came, which the lion immediately pursued, so that David escaped both from the reem and the lion” (Midrash Tehillim 22, Part 22).

According to the rabbis, David was greatly respected of the Lord God in heaven. David's shepherding life ended in his twenty-eighth year, when Samuel anointed him king. Based upon the wild stories given by the rabbis, David had a lot to give praise to the Lord God Almighty for the deliverance He has provided throughout his life, even from his youth from both man and beast.

David concludes his Psalm saying the following:

Masoretic Text

Tehillim / Psalms 71:19-24

71:19 For Your righteousness, O God, reaches to the heavens, You who have done great things; O God, who is like You? 71:20 You who have shown me many troubles and distresses Will revive me again, And will bring me up again from the depths of the earth. 71:21 May You increase my greatness And turn to comfort me. 71:22 I will also praise You with a harp, Even Your truth, O my God; To You I will sing praises with the lyre, O Holy One of Israel. 71:23 My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed. 71:24 My tongue also will utter Your righteousness all day long; For they are ashamed, for they are humiliated who seek my hurt. (NASB)

יט וְצִדְקַתְּךָ אֱלֹהִים עַד-מָרוֹם אֲשֶׁר-עָשִׂיתָ גְדֻלּוֹת אֱלֹהִים מִי כְמוֹךָ: כ אֲשֶׁר הִרְאִיתָנוּ | [הִרְאִיתָנוּ] | צָרוֹת רַבּוֹת וְרָעוֹת תָּשׁוּב תַּחֲיֵינוּ [תַּחֲיֵינוּ] וּמִתְהוֹמוֹת הָאָרֶץ תִּשׁוּב תַּעֲלֵנוּ: כא תָּרַב | גְּדֻלַּתִּי וְתִסַּב תִּנְחַמְנִי: כב גַּם-אֲנִי | אוֹדְךָ בְּכָל-יָגֶבַל אֲמַתְּךָ אֱלֹהֵי אֲזַמְרָה לָּךְ בְּכִנּוֹר קְדוֹשׁ יִשְׂרָאֵל: כג תִּרְנְנָה שְׂפָתַי כִּי אֲזַמְרָה-לָּךְ וּנְפֹשִׁי אֲשֶׁר פָּדִיתָ: כד גַּם-לְשׁוֹנִי כָּל-הַיּוֹם תִּהְיֶה צִדְקַתְּךָ כִּי-בִשְׂוִי כִי-תִפְרוּ מִבְּקָשִׁי רַעֲתִי:

Targum Pseudo Jonathan

Toviyah / Psalms 71:19-24

71:19 Your righteousness, O God, [reaches] to the highest heaven, for you have done great things; O God, who is like you? 71:20 You who have shown me great and evil troubles, make us live again; and bring us up again from the deepest depths. 71:21 You will increase my greatness, and you will turn and comfort me. 71:22 Also I will give thanks in your presence with instruments of song, and the lyre; I will tell of your truth, O my God, I will sing praise in your presence with the harp, Holy One of Israel. 71:23 My lips will rejoice, for I will give praise in your presence, and [also] my soul that you have redeemed. 71:24 Also my tongue every day will repeat your generosity, for those who seek my ruin have been disappointed, they have been put to shame. (EMC)

יט וְצִדְקַתְּךָ אֱלֹהֵי עַד שָׁמַי מְרוֹמָא דִּי עֲבַדְתָּא רַבְרַבֵּן אֱלֹהֵי מִן כּוֹוֹתְךָ: כ דִּי אַחְמִיתָנִי עֵקֶן סִגְיָן וּבִישָׁן תַּתּוּב תַּחֲיִי יִתְנָא וּמִתְהוֹמִיא אַרְעִיתָא תַּתּוּב תַּסִּיק יִתְנָא: כא תַּסְגִּי רַב {י} וְתִי וְתַחֲזוֹר תַּנְחַמִּי-נָנִי: כב לַחוּד אַנָּא אוּדִי קַדְמָךְ בְּזִינִי זִמְר וְנִיבְלָא אַתָּנִי קוּשְׁטָךְ אֱלֹהֵי אִשְׁבַּח קַדְמָךְ בְּכִינּוֹרָא קְדִישָׁא דִּישְׂרָאֵל: כג תִּיבּוּעֵן סִיפּוּתִי אַרוּם אִשְׁבַּח קַדְמָךְ וּנְפֹשִׁי דִּי פִּרְקַתָּא: כד לַחוּד לִישְׁנִי כָּל יוֹמָא תִּרְנֵן צִדְקַתְךָ אַרוּם בִּהִיתוּ אִיתְבַּהִיתוּ אַרוּם אִיתְחַסְדוּ תַּבְעִי בִישׁוּתִי:

Septuagint

Psalmoi / Psalms 71

71:19 even thy power and thy righteousness, O God, up to the highest heavens, even the

mighty works which thou has done: O God, who is like to thee? 71:20 What afflictions many and sore hast thou shewed me! yet thou didst turn and quicken me, and broughtest me again from the depths of the earth. 71:21 Thou didst multiply thy righteousness, and didst turn and comfort me, and broughtest me again out of the depths of the earth. 71:22 I will also therefore give thanks to thee, O God, because of thy truth, on an instrument of psalmody: I will sing psalms to thee on the harp, O Holy One of Israel. 71:23 My lips shall rejoice when I sing to thee; and my soul, which thou hast redeemed. 71:24 Moreover also my tongue shall dwell all the day upon thy righteousness; when they shall be ashamed and confounded that seek my hurt. (LXX)

71:19 ὁ θεός ἕως ὑψίστων ἃ ἐποίησας μεγαλεῖα ὁ θεός τίς ὁμοίός σοι 71:20 ὅσας ἐδειξάς μοι θλίψεις πολλὰς καὶ κακὰς καὶ ἐπιστρέψας ἐξωποίησάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με 71:21 ἐπλεόνασας τὴν μεγαλοσύνην σου καὶ ἐπιστρέψας παρεκάλεσάς με καὶ ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγές με 71:22 καὶ γὰρ ἐγὼ ἐξομολογήσομαί σοι ἐν σκεύει ψαλμοῦ τὴν ἀλήθειάν σου ὁ θεός ψαλῶ σοι ἐν κιθάρᾳ ὁ ἅγιος τοῦ Ἰσραὴλ 71:23 ἀγαλλιᾶσονται τὰ χεῖλη μου ὅταν ψάλω σοι καὶ ἡ ψυχὴ μου ἦν ἐλυτρώσω 71:24 ἔτι δὲ καὶ ἡ γλῶσσά μου ὅλην τὴν ἡμέραν μελετήσῃ τὴν δικαιοσύνην σου ὅταν αἰσχυρῶσιν καὶ ἐντραπῶσιν οἱ ζητοῦντες τὰ κακά μοι

David says God's righteousness reaches to the heavens. What does it mean that His righteousness reaches to the heavens? This could be a reference back to the Torah account of creation, by the Word of the Lord He spoke all things into existence. For this reason he gives God the praises. In *Tehillim / Psalms 9:1-10*, David gives praise to the Lord. In order to praise God in an acceptable manner, we must praise him with our whole heart. When we give thanks for a particular mercy, we should remember former mercies just as David is doing here in his Psalm. Our joy however should not be on the gift as much as upon the Giver, the Lord in heaven. The praises we give and attribute to the Lord is according to His mercies and triumphs that He has brought in the life of His people. The might and power of God is what keeps the enemy at bay, and causes our enemies not to be able to stand before us. The judgment of God is according to truth, righteousness, and justice, as opposed to the way of the unrighteous, injustice, and the wicked man. The way of the Lord is sure, straight, and a solid foundation, this is why we are able to run to Him as our refuge and depend upon Him, for His power to save, to deliver, and to redeem as David says in *Tehillim / Psalms 71*. By reason of these things, those who know Him also believe in His truth and faithfulness, and we rejoice in his word and in His promises and find rest in knowing that He is in control. And as a result, we can trust in Him even to the end, in the midst of both blessing and trouble. For those who have tasted of the goodness of God, who is there that would not seek Him, the One who has never forsaken those that seek Him? Let's Pray!

Heavenly Father,

We humbly seek Your help to deliver us from not only our enemies, but also from our own sins. We desire to hallow Your Name in word, in thought, and in deed, and we know without Your help this is impossible. We praise Your Holy Name for strength and faith in the Messiah Yeshua through whom we have the forgiveness of sins. The very presence of the change in our lives gives testimony to Your Name and the presence of Your Spirit in our midst. We thank You for keeping our feet on the path of righteousness and truth according to Your Word (the Scriptures). Please create in us a deep respect, fear, and love for You Lord, coupled with a desire to dwell in Your presence, to study Your word, to pray, and to lead humble lives. Thank You for giving us the faith to believe in Yeshua the Messiah! Please have mercy on us, forgive us for our sins. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

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הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever

Notes