**Psalm Seventy-One, Part 2**

*“Thou art my trust from my youth”*

**Introduction**

A

lthough the psalm does not have a title, the believer recognizes that David was *“the sweet psalmist of Israel”* (II Sam. 23:1), and therefore the presumed writer.[[1]](#footnote-1) Davidic expressions occur throughout, such as *“my rock and my fortress”* (v. 3), *“forsake me not”* (v. 9), *“mine enemies”* (v. 10), and *“make haste”* (v. 12). David testified that he had trusted the LORD from his youth (v. 5), and now was still burdened with troubles in old age (vv. 9, 18). After the victory over Absalom, King David faced other challenges including the revolt of Sheba (II Sam. 20:1 ff.), the famine (II Sam. 21:1), the sons of the giant (II Sam. 21:16 ff.), and the aspirations of Adonijah (I Ki. 1:5 ff.). Nevertheless, he served his generation for forty years (Acts 13:36) and appointed Solomon as his successor (I Ki. 1:32).

Some have posited that Ps. 71 is a continuation of Ps. 70 similar to Pss. 9 and 10, 32 and 33, and 42 and 43. For instance, Wilson averred, saying, “…Psalms 70 and 71 are combined in many ancient manuscripts, indicating they were (in some traditions at least) read as a single psalm.”[[2]](#footnote-2) As curious as this may be, the Masoretic Text treats the two as separate psalms.

**Structure**

In broad strokes, the structure seems to follow the chiasm of the psalmist’s confidence in God, surrounding his concern for deliverance and vindication. David had the testimony of trusting in the Lord throughout his lifetime in spite of continuous trouble. His longest psalm bespoke of the vicissitudes of the life of faith in the midst of difficulties, as he concluded, saying, *“My soul fainteth for thy salvation: but I hope in thy word”* (Ps. 119:81). The interpretation will follow the flow of the confidence and concern of aged David wherein he realized that the spiritual battles last the duration of a lifetime. One of the last battles that King David had was the attempted coup by his son Adonijah (I Ki. 1:5-39). The commentary will follow this interpretation.

A. His Confidence in the LORD (vv. 1-11)

B. His Concern for Deliverance and Vindication (vv. 12-13)

A.’ His Confidence in the Lord GOD (vv. 14-24)

**Exegesis**

**B. His Concern for Deliverance and Vindication (vv. 12-13)**

***1. David’s Advocate (v. 12)***

a. Resolve His Dilemma > *“be not far”*

1) Ps. 22:11, 19

2) Ps. 35:22

b. Realize His Desire > *“make haste”*

1) Ps. 38:22

2) Ps. 40:13

3) Ps. 70:1 (2x)

4) Ps. 70:5

5) Ps. 141:1

***2. David’s Adversaries (v. 13)***[[3]](#footnote-3)

a. Let Them be Confounded > see v. 24

1) *bosh* (109x) > English *“bosh”* means something absurd!

2) Ps. 35:4

b. Let Them be Consumed > see v. 9

1) *calah* (206x) > c-l-h > k-l > *“kill”*

2) Ps. 119:81, 82, 87

c. Let Them be Covered

1) *`atah* (17x) > “wrapped up”

2) Ps. 89:45

a) *“reproach” > cherpah* (73x) > Ps. 69:19

b) *“dishonour” > kelimmah* (30x) > Ps. 69:19

**CONCLUSION: The Lord is the Saviour of the believer throughout time and eternity. He said, *“I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”* (Heb. 13:5-6).**

1. The biblical exegete must always interpret the unknown with the known. Why would not the assumption come forth that David wrote this psalm? He was ***the*** psalmist of Israel and his expressions occur throughout. Nevertheless, one conservative commentator postulates concerning authorship, saying, “**No author** is named for this psalm…All that we know, **or need to know**…” Kidner, *Psalms 1-72,* p. 269. [↑](#footnote-ref-1)
2. Wilson, *Psalms. The NIV Application Commentary*, Volume 1, p. 965. [↑](#footnote-ref-2)
3. To David the will of God was more important than any human relationship on earth. He prefigured the truth that the Lord Jesus demanded, saying, *“If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple”* (Lk. 14:26). Men, husbands, and fathers have to say, “I am going to do the will of God for my life!” [↑](#footnote-ref-3)