



**A Lifetime of Walking With Him
But Persecution, Again? Now What?
Psalm 71**

ESV® Bible (The Holy Bible, English Standard Version®), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

**Scripture quotations taken from the New American Standard Bible® (NASB),
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973,
1975, 1977, 1995, 2020 by The Lockman Foundation
Used by permission. www.Lockman.org**

Scripture quoted by permission. Quotations designated (NET) are from the NET Bible® copyright ©1996, 2019 by Biblical Studies Press, L.L.C. <http://netbible.com> All rights reserved.

Scripture quotations marked (NLT) are taken from the Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved.

The Good News Translation Bible (GNB) text used in this product is being used by permission. Copyright © American Bible Society, 1966, 1971, 1976, 1992

Scripture taken from the Holy Bible: International Standard Version® Release 2.0. (ISV) Copyright © 1996–2011 by the ISV Foundation. Used by permission of Davidson Press, LLC. ALL RIGHTS RESERVED INTERNATIONALLY

Scripture quotations contained herein are from the New Revised Standard Version Updated Edition Bible (NRSVue), Copyright © 2021, National Council of Churches of Christ in the U.S.A., used by permission. All rights reserved worldwide

**Scripture taken from the New King James Version (NKJV).
Copyright 1979, 1980, 1982 by Thomas Nelson, Inc.**

**Scripture taken from The Holy Bible: The Contemporary English Version (CEV).
©1995 by The American Bible Society, Thomas Nelson, Nashville TN.**

Scripture quotations marked (CSB) have been taken from the Christian Standard Bible®, Copyright © 2017 by Holman Bible Publishers. Used by permission. Christian Standard Bible® and CSB® are federally registered trademarks of Holman Bible Publishers.

Taken from the Complete Jewish Bible (CJB) by David H. Stern. Copyright © 1998. All rights reserved. Used by permission of Messianic Jewish Publishers, 6120 Day Long Lane, Clarksville, MD 21029. www.messianicjewish.net

Psalm 71

“In You, LORD, I have taken refuge; Let me never be put to shame. In Your righteousness rescue me and save me; Extend Your ear to me and help me. Be to me a rock of dwelling to which I may continually come; You have given the commandment to save me, For You are my rock and my fortress. Save me, my God, from the hand of the wicked, From the grasp of the wrongdoer and the ruthless, For You are my hope; Lord GOD, You are my confidence from my youth. I have leaned on you since my birth; You are He who took me from my mother’s womb; My praise is continually of You. I have become a marvel to many, For You are my strong refuge. My mouth is filled with Your



praise And with Your glory all day long. Do not cast me away at the time of my old age; Do not abandon me when my strength fails. **For my enemies have spoken against me; And those who watch for my life have consulted together, Saying, “God has abandoned him; Pursue and seize him, for there is no one to save him.”** God, do not be far from me; **My God, hurry to my aid! May those who are enemies of my soul be put to shame and consumed; May they be covered with disgrace and dishonor, who seek to injure me. But as for me, I will wait continually, And will praise You yet more and more.** My mouth shall tell of Your righteousness And of Your salvation all day long; For I do not know the art of writing. **I will come with the mighty deeds of the Lord GOD; I will make mention of Your righteousness, Yours alone. God, You have taught me from my youth, And I still declare Your wondrous deeds.** And even when I am old and gray, God, do not abandon me, Until I declare Your strength to this generation, Your power to all who are to come. For Your righteousness, God, reaches to the heavens, You who have done great things; God, who is like You? **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. May You increase my greatness And turn to comfort me. I will also praise You with a harp, And Your truth, my God; I will sing praises to You with the lyre, Holy One of Israel. My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed. My tongue also will tell of Your righteousness all day long; For they are put to shame, for they are humiliated who seek my harm.”** (NASB 2020)

We are in Psalm 71 and for many who have studied this psalm, they think it is a continuation of Psalm 70. It might be. There is no statement as to who the author is, but most believe it to be David.

In this psalm he once again discusses what is going on in His life, as always, but there are aspects of what he is going through that is also applicable to the Messiah. Most likely, this was written later in his life as he is seeking refuge from his son, Absalom. There are a couple of references (Psalm 71:9, 18) to his own age as this takes place, but we are not sure since there is nothing else to refer to in the text.

While Jesus Christ was here on this planet, in His human form, there were indeed times of emotional and spiritual suffering that He went through. The struggle to name the twelve disciples for example knowing, up front, that Judas Iscariot would be the one who would turn on Him (Mark 3:13-19). Dealing with the allegations of being born illegitimately (John 8:41) and then growing up in a human family as the oldest child who never did anything wrong unlike His half brothers and sisters. Even they thought He was crazy (Mark 3:21).

His obviously knowing who He is and what His mission is from a very early age would also be piled on top of this (Luke 2:49).

Unlike His cousin, who expressed his own doubt once in prison and seeing His own mortality (Matthew 11:2-6), we can only conjecture that Jesus would have also felt the emotion as well. I think we have hints of that being expressed in the Garden of Gethsemane as He asks the Father is there any other way to do redemption (Mark 14:36)?

And with that background, we come back to this psalm and the review that David provides, looking back on a life of faithfulness which also would be reflective of the life of Jesus Christ as He prepares for the cross.

Psalm 71:1–6

“In You, LORD, I have taken refuge; Let me never be put to shame. In Your righteousness rescue me and save me; Extend Your ear to me and help me. Be to me a rock of dwelling to which I may continually come; You have given the commandment to save me, For You are my rock and my fortress. Save me, my God, from the hand of the wicked, From the grasp of the wrongdoer and the ruthless, For You are my



hope; Lord GOD, You are my confidence from my youth. I have leaned on you since my birth; You are He who took me from my mother's womb; My praise is continually of You." (NASB 2020)

After a life of commitment, when persecution and pressure arises, you do indeed look back. You look back at all the times in the past where the Lord has shown up and carried through on His promises. Right up front we see David saying he has taken refuge in the Lord because of some present affliction. The cry, as we read through this is a cry to the Father. He asks for refuge from the Lord. Never put me to shame, rescue me in your righteousness and save me. Listen to me and help me.

David knows by this point in his life, that the Lord is indeed faithful.

God has not let him be put to shame or allowed things to continually drag him down to cause him to be ashamed in the past. Yes, this is the same guy who failed, yet he repented and what he is recalling is how God has prevented him from being ashamed. His faith has been tested but he has not failed and here he is, once again under persecution, once again relying on the Lord and once again knowing that as a believer, he will not be ashamed of his Lord or how he is saved by him.

We see the same thing in Messiah as He goes to the cross. He is under pressure and wants to have that lifted from Him.

Matthew 26:39–44

"And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will." And he came to the disciples and found them sleeping. And he said to Peter, "So, could you not watch with me one hour? Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." Again, for the second time, he went away and prayed, "My Father, if this cannot pass unless I drink it, your will be done." And again he came and found them sleeping, for their eyes were heavy. So, leaving them again, he went away and prayed for the third time, saying the same words again." (ESV)

Our Lord Jesus Christ, while preparing to go to the cross, and knowing what that would mean, He knows He will be walking out of the grave in three days. He knows that He is providing redemption for all of mankind and that His love for us is what is driving Him.

Christ's faith and obedience as well as His sinlessness has been tested and there is no failure there at all. But as we saw in the passage in Matthew, in his flesh, He too wanted rescue, He wanted God to hear Him and rescue Him, but He was also aware of the plan and remained obedient to the will of the Father, always.

We must remember that as we come to our Lord in prayer. He has perfect knowledge of our situation, yet we tend to come to Him and dictate the terms and conditions by which He is to rescue us. Note here, the call for rescue is leaning on the righteousness of God. That's it. There is no, "and Lord as you rescue me, keep me from and do this or that." The lesson here is to allow God to be God and realize that we are not and are relying solely on Him to rescue us.

Because God rules and does so in righteousness, it is only right to seek refuge in Him. The ground for our hope is the same as David's and the Messiah, it is our trust in the Lord, and the fact that He is righteous. Because God is such, you and I can rest assured that whatever He does in our behalf is based on His righteousness and for our good, always.

Continuing, David, relying on his lifelong faith and trust in the Lord and that He is indeed worthy to be trusted, says why he relies on him, He is the rock. Remember early when he wanted to be led to the rock higher than himself (Psalm 61:2), he is now there.



One of the things I see, and others do as well when studying this psalm, are the references that pop up from other psalms that David has written. As he considers what is happening in the present, he remembers what has happened in the past, and up pops the memory. We see that here in verse 3. The psalm is designed to portray a life situation which may have been of such a nature as to make logical arrangement of thoughts according to some outline a bit difficult. (Leupold 1959, 511)

Once we understand that, and that we also tend to jump from thought to thought when we are under pressure and stress, we get it. But various scholars do rebel at the thought of discontinuity from David. The way David states this, we can also see our Lord saying the same in prayer to the Father there in the Garden prior to the cross.

Psalm 71:3–4

“Be to me a rock of dwelling to which I may continually come; **You have given the commandment to save me, For You are my rock and my fortress.** Save me, my God, from the hand of the wicked, From the grasp of the wrongdoer and the ruthless,” (NASB 2020)

The phrase “You have given the commandment to save me,” is a statement of fact being made here by David. And there is also the realization that the fulfillment of that is yet future. He does not know what that will look like.

We see that with our walk with the Lord as well. He has made promises and we are relying on them and telling Him we are. He promises to honor His word, and that is what we teach here at Calvary Chapel, and because we know He honors His word, we continue to preach the word and only the word.

2 Timothy 4:1–4

“I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom: **Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.**” (NKJV)

There are two things that Paul points out to his protégé Timothy, the first is to hang in there. Preach the word! It is indeed the power of God (1 Corinthians 1:18).

Paul says to Timothy to keep preaching and teaching the word when folks want to hear the word, and especially when folks do not want to hear the word. By the way, we have arrived at the point in time here in the church in the west. Why no revival, because most Christians are no longer interested in the word or the things of the word or the gospel at all, but they are interested in the things of the world and the pandering that certain Laodicean pastors are doing to make certain they hear only the good things they want to hear.

Sound doctrine is out, did you know that? We are teaching through the book of Romans on Sundays and the venom that has thrown at us online is amazing.

We are teaching the sound doctrine as well of the pretribulation rapture and double the venom for that. Paul explains why, “For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables.” (2 Timothy 4:3–4, NKJV)



The fact that many, and I have been personally told by those who visited Calvary Chapel and felt they needed to tell me why their church shopping wasn't going the way they wanted it to here, they wanted much much less.

These are folks who would never come to the Midweek Bible Study, but they do feel it is necessary to make an appearance on Sunday and at least try and look like a believer, yet the reality is, they are doing nothing more than showing up and then telling me I teach too much and then disappear. Anything past 20 to 25 minutes is too much per them. Yes, we now have church shoppers. They would be shocked by Paul who taught all night at Troas and even had to raise Eutychus from the dead when he fell asleep and fell out the window to the street below (Acts 20:9).

Getting back to the commandment reference in the text, the longer you walk with the Lord, the more you know He keeps all His promises. Some of those promises contain those commandments (Psalm 50:15, 91:15).

And the longer you walk with the Lord, you also come to understand that He indeed saves us, many times not the exact way we thought He would (Judges 7:2). But that is pretty much how God operates using the weak to confound the strong.

1 Corinthians 1:26–29

"For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence." (NKJV)

David knows the Lord is watching over him. Jesus knew that as well and yet He remained faithful to what it is God called Him to do.

Let God be the one who saves and the one who cares and let Him do it His way. Peter tried to help out, and Jesus had this to say.

Matthew 26:51–54

"And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. Then Jesus said to him, "Put your sword back into its place. For all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then should the Scriptures be fulfilled, that it must be so?" (ESV)

Psalms 71:5–6

"For You are my hope; Lord GOD, You are my confidence from my youth. **I have leaned on you since my birth; You are He who took me from my mother's womb; My praise is continually of You.**" (NASB 2020)

How does David know the Lord is for him and will protect him? It comes from a lifetime of following. Why do we believe it is important to disciple our kids in the Lord? So that as they grow, they too can reflect the same things that we see David reflecting here, the results of a lifetime of following.

There is also a statement made here that points us back to Messiah. Expanding on the phrase "from my youth," "in the next verse where he indicates that God has 'upheld' him 'from birth' and likens his Lord to the midwife who 'took me out' (literally 'cut free', in this context of the umbilical cord) from his 'mother's womb' (see Psalm 22:9–10 for the same idea). With this thought of God's long-term close relationship



and support in mind he desires to 'praise' God 'continually'. The use of the word 'continually' is another feature of this psalm (see verses 3, 6, 14) together with 'all the day' (verses 8, 15, 24)." (Eveson 2014-2015, 433)

As David is writing this, he is reflecting on a lifetime of care that the Lord has provided him. And by doing so, further reflects the unique situation of the Messiah and His incarnation. We see some of that reflected in what John tells us in Revelation of what Satan's attitude was about the incarnation. It shows up in the same passage that gives us the date and time of the birth.

Revelation 12:1–5

"Then I witnessed in heaven an event of great significance. I saw a woman clothed with the sun, with the moon beneath her feet, and a crown of twelve stars on her head. She was pregnant, and she cried out because of her labor pains and the agony of giving birth. Then I witnessed in heaven another significant event. I saw a large red dragon with seven heads and ten horns, with seven crowns on his heads. His tail swept away one-third of the stars in the sky, and he threw them to the earth. He stood in front of the woman as she was about to give birth, ready to devour her baby as soon as it was born. She gave birth to a son who was to rule all nations with an iron rod. And her child was snatched away from the dragon and was caught up to God and to his throne." (NLT)

This spiritual warfare is reflected in the circumstances of His birth.

The loving care of the Father for the Messiah is further reflected in the provision made for the family by the Lord with the Magi bringing gifts a couple of years after the birth.

Matthew 2:13–14

"After the wise men were gone, an angel of the Lord appeared to Joseph in a dream. "Get up! Flee to Egypt with the child and his mother," the angel said. "Stay there until I tell you to return, because Herod is going to search for the child to kill him." That night Joseph left for Egypt with the child and Mary, his mother," (NLT)

The reason, Satan once again was trying to kill the Messiah and did so by inducing Herod to be his tool of choice.

Matthew 2:16

"Herod was furious when he realized that the wise men had outwitted him. He sent soldiers to kill all the boys in and around Bethlehem who were two years old and under, based on the wise men's report of the star's first appearance." (NLT)

But the Father and His care and made certain the family was safe and secure in Egypt. We think of a baby being held up in his father's arms being protected by his father and that is the image David wants us to have. Just as a father would be, God has always been there for him.

As a picture of what the Father would do for Messiah, we see the same picture in the scriptures.

There was a man who had been led to Christ by John who, in his old age, was confronted with the challenge to turn on a lifetime of faithfulness from the Lord just to save his life. His name is Polycarp of Smyrna.

Therefore, when he was brought before him, the proconsul asked if he were Polycarp. And when he confessed that he was, the proconsul tried to persuade him to recant, saying, "Have respect for your age," and other such things as they are accustomed to say: "Swear by the Genius of Caesar; repent; say, 'Away with the atheists!'" So Polycarp solemnly looked at the whole crowd of lawless heathen who were



in the stadium, motioned toward them with his hand, and then (groaning as he looked up to heaven) said, “Away with the atheists!” But when the magistrate persisted and said, “Swear the oath, and I will release you; revile Christ,” Polycarp replied, “For eighty-six years I have been his servant, and he has done me no wrong. How can I blaspheme my King who saved me?”” (Holmes 1999, 233-235)

What David is writing about, and what he reflected as a type of Christ and what Jesus reflected on the way to the cross is the example of what a lifetime of faith does for the believer who is in stress.

If David is writing this as he leaves Jerusalem because of his own son Absalom, he does so in tears barefoot and in great distress. As a type of Christ, he is foreshadowing Jesus Christ who also had to walk to while carrying, the cross most likely barefoot and in great distress as well.

Psalm 71:7–8

“I have become a marvel to many, For You are my strong refuge. My mouth is filled with Your praise And with Your glory all day long.” (NASB 2020)

As a child, Jesus was already a marvel to many. He was a sign which, obviously as we saw earlier, one which Herod did not want to see and he reacted as his Satanic overlords wanted him to. But not all reacted that way.

Luke 2:34–35

“And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”” (ESV)

Jesus would amaze His listeners more than once, indeed becoming a marvel to many. At the conclusion of His teaching which we call the Beatitudes, we see this.

Matthew 7:28–29

“And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as their scribes.” (ESV)

Even from those who were the closest to Him, as they learned more about who He is.

Matthew 8:27

“And the men marveled, saying, “What sort of man is this, that even winds and sea obey him?”” (ESV)

When Jesus set a man free of a demon, allowing this man to see and speak again, those watching said this, but the religious leadership weighed in as well.

Matthew 12:23–24

“And all the people were amazed, and said, “Can this be the Son of David?” But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.”” (ESV)

Here we see Him being a marvel to many, but not all. Instead, to others, Jesus would be the one asking the Father to protect Him from them.

Psalm 71:9–11

“Do not cast me away at the time of my old age; Do not abandon me when my strength fails. For my enemies have spoken against me; And those who watch for my life have consulted together, Saying, “God has abandoned him; Pursue and seize him, for there is no one to save him.”” (NASB 2020)



Here we see David reflecting again on a lifetime of service and asking the Lord to not turn him away as he ages. This is also the prayer of many in our culture today. If you are in the workplace, once you hit your mid-50's, you become a target in some corporations. Time to get rid of you because in many cases you are at the top of the pay scale.

After years of learning and working hard, following the directions of the Lord and being light in the workplace, you would think the loyalty would go both ways, it doesn't. The first thing that is done today, make life miserable for you so that you will want to quit. But for many who follow Jesus, that just doesn't work. We pray and continue on.

By the way, I have also noticed that those who are not believers may or may not get the same treatment. The company I worked for was equal opportunity. If you were older, your position was prone to be eliminated. I worked in a knowledge-based industry and still remember watching my boss shove out over 150 years of experience in one day.

If you were politically on the far left, you were safe, but if you were a Christian or conservative, well, your job was eliminated. No thank you, just, don't let the door hit you on the way out.

The Lord does not operate that way. Churches and Christ centered organizations should not operate that way at all. Yet I have watched churches intentionally shove out those who are mature saints who want to serve, out the door in favor of younger saints. I still remember a gentleman I got to know who was in his mid-80's asking to teach a class on quantum physics and the Bible. By the way, he had the skill and knowledge to teach it and had already written the content.

I watched him approach the staff of the church I was in, and they intentionally belittled him and refused to even consider what he wanted to do. Too old, not knowledgeable enough, and on and on. He was imminently qualified to teach this. Instead, I watched this same church provide a platform for those who were much younger not only in physical age but also in the Lord and then gravitate to heresy.

Discipleship stopped and was not taking place. But bullying and fleecing the flock was taking place. The sad story, this is now common in churches across the nation.

Not every church operates that way. At the Calvary Chapel that sponsors the annual pastor's conference for Calvary Chapel Pastors here in Florida, the conference happens only because at that church, the age of all those who want to serve is totally ignored. I would say most of the servants are of the age most churches would never even rely on. Too young or too old. Those who do the parking ministry are all retired police officers. In other words, as a church, they are what is called today, multigenerational. I hate that we now have to label everything, because the reality is, we are simply trying to follow Jesus and His example.

Here at Calvary Chapel, our intent is to be His church. We will not be playing those age-related games here.

What follows is David providing a reality check as well, it is what we see happen in our culture. When those who are older are abandoned, not by the Lord but by the culture, then you do indeed see enemies speaking out, consulting together and wanting to do more than seize the one who is in that position, in those states with legalized physician assisted suicide, they literally want you dead. In Canada, the median age of death by MAID (medical assistance in dying) is 78. (Kirkey 2025)

The move to kill the unborn as well as those who are older is not new. "Canada (where 5.1 per cent of all deaths were via MAID) has bypassed Belgium (3.6 per cent of all deaths in recent years) where



euthanasia has been legal since 2002 and is quickly gaining on The Netherlands (5.8 per cent of total deaths)...At 7.9 per cent of all deaths, Quebec has the most prolific regime in the world.” (Kirkey 2025)

Jesus, while on the cross, also suffered from the same accusations we see in verse 11. “Saying, “God has abandoned him; Pursue and seize him, for there is no one to save him.”” (Psalm 71:11, NASB 2020)

Isaiah 53:2–4

“My servant grew up in the LORD’s presence like a tender green shoot, like a root in dry ground. There was nothing beautiful or majestic about his appearance, nothing to attract us to him. He was despised and rejected— a man of sorrows, acquainted with deepest grief. We turned our backs on him and looked the other way. He was despised, and we did not care. Yet it was our weaknesses he carried; it was our sorrows that weighed him down. And we thought his troubles were a punishment from God, a punishment for his own sins!” (NLT)

Mark 15:32

“Let this Christ, the King of Israel, come down now from the cross, so that we may see and believe!” Those who were crucified with Him were also insulting Him.” (NASB 2020)

Psalm 71:12–13

“God, do not be far from me; My God, hurry to my aid! May those who are enemies of my soul be put to shame and consumed; May they be covered with disgrace and dishonor, who seek to injure me.” (NASB 2020)

David asks the same thing that Jesus would have been asking prior to going to the cross. Notice also the imprecatory nature of what is prayed in verse 13, as we saw with Psalm 69, all of the imprecatory prayers of Messiah did indeed take place. Just as David dealt with those who wanted to destroy him, Jesus did as well. Considering this prayer, what is the decision that David makes as a picture of what Jesus does as well.

Psalm 71:14–16

“But as for me, I will wait continually, And will praise You yet more and more. My mouth shall tell of Your righteousness And of Your salvation all day long; For I do not know the art of writing. I will come with the mighty deeds of the Lord GOD; I will make mention of Your righteousness, Yours alone.” (NASB 2020)

How confident are we of the Lord coming to our assistance when we pray and ask Him to do so? Once again we see the one thing we would really prefer not to do, to wait on the Lord. The important thing for us as we wait on the Lord, is to praise Him even while waiting.

There are several things going on here. From the perspective of David, who is now an older man, we see he is still relying on the Lord. Doing so means that he is not finished growing and as we do so, we too are waiting on the Lord and continuing to grow in Him. This is all about finishing well, which David wants to do. For our Lord on the cross, the same, finishing well and remaining faithful above all.

For you and me, as we wait on the Lord, are we willing to wait continually on Him and at the same time already be praising Him for what He is about to do? We should always be ready to testify about what the Lord has done for us.

The way it should be, per David, is that the longer we walk in the Lord, the more we are hit with the need to never stop growing in the Lord. That would be no matter what age we are at.



My mother is 97 now and has been following Jesus for a couple of years longer than I have. Is she sitting back on cruise control waiting to go home? Not hardly, she is still concerned about doing what the Lord would have her to do.

For the follower of Jesus, there is no down time. For the Senior Saint in Jesus, there is no down time. There is still much to do until He comes to get us or takes us home in death.

David is waiting, praising, telling others of the Lord and His salvation, and it is not contingent upon his abilities. He intends to tell of the Lord's righteousness and salvation all day long. The reason is because there is no limit or quantity of praise that he is aware of that would stop him. He is unable to fathom or understand the full effect of what He is praising Him for.

Let me see if I can state this more simply. David is waiting on the Lord, he still does not know the answer to his prayer, but he is already praising the Lord even though he has no understanding of what or when the answer will be.

Psalm 71:16

"I will come with the mighty deeds of the Lord GOD; I will make mention of Your righteousness, Yours alone." (NASB 2020)

One other thing, as we wait on the Lord, we are indeed engaged in spiritual warfare. Jesus not only engaged the enemy in the physical realm but also in the spiritual as well. There was serious spiritual warfare going on in Gethsemane which is why Jesus wanted His disciples to also be in prayer. For all of us though, as we engage, we do so based on the mighty deeds of the Lord and what He has done for us in the past. We engage the enemy based on His righteousness because otherwise, we are not even armored up and ready to go.

Psalm 71:17-18

"God, You have taught me from my youth, And I still declare Your wondrous deeds. And even when I am old and gray, God, do not abandon me, Until I declare Your strength to this generation, Your power to all who are to come." (NASB 2020)

For David, he knows that what he has been taught is from the Lord and those lessons began when he was young. For Jesus, those lessons began at birth. David states he is still declaring what it is he learned as a young man. Truth never changes. We have folks today telling us that we need to relearn everything including morality since everything is now measured against the lens of cultural relevance.

The world would tell us that truth is relative. Francis Schaeffer states "It must be understood that the new humanism and the new theology have no concept of true truth—absolute truth. Relativism has triumphed in the church as well as in the university and in society. The true Christian, however, is called upon not only to teach truth, but to practice truth in the midst of such relativism. And if we are ever to practice truth, it certainly must be in a day such as ours." (Schaeffer 1982, 355-356)

What we declare is the same that Jesus declared, the truth of God's word.

For David, he also understood the truth does not change and what he learned as a young man will still be what he is teaching and mentoring others in as an old man.

For us, the application is not much different. The Lord teaches us His word and for some of us, since we were young, for many of us, we are still playing catch up. The good news is His truth never changes so as a church, we can take things we learned and use that to disciple the next generation.



Psalm 71:19–21

“For Your righteousness, God, reaches to the heavens, You who have done great things; God, who is like You? 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. May You increase my greatness And turn to comfort me.” (NASB 2020)

As David concludes, he moves to praise and by application, Messiah does as well. Even while waiting on the Lord, here is some of that praise we were talking about.

First we come back to God's attributes, His righteousness and His works.

“God, who is like you?” That implies our sitting and considering who He is, I mean really. Dr. Norman Geisler tries to give us the landscape.

“God alone is Pure Actuality, simple, self-existent, necessary, immutable, eternal, impassible, infinite, immaterial, immense, omnipotent, omnipresent, omniscient, and ineffable. The other attributes are communicable but still nonmoral: These include wisdom, light, majesty, beauty, life, and immortality. God also has moral attributes and characteristics; these are communicable to creatures, since they do not necessitate infinitude. They include holiness, righteousness (justice), jealousy, perfection, truthfulness, goodness (love), mercy, and wrath (although, again, these last two may be activities, not attributes as such, which flow from God's goodness and justice, respectively).” (Geisler 2003, 313)

As we consider who He is, then obviously everything else will indeed fall into place.

Psalm 71:20–21

“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. May You increase my greatness And turn to comfort me.” (NASB 2020)

Because of who He is, and how He has demonstrated that through the ups and downs of life, David reflects that he knows he will resurrect at a future date.

For Messiah, He has just sustained the ultimate troubles and distresses on the cross and is looking forward to resurrection and all that comes with it.

Psalm 71:22–24

“I will also praise You with a harp, And Your truth, my God; I will sing praises to You with the lyre, Holy One of Israel. My lips will shout for joy when I sing praises to You; And my soul, which You have redeemed. My tongue also will tell of Your righteousness all day long; For they are put to shame, for they are humiliated who seek my harm.” (NASB 2020)

God is faithful and as such worthy to be praised.

Let's pray.



Works Cited

- Eveson, Philip. 2014-2015. *The Book of Psalms: From Suffering to Glory, Welwyn Commentary Series*. Vol. 1. Welwyn Garden City: EP.
- Geisler, Norman L. 2003. *Systematic Theology, Volume Two: God, Creation*. Vol. 2. Minneapolis, MN: Bethany House Publishers.
- Holmes, Michael William. 1999. *The Apostolic Fathers: Greek Texts and English Translations*. Updated Edition. Grand Rapids, MI: Baker Books.
- Kirkey, Sharon. 2025. "76,475 Canadians have died by MAID. Is that too many?" *National Post*. December 24. Accessed August 13, 2026.
<https://nationalpost.com/news/canada-medical-assistance-in-dying>.
- Leupold, H. C. 1959. *Exposition of the Psalms*. Grand Rapids, MI: Baker Book House.
- Schaeffer, Francis A. 1982. "The Great Evangelical Disaster." In *The Complete Works of Francis A. Schaeffer: A Christian Worldview*, by Francis A. Schaeffer. Westchester, IL: Crossway Books.