

Psalms 71:23

Authorized King James Version (KJV)

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

Analysis

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. David describes the internal and external dimensions of anticipated worship. "My lips shall greatly rejoice" (תִּרְנְנָה שְׁפָתַי/terannenah sefatai) uses ranan, meaning to cry out, sing for joy, shout with gladness. This isn't somber, formal worship but exuberant celebration. The lips—organs of speech and song—will overflow with joy expressed vocally and publicly.

"My soul, which thou hast redeemed" (נַפְשִׁי אֲשֶׁר פָּדִיתָ/nafshi asher padita) identifies the deeper source of joy. Nefesh (soul/life) represents the whole person—emotions, will, and being. This soul has been "redeemed" (פָּדִיתָ/padita), using redemption language typically applied to buying back enslaved family members or property (Leviticus 25:25-55). God has purchased David back from bondage to sin, death, and enemies.

The connection between redemption and joy is profound: genuine joy flows from experienced salvation. Lips rejoice because the soul has been redeemed. External worship expresses internal transformation. This anticipates Christian understanding of redemption through Christ's blood (Ephesians 1:7, 1 Peter 1:18-19) producing joy that overflows in worship (Acts 2:46-47, 1 Peter 1:8).

Historical Context

Redemption (padah) was commercial and legal term in ancient Israel, referring to buying back enslaved relatives, lost property, or pledged items (Exodus 13:13, Leviticus 25:25-55, 27:13-33, Ruth 4:4-10). God "redeemed" Israel from Egyptian slavery (Exodus 6:6, 15:13, Deuteronomy 7:8, 9:26, 13:5), establishing redemption as central salvation metaphor. Every subsequent deliverance recalled this foundational redemption.

The psalm's movement from lament (verses 1-13) through petition (verses 14-18) to confident praise (verses 19-24) reflects Israel's worship pattern. Corporate and individual laments moved toward praise as worshipers remembered God's past faithfulness and anticipated future deliverance.

Jesus declared He came "to give his life a ransom for many" (Mark 10:45), using redemption language. Paul wrote, "ye are bought with a price" (1 Corinthians 6:20, 7:23). Peter taught that believers are redeemed "with the precious blood of Christ" (1 Peter 1:18-19).

Related Passages

Ephesians 2:8 — Salvation by grace through faith

Romans 10:9 — Confession and belief for salvation

Study Questions

1. How does the connection between redemption and joy shape your understanding of worship as response to salvation?
2. What is the relationship between inner transformation (redeemed soul) and outer expression (rejoicing lips)?
3. In what ways does Old Testament redemption language inform Christian understanding of Christ's atoning work?

Interlinear Text

תִּרְנֶנָּה	שִׁי פִּי	כִּי	אֶזְמְרָה	לְךָ	! נַפְשִׁי
shall greatly rejoice	My lips	H3588	when I sing	H0	unto thee and my soul
H7442	H8193		H2167		H5315
אֲשֶׁר	פָּדִיתִי:				
H834	which thou hast redeemed				
	H6299				

Additional Cross-References

Psalms 104:33 (Sin): I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

Psalms 103:4 (Redemption): Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

2 Samuel 4:9 (Redemption): And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, who hath redeemed my soul out of all adversity,