[13(14)] Through Elohim we shall do valiantly; for He it is that shall tread down our enemies.

**109** [For the one directing. Of Dovid. Mizmor.] Hold not Thy peace, O Elohei tehillati;
[2] For the mouth of the rasha and the mouth of the mirmah are opened against me; they have spoken against me with a leshon sheker [a lying tongue].
[3] They surrounded me also with divrei sinah [words of hatred]; and attacked me without cause.
[4] In return for my ahavah they are my adversaries; but I give myself unto tefillah [prayer].
[5] Thus they have laid upon me ra'ah for tovah, and sinah for my ahavah.
[6] Set Thou a rasha (wicked man) over him; and let Satan (the Accuser) stand at his yamin (right hand).
[7] When he shall be tried, let him be in the judgment condemned; and let his tefillah [prayer] become sin.
[8] Let his yamim be few; and let another take his pekuddat [portion].
[9] Let his yamim be few; and let not the chattat immo be blotted out.
[10] Let the avon of his avot extend chesed unto him; and in the dor acher (generation following) let their shem be blotted out.

[14] Let the avon of his avot be remembered before Hashem; and let not the chattat immo be blotted out.
[15] Let them be before Hashem tamid, that He may cut off the memory of them from ha'aretz.
[16] Because he remembered not to show chesed, but persecuted the ish oni and the eyvon, that he might even slay the nikkheh levav (broken-hearted person).
[17] As he loved kelalah (cursing), so it came on him; as he delighted not in berakhah [blessing], so it was far from him.
[18] As he clothed himself with kelalah as with his garment, so let it come into his inward parts like mayim, and like shemen into his atzmot.
[19] Let it be unto him like a garment, so let it come into his inward parts like mayim, and like shemen into his atzmot.
[20] This is the reward of mine adversaries from Hashem, and of them that speak rah against my nefesh.
[21] But Thou O Hashem Adonoi, do with me for the sake of Thy Name; because Thy chesed is tov, deliver Thou me.
[22] For I am oni and evyon, and my lev is wounded within me.
[23] I am gone like a cherpah; and my basar faileth without cause.
[24] My knees are weak from tzom; and my basar faileth of fatness.
[25] I became also a cherpah (reproach) unto them; when they looked upon me, they shaked their heads.
[26] Help me, O Hashem Elohai; O hosi'eini (save me) according to Thy chesed;
[27] That they may know that this is Thy Yad; that Thou, Hashem, hast done it.

[28] Let them make kelalah (curse), but do Thou make berakhah; when they arise, let them be ashamed; but let Thy eve’d rejoice.
[29] Let mine adversaries be clothed with shame, and let them cover themselves with their own shame, as with a me'il (cloak).
[30] I will greatly praise Hashem with my mouth; and, I will praise Him among the multitude.
[31] For He shall stand at the yamin (right hand) of the eyon (needy), to save him from those that judge with condemnation his nefesh
[cf Mt 9:10-11].

**110** [Of Dovid. Mizmor.] Hashem said unto Adoni [i.e., Moshiach Adoneinu; Malachi 3:1], Sit thou at My right hand, until I make thine enemies a footstool for thy feet.
[2 [3] I Hashem shall stretch forth the rod of thy might out of Tziyon; rule thou in the midst of thine enemies [Moshiach’s] people, willing in the Day of thy called up [Messianic] Army, will be arrayed in the splendor of kodesh (holiness); from the womb of the dawn, cometh to thee [Moshiach] thy young men [cf Isa 53:10] as the tal (dew) [Re 19:14].
[4 [5] Hashem hath sworn, and will not relent, Thou [Moshiach] art a kohen Iolam al divrati Malki-Tzedek (kohen forever in respect to the order of Malki-Tzedek; [see Berechis 14:18; note it is the kohen who makes kapporah for sin—see Leviticus 4:20; Isa 53:8].