

Psalm 141: "O GOD the Lord: in thee is my trust; leave not my soul destitute"

Part I ([Psa 141:1-3](#))

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Psa 141:6 When their judges are overthrown in stony places, they shall hear my words; for they are sweet.

Psa 141:7 Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.

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Psa 141:9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

Psa 141:10 Let the wicked fall into their own nets, whilst that I withal escape.

In the last Psalm we looked at how the wicked and violent man is "purposed to overthrow my goings", and more specifically we looked at how the Lord orchestrates all our trials in this life to bring us to that good purpose of being His completed workmanship on the third day ([Rom 8:28](#) , [Isa 63:17](#) , [Pro 16:4](#) , [Luk 13:32](#)).

Rom 8:28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Isa 63:17 O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.

Pro 16:4 The LORD hath made all *things* for himself: yea, even the wicked for the day of evil.

Luk 13:32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.

The verses "**leave not my soul desolate**" is something that the Lord will accomplish through judgement that He mercifully brings upon us so that we're not left feeling "**desolate**" but rather loved and received and able to say "**in thee is my trust**" as we get through that chastening that is at our Father's disposal to administer whenever He causes us "to err from your ways"(Rom 5:20 , Rom 6:10-14).

Rom 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

Rom 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Rom 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Rom 6:12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Rom 6:13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Rom 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

If God was not mindful of us or working with us through this process of judgement we are enduring through (1Pe 4:17) we would feel "**desolate**", and so we are tremendously blessed to know that He is mindful of us and receiving us as sons through a judgement process that is tempered with mercy and the promise that "There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*." (Psa 8:4 , Luk 19:44 , Heb 12:6 , 1Co 10:13-14).

Psa 8:4 What is man, that thou art mindful of him? and the son of man, that thou **visitest** him?

Luk 19:44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy **visitation**.

Right after we are told how God purposes for us to bear our trials in ([1Co 10:13](#)), we are told "Wherefore, my dearly beloved, flee from idolatry", which is very significant because that spirit of idolatry is what can take us away from our first estate by embracing false doctrines symbolized by the moment that Esau despised his birthright in ([Gen 25:34](#) , [1Pe 1:12](#)) and spoken of by Christ as the very small starting point of the leaven of the Pharisees that contaminates God's word in our heavens right in our midst ([Mat 16:6](#)), which is why we must always be vigilant by staying in the word so that when those heresies manifest as we're promised they will, we will be able to withstand the devil and be approved and accepted through Christ as we remain faithful to His word ([1Co 11:19](#) , [Eph 1:6](#)).

We need each other in this process of overcoming the idols of our own hearts, as we help each other destroy the false prophets of Baal within, typified with this story of Elijah who was used of God to destroy the idols of Israel and the false prophets of his age ([1Ki 18:37-39](#) , [1Ki 18:40-46](#)): *after this cleansing event there was a great rain and an abundance of water and a zeal demonstrated through Elijah who "girded up his loins, and ran before Ahab to the entrance of Jezreel"*.

God knows the idols that remain in our midsts and prepares a trench for us that represents our labouring in his word, and fills that trench with water that represents his word so that when fire is called down from heaven to try our sacrifice, our labour, we grow through that offering because it is upon a burnt offering (*Christ's in us our hope of glory* [Col 1:27](#)) and tempered with the mercy of God represented by that water ([1Co 10:13](#)) that is there so that an escape can be found, as we can bear this trial of having the idol of our hearts destroyed with fiery judgement.

"The cup of blessing which we bless" and "the bread which we break", found with each other together in this holy "communion of the body of Christ" is the next thing that is discussed in this section of scripture and that is the fruit of our life and blessing that becomes ours through Christ when the leaven or idol is put out of our body and we are granted the unleavened bread of sincerity and truth that is formed through our various trials ([1Co 10:15-16](#) , [1Co 5:8](#)).

Another way of saying "for ye are not under the law, but under grace"([Rom 6:14](#)) is to say "but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of *his* good pleasure" of ([Php 2:12-13](#)). It is God's good pleasure to make the bride of Christ ready and to cleanse her of every spot and

wrinkle ([Rev 19:7](#) , [Luk 12:32](#)).

This Psalm is very much about the pleading that we do with God, the asking, the seeking, the knocking, the crying out in the night that comes about as a result of that judgement, or grace, that is upon us in this age ([Eph 2:8](#)). He knows what his plans are for us including if we will endure until the end, and so we see in this Psalm the words that tell us that we should be beseeching God to be merciful to us and judge us now so that we can be accounted worthy to escape all those things that are going to come upon the world ([Luk 21:36](#)).

Here are some sections from this Psalm that will be expressed through God's elect as they beseech God for His deliverance primarily from the world of sin within us, because of His fear that is working within those who He is mindful of today ([1Jn 2:16](#) , [Mat 10:28](#)).

- ! **give ear unto my voice**
- ! **Let my prayer be set forth before thee *as* incense**
- ! **Set a watch, O LORD, before my mouth; keep the door of my lips**
- ! **Incline not my heart to *any* evil thing**
- ! **Let the righteous smite me**

This Psalm is so hope-filled as it reminds us of this process of redemption that God's children are part of and how after we acknowledge God's sovereign hand in all the details of our life, in causing the sin, that he causes us to ask forgiveness for, then we are granted a cleansed conscience by the spirit of God ([Psa 51:1-13](#)) and a strong desire to overcome and be approved ([2Co 7:11](#)) as we cry out "**keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity**", words that could just as easily be replaced with these words of our Lord: "**And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen**".

If we are going to be kept from the snares of this world, we will need to learn obedience by the things which we suffer ([Heb 5:8](#) , [Rom 8:14](#)), that will bring about the trust expressed in this verse: "O GOD the Lord: in thee is my trust; leave not my soul".

That trust can only be formed by our Father who is wakeful over his word within us that is quickening us "I will hasten my word to perform it" ([Joh 14:23](#)) to accomplish those works within us that have been predestined from the foundation of the world ([Jer 1:12](#) , [Eph 1:11-12](#) , [Eph 2:10](#)).

Jer 1:12 And Yahweh said unto me, `You have well seen:for I am watching over My word to do it.'"

Joh 14:23 Jesus answered and said unto him, **If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.**

Jer 1:12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

Eph 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

Eph 1:12 That we should be to the praise of his glory, who first **trusted** in Christ.

Eph 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Our first verse:

Psa 141:1 **A Psalm of David. LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.**

This first verse of our Psalm reveals the spirit of the persistent widow (**Luk 18:1-8**) who God shows us is likened unto "**his own elect**" of whom he says "**shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**" (**Luk 18:7**). In like manner David is touching the hem of Christ's garment in type and shadow in this Psalm 141 (**Mar 5:27-29**), as he cries unto him, and asks for speedy deliverance and that God would be attentive to his cry. This is what God uses our trials for, in this very transient mist of a life that we pray the Lord will always hold us through.

Luk 18:7 **And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?**

Mar 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

It is through the longsuffering process that God has called us unto that the patience and faith of the saints will be formed (**Rom 2:4**) as we cry out to our

Abba Father for the bread of life that we will need to sustain us and strengthen our hearts in these evil days that we are living in ([Mat 24:12](#) , [Psa 104:15](#)). These following verses of the inopportune widow express the same sentiment as the persistent widow, both woman representing the elect lady of ([2Jn 1:1](#)), the body of Christ, the church who are called to fight a good fight of faith and to not grow weary in well doing, in asking and seeking and knocking, for in due season we will reap if we faint not ([Luk 11:3-13](#) , [1Ti 6:12](#)).

[Mat 24:12](#) **And because iniquity shall abound, the love of many shall wax cold.**

[Psa 104:15](#) And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.

[Luk 11:3](#) **Give us day by day our daily bread.**

[Luk 11:4](#) **And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.**

[Luk 11:5](#) **And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;**

[Luk 11:6](#) **For a friend of mine in his journey is come to me, and I have nothing to set before him?**

[Luk 11:7](#) **And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.**

[Luk 11:8](#) **I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.**

[1Ti 6:12](#) **Fight the good fight of faith, lay hold [[Gen 32:24-26](#)] on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.**

[Psa 141:2](#) Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

Before Jacob made this prayer and heartfelt request found in Genesis 32, he was informed by his messengers that: "we came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him", representing our flesh that comes up against us in the form of everything we have to overcome through Christ within and without ourselves. What will defile us is what comes out of our mouths ([Mat 15:11](#)) and so God is purifying us through our trials so that our speech can be sound and our conduct such that it glorifies God today

([1Pe 2:12](#)).

[1Pe 2:12](#) Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

This section of Genesis 32 was recently talked about in regard to being a great example of showing us a grateful, thankful and humble spirit that we should all have considering what God has done and will do for the unprofitable servant who has just done that which was required of us, knowing it was Christ doing that within us both to will and to do of His good pleasure ([Luk 17:10](#) , [Php 3:13](#)).

[Luk 17:10](#) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Once we first understand we are going to be hated by all men for his name's sake ([Mat 10:22](#)), we go through a great struggle in our heavens typified by this story with Jacob who believed he was going to be destroy by this army of "four hundred men" which is symbolic of all the world within us that we must overcome ([1Jn 2:16](#)). It is when we begin to count the cost ([Luk 14:28-31](#)) that we start taking spiritual inventory as expressed in these natural events in Jacob's life that symbolize how we are going to deal with our flesh (Esau) in times of great duress ([Gen 32:7-8](#) , [Mat 18:9](#)). This heartfelt prayer of gratitude and humility ([Gen 32:10-11](#)) is a very symbolic moment for God's people to consider as it typifies that moment when we are brought to our wits' end and are delivered from the shadow of the valley of death that this flesh we reside in is represented by:

"I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children"([Gen 32:10-11](#))

All of this severe trial that had come upon Jacob is what preceded this heartfelt and humble prayer to God ([Gen 32:10-12](#)) and reminds us of David who prayed such a selfless prayer as well ([1Ch 29:14](#)) that gives us perspective of what ([Luk 17:10](#)) is really telling us must be in our hearts continually.

That is our hope, that our prayers will not be hindered but holding each other

up and availing much for one another, expressed this way in this section of our study: **"let my prayer be set forth before thee *as* incense; and the lifting up of my hands *as* the evening sacrifice"**.

Incense is beaten down and refined and then lit on fire to create a beautiful aroma that lingers, and as we pray, our thoughts and prayers will continue to do that in each of our lives as we learn to pray without ceasing ([Rev 8:4](#) , [1Th 5:16-21](#)). "**The evening sacrifice**^{H4503}" is a sacrificial meat offering, and the thought of this sacrifice is tied to "**incense**" and "**the lifting up of my hands**" and expressed through us with the sacrifice of thanksgiving on our lips that is well pleasing before our Father ([Heb 13:15](#) , [Luk 17:17](#))

[Rev 8:4](#) And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

[1Th 5:16](#) Rejoice evermore.

[1Th 5:17](#) Pray without ceasing.

[1Th 5:18](#) In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

[1Th 5:19](#) Quench not the Spirit.

[1Th 5:20](#) Despise not prophesyings.

[1Th 5:21](#) Prove all things; hold fast that which is good.

[Heb 13:15](#) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

[Luk 17:17](#) And Jesus answering said, **Were there not ten cleansed? but where are the nine?**

[Luk 17:18](#) **There are not found that returned to give glory to God, save this stranger.**

[Psa 141:3](#) **Set a watch**^{H8108}, **O LORD, before my mouth; keep the door**^{H1817} **of my lips.**

Like Jeremiah who typifies the elect of whom God has "**set a watch**^{H8108}" "**before my mouth**", that watch, guard, or sentry is God's holy spirit that we are not to neglect but stir up so that we can behold the salvation of God unfolding for us, and in time for all of his creation ([Heb 2:3](#)).

H8108 shomrâh Feminine of an unused noun from H8104 meaning a *guard; watchfulness*: - watch.

Total KJV Occurrences: 1

watch, 1
Psa 141:3

God is wakeful over his word that has been put in our mouth, and understands the consequence of eating that scroll that is sweet in our mouth and bitter in our belly (Eze 3:3 , Rev 10:9). We need to constantly check our heart and ask the Lord to help us stay in that non-elevated position of being a servant who makes himself of no reputation as Christ did (Php 2:7-9) and understand that God is the one who can do that by "**set [setting] a watch^{H8108} "before my mouth"** or by putting a bridle on my tongue helping us operate in the measure of faith that has been given unto us so that we can know how to conduct ourselves in the house of God (Rom 12:3 , 1Ti 3:15 , Ecc 5:2).

Eze 3:3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.

Rev 10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

Php 2:7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

Php 2:8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

1Ti 3:15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Ecc 5:2 Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few.

Next week Lord willing will continue to see how God is working with our

hearts and how he is able to give us eyes to see and bring us to cry out "**O GOD the Lord: in thee is my trust; leave not my soul destitute**"

Psa 141:4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.

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