

Psalm 141: "O GOD the Lord: in thee is my trust; leave not my soul destitute" ^(v8)

Part II ([Psa 141:4-10](#))

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.

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

Psa 141:3 Set a watch, O LORD, before my mouth; keep the door of my lips.

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.

Psa 141:5 Let the righteous smite me; *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

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.

Psa 141:8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

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.

Last week we discussed how this particular Psalm 141 explains how it is through our crying out to God that we will be kept "**from the snares *which* they have laid for me, and the gins of the workers of iniquity**", which represents the deceitful and desperately wicked heart within and without that can easily be defiled or deceived ([Jer 17:9](#)). It is through that crying out, or strong tears mentioned in ([Heb 5:7](#)) that God is working in the lives of His children who are called and chosen to go through this day of visitation or judgement ([Psa 8:4](#) , [Luk 19:44](#)), that will bless us to no longer go through this life with a presumptuous spirit that leans unto our own understanding ([Pro 3:5](#)). We will learn obedience through the things we suffer, the conclusion of the matter being that we will "Fear God, and keep his commandments: for this *is* the whole *duty* of man" ([Heb 5:8](#) , [1Pe 4:12](#) , [Ecc 12:13](#)).

Christ did and we too learn "in the days of [**our**] his flesh [[Col 1:24](#)], when he [**we** [1Jn 4:17](#)] had offered up prayers and supplications with strong crying and tears unto him that was able to save [**us** [Eph 1:12](#)] him from death, and was [**were** [2Ti 2:22](#)] heard in that [**we** [Heb 5:7](#)] he feared" ([1Pe 4:1-2](#)).

[Heb 5:7](#) Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; [[Ecc 12:13](#)]

When we don't identify with Christ's words in ([Mar 10:18](#)) or with Paul who saw himself as the chief of sinners who does not consider himself to have apprehended ([1Ti 1:15](#) , [Php 3:11-13](#)), then that is one of the wicked ways that God can cause our hearts to incline, and will burn out of us in this age ([1Co 5:5](#)) or He will reserve us unto judgement in the lake of fire ([2Pe 2:9](#)). If God is mindful of us in this age ([Psa 8:4](#)), He will destroy that sin of presumptuousness by overcoming those giants in our land little and by little so they can be the bread for us ([Num 14:9](#)) that will strengthen our hearts and give us the ability to overcome in this life and go and sin no more ([Joh 8:11](#)). That is the battle cry we are hearing in this opening verse of our study: "**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**".

The joyous conclusion of the matter for God's elect is that what God has started in us as a work of faith is His predestined and promised workmanship that will reveal His might and power within that can give us ability to overcome the wicked one in this age as we drink the cup that the Lord has given us for that express purpose of overcoming the devil ([Mar 10:39](#) , [1Jn 3:8](#) , [1Jn 2:16](#) , [Col 1:27](#)). Keeping us from the great sin of presumptuous is keeping us from thinking that we have contributed in any way to our current standing in Christ, and so we are given these most assuring and sobering admonitions in ([1Co 1:26-29](#)) and ([Rom 11:25](#) , [Rom 11:18-20](#)) to encourage us to not boast in our flesh that cannot inherit the kingdom of God.

[1Co 1:26](#) For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

[1Co 1:27](#) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

[1Co 1:28](#) And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

[1Co 1:29](#) That no flesh should glory in his presence.

[Rom 11:25](#) For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Rom 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

God's elect must cry out as His elect bride with such a tenacious, diligent and contrite and broken heart that says such things as these expressions of truth found in Psalm 141

! 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

And it should be apparent to God's children why this pleading is used throughout this Psalm and the word of God that reveals how we must wrestle through this life, not against flesh and blood but against the powers and principalities that are ever at the door of our heart ([Gen 4:7](#)) and will be overcome through Christ who alone can make us more than conquerors through him ([Joh 8:37](#)).

The elect are blessed to encourage each other in this day of the Lord as we confidently look to Christ who is the author and finisher of our faith ([2Co 4:18](#), [Php 1:6](#)). We can be helpers of each other's joy, gaining that confidence and steadfast spirit that we must have in order to not lean unto our own understanding so that we are no longer found with our own righteousness but with the righteousness of Christ within us ([Php 3:9](#)).

Php 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Our focus on this week's 2nd part of our study with Psalm 141 is on how God's elect are blessed to keep their eyes on Christ as a result of the trials we go through, or the grace that is sufficient for us, in this life ([2Co 12:9](#)).

2Co 12:9 And he said unto me, **My grace is sufficient for thee: for my strength is made perfect in weakness.** Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Our first verse:

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.

The point that needs to be made here is that God is greater than our hearts and He knows that if not for the patience and faith of the saints that is given to those who are His workmanship in this life ([Eph 2:10](#)), we would just naturally "**practise wicked works with men that work iniquity**" and "**eat of their dainties**".

We naturally lean unto our own understanding and must be brought to cry out to God: "**Incline not my heart to *any* evil thing**", and God has made us this way so that we will cry out in the "day of evil" that He has made for each of us in our appointed time ([Isa 63:17](#) , [Pro 16:4](#) , [Amo 3:6](#)).

When we no longer savour the things of this world, "**their dainties**" or delicacies or pleasures of sin for a season ([Heb 11:25-26](#)), we will be learning how it is through Christ who is the vine that we cannot do anything, including sinning or being found with His righteousness which is a gift from God. It is through Christ that we will cease from sinning as we overcome our hearts that can easily condemn us ([1Jn 3:20](#)). We will overcome because He is greater than our hearts, and therefore we are told to do this so that we can be assured through this lifetime of overcoming that we are more than conquerors through Christ who tells us we should not cast away our confidence that has great recompence of reward ([1Jn 3:18-21](#) , [Php 1:6](#) , [Tit 3:8](#) , [Heb 10:35](#)).

[Heb 11:25](#) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

[Heb 11:26](#) Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the **recompence of the reward**. [[Heb 10:35](#)]

[1Jn 3:18](#) My little children, let us not love in word, neither in tongue; but in deed and in truth.

[1Jn 3:19](#) And hereby we know that we are of the truth, and shall assure our hearts before him.

[1Jn 3:20](#) For if our heart condemn us, God is greater than our heart, and knoweth all things.

[1Jn 3:21](#) Beloved, if our heart condemn us not, then have we confidence toward God.

[Php 1:6](#) Being confident of this very thing, that he which hath begun a good

work in you will perform *it* until the day of Jesus Christ:

Tit 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Heb 10:35 Cast not away therefore your **confidence**, which hath great **recompence of reward**.

Outwardly it's true as well that we must not "**Incline** [our] **not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties**" ([Luk 12:45-46](#)), which is speaking of separating ourselves from those who are committing spiritual fornication like the example with the Corinthian fornicator ([1Co 5:1-5](#) , [2Co 6:14-17](#)).

Luk 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; [*leaning unto our own understanding* [Pro 3:5-6](#)]

Luk 12:46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

What we are not to do is become self-righteous and salute only our own ([Mat 5:47](#)) and not eat with "publicans and sinners", separating ourselves for wrong reasons. This right balance is summarized in these verses: ([Mar 2:16-17](#) , [Gal 2:12](#) , [1Co 5:11-13](#)).

Mar 2:16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

Mar 2:17 When Jesus heard *it*, he saith unto them, **They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

Gal 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

1Co 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

1Co 5:12 For what have I to do to judge them also that are without? do not ye

judge them that are within?

[1Co 5:13](#) But them that are without God judgeth. Therefore put away from among yourselves that wicked person. [[Psa 141:4](#)]

Psa 141:5 Let the righteous smite me; *it shall be a kindness*: and let him reprove me; *it shall be an excellent oil, which shall not break my head*: for yet my prayer also *shall be in their calamities*.

This verse helps us contemplate the privilege that we have to be judged of God through the church in this age, so that we can learn of His righteousness today ([Isa 26:9](#) , [Jer 22:29](#) , [Joh 17:17](#)).

[Isa 26:9](#) With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are in the earth*, the inhabitants of the world will learn righteousness.

[Jer 22:29](#) O **earth, earth, earth**, hear the word of the LORD.

[Joh 17:17](#) Sanctify them through thy truth: thy word is truth.

It is God whom David wanted to dole out his correction and the not "the hand of man" as was expressed in these verses ([1Ch 21:13](#) , [2Sa 24:14](#)) that essentially are saying the same thing as this verse 5 in our study.

[1Ch 21:13](#) And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great *are* his mercies: but let me not fall into the hand of man^{H120}.

[2Sa 24:14](#) And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies *are* great: and let me not fall into the hand of man^{H120}.

Let Christ in you in other words come to me when I'm wrong ([Mat 18:5](#) , [Mat 18:15-17](#)) that will be "**a kindness**" if Christ will "**reprove me**" through the body of Christ, it will be "**an excellent oil**" when I heed the admonition to buy gold tried in the fire and ointment and salve for my head and it "**shall not break my head**" (or "let not my head refuse it" as the LITV translates it) because God's mercy will rule through the judgement and make a way for me to bear that correction.

([Rev 3:18](#) , [Jas 2:13](#) , [1Co 10:13](#) *when we are comfortable in the fire we can*

buy gold that God will purify within the church that will give us spiritual vision as we follow Christ in each other "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off" [Isa 33:13-17](#) , [Heb 11:10](#)).

Isa 33:13 Hear [[Jer 22:29](#)], ye *that are* **far off**, what I have done; and, ye *that are* near, acknowledge my might.

Isa 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

Isa 33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

Isa 33:16 He shall dwell on high: his place of defence *shall be* the munitions of rocks [[Mat 16:18](#) , [1Pe 2:5](#)]: bread shall be given him; his waters shall be sure. [[Joh 21:17](#)]

Isa 33:17 Thine eyes shall see the king in his beauty: they shall behold the land that is very **far off**.

Heb 11:10 For he looked for a city which hath foundations, whose builder and maker *is* God.

When God has corrected me through the means that He has ordained it will bring forth good fruit, and a respondent heart of mercy that says "**for yet my prayer also shall be in their calamities**". Everything that we suffer and endure through as we mature in the correction that every son whom He is receiving partakes of ([Heb 12:6](#)) is so we can mature and go on to have that joy and blessing of bringing healing to the rest of the world in time, being sent with His word that has already worked its purpose in our own lives of sanctifying us and preparing our hearts to be servants of the Lord who will wipe away all the tears of humanity ([Joh 20:21](#) , [Psa 107:20](#) , [Rev 21:4](#)).

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.**

These next two verses are still referring back to "**the righteous**" who "**smite me**" of verse 5, and the expression "**When their judges are overthrown in stony places**" is talking about when we no longer lean unto our own understanding, the stony places being a symbol of where our initial leaning unto our own understanding that seems right to us ends up ([Pro 14:12](#) , [Mat 13:5](#)). Once we

receive God's word, it is sweet in our mouth but bitter in our belly ([Eze 3:3](#) , [Rev 10:9](#)), and it is that blueness of the wound that heals our hearts and minds ([Pro 20:30](#)) so that His words that are now within me can be used to heal others: **"they shall hear my words; for they are sweet"**([1Ti 4:16](#) , [Eph 5:1-2](#)).

[1Ti 4:16](#) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

[Eph 5:1](#) Be ye therefore followers of God, as dear children;

[Eph 5:2](#) And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

When their judges are overthrown within me, "**Our bones are scattered at the grave's mouth**" as our old man dies because of God's word that "**cutteth and cleaveth wood upon the earth**", so that my life is no longer found within me but the life of Christ ([Mat 10:39](#) , [Col 1:27](#)) is found by being buried with him in baptism ([Rom 6:4](#)), where there is no longer any dead men's bones in that tomb but rather a resurrected Christ within me who can now walk over all those old bones that "**are scattered at the grave's mouth**" ([Mal 4:3](#))

[Mal 4:3](#) And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

Psa 141:8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust; leave not my soul destitute.

When God mercifully judges us in this age, we can see and know right now that this verse in ([Job 19:25](#)) applies to us today in earnest and that one day we will see him face to face ([1Co 13:12-13](#))

[Job 19:25](#) For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:

[1Co 13:12](#) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

[1Co 13:13](#) And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

The rest of the verses in this section of Job 19 go on to describe what happens to those whose "**eyes *are* unto thee, O GOD the Lord**", and how the resulting "trust" will be formed as a result of obedience to God's commandments and fear of

"the sword" that is the word of God being spoken of in ([Job 19:29](#)).

[Job 19:29](#) Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

It is with that entreatable spirit ([Jas 3:17-18](#) , [Gal 5:22-23](#)), that fear "of the sword", that God will "**leave not my soul destitute**" as a result of not letting that sword depart from our house ([Col 1:24](#) , [2Sa 12:10](#)).

[Jas 3:17](#) But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

[Jas 3:18](#) And the fruit of righteousness is sown in peace of them that make peace.

[Gal 5:22](#) But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

[Gal 5:23](#) Meekness, temperance: against such there is no law.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[2Sa 12:10](#) Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

[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.

These last two verses describe for us how the Lord will "**leave not my [our] soul destitute**". The soul of His elect is brought to not be left desolate by being given to see that these verses are speaking of our old man within us who needs to be judged ([1Pe 4:17](#) , [Psa 141:9-10](#)).

"**the workers of iniquity**", the "**wicked [who] fall into their own nets**" in this day of evil, is something that God has created for me to judge me ([Isa 63:17](#) , [Pro 16:4](#)) as my own iniquities chasten me ([Jer 2:19](#)), and I am set free through that judgement that the son of God brings into my heavens "**whilst that I withal**

escape"(Joh 8:36).

Jer 2:19 Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

Joh 8:36 **If the Son therefore shall make you free, ye shall be free indeed.**

God's elect are blessed to cry out today "**Keep me from the snares *which they have laid for me, and the gins of the workers of iniquity***", and those snares and gins represent the deceitfulness of sin that will harden our hearts unless the Lord gives us a diligent spirit that brings us to cry out throughout this life "**O GOD the Lord: in thee is my trust; leave not my soul destitute**".

And so we cry out, Lord let me not despise your correction or forget its good purpose for which it was intended as you soften our hearts through that correction and help us exhort one another daily (Heb 3:13) to come together more and more (Heb 10:25) as we see the day approaching (Heb 12:5-6).

Heb 3:13 **But exhort one another daily**, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some *is*; **but exhorting one another**: and so much the more, as ye see the day approaching.

Heb 12:5 And ye have forgotten the **exhortation** which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.