

Part 1 – Prayer for Preventing Grace

We've now come to the **thirty-fifth** chapter in the “Deuteronomy Book” (the *fifth*, and *final*, ‘book’ of the Psalms) which has the overall subject of “**God’s Word is the Only Good**”. And that means that all blessing *for man* (Genesis, 1st book), all blessings *for Israel* (Exodus, 2nd book), all blessing *in relation to sanctuary* (Leviticus, 3rd book), and all blessing *for the earth and nations* (Numbers, 4th book) **are bound up in the Living Word of God!** And that’s *why the Living Word is the root, and source, of all blessings*. And now we come another series of Praise Psalms. In fact, these last ten Psalms (of this book of Psalms) will all have ‘praise’ within them. And let’s remember that **Psalm 140** (a Psalm of David) had the subject/title of “**Prayer and Praise**” because it was a *prayer for deliverance from the evil men* in the world. And David asked for deliverance from them (especially their leader) in a unique way; for he simply asked that the Lord (YHVH) would ‘repay’ them (for all the evil they had done to him) by causing them to be treated *in the same manner* they had treated *him*. And he also asked that their desired ‘end’ for him (death and destroying his good name) would come upon them, *instead of him*. And David also professed his firm (Biblically based) conviction that we *all* ‘reap what we sow’. So, those who do evil *will* indeed receive the evil they have done. And that’s because our Heavenly Father *will* take vengeance for those who are unable to defend themselves. And that’s why those, who receive His mighty salvation, will worship, and revere, Him with *all* their heart and mind.

And now we come to **Psalm 141** which also has the subject/title of “**Prayer and Praise**” because (yet again) it will be a *prayer for deliverance from the evil*, i.e. wicked men in the world. However, it’s *also* a prayer for deliverance from ‘self’, i.e. our *carnal* mind (Rom 8:5-8), which is the part of us that *wants* to sin. And, this Psalm also has a subtitle, so we know it’s another Psalm written by David, with the guidance of the Holy Spirit, of course (2 Tim 3:16-4:1). However, we’re (yet again) not told *when* this Psalm was written. But, from the context of this Psalm, it’s possible it was written at the time Absalom led Israel to rebel against his own father, David. Yet, it could have also been written sometime when Saul was persecuting David. But regardless, we know that ***all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works*** (2 Tim 3:16-4:1). So, this Psalm (as with the others) is *still* an *incredibly* instructive Psalm, which makes it well worth our studying it...

Psalm 141

I A Psalm of David.

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

So, David begins this Psalm by ‘crying out’ to the Lord. And the word ‘**cry**’ here does not mean to weep. Rather, it means ***to call out to***, i.e. properly, address *by name* (#7121). And that’s *why* he uses God’s sacred name (rendered as ‘Lord’) which is ***Yehovah*** and means (the) ***self-Existent***

and *Eternal* (#3068) [<https://t.me/BibleStudyTruth/946>]. So, by using God's Sacred name (Yehovah, i.e. YHVH), David is pointing out that he *knows* our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). But further, he's also professing that he is in a covenantal relationship with Yehovah, i.e. he *earnestly* loves, fears, trusts and tries *to obey* the Eternal God (YHVH). And he then asks the Lord (YHVH) to '**make haste unto me**', which means *to hurry* (#2363) to '**give ear**' (*listen to*, #238) to the '**voice**' (*voice* or *sound* #6963) of his '**cry**' (*calling out to*, #7121), i.e. his *earnest* prayer. So, what we can glean from this verse is that, David is in an *urgent* situation and/or, in a *very* trying (difficult) situation in his life. But clearly, David also knows the Lord (YHVH) is the *only* one who can help him – which (to reiterate) is *why* he's using God's 'covenantal' name, Yehovah (Ps 55:16).

Further, by using God's Sacred name, David is *also* 'claiming' God's *promise* (as we are to do as well, Isa 43:26) to help those *who serve Him*, i.e. are in a covenantal relationship with Him (Ps 50:15; Ps 91:15). Further still, Ps 145:18 tells us we must 'call upon' the Lord (YHVH) *in truth*, which means we must be *sincerely* seeking (and *trying to obey*) Him, and **not** merely *pretending* to be. However, even when we have sinned, if we're *earnestly* repentant (and serious about changing our sinful ways) He *will* still hear (and help) us, as David well found out (Ps 51). As Ps 86:5 so well says, "*For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee*". But those who refuse to hear our Heavenly Father, He simply won't help (Prov 1:28-31) *until* they are ready to repent earnestly. And when (or if) they do, the Lord (YHVH) *will* help them. As it is written, "*For whosoever shall call upon the name of the Lord shall be saved*" (Rom 10:13, quoted from Joel 2:32). So, we really do have a loving, compassionate, merciful and gracious Heavenly Father (Ex 34:6). And, indeed, "*His mercy endureth forever*", as Psalms 136 reminded us... *twenty-six times*!

However, sometimes it takes time to receive 'help' from the Lord (YHVH), which is why Paul wrote, "*For ye have need of patience, that, **after** ye have done the will of God, ye might receive the promise*" (Heb 10:36). After all, "*the trying of your faith worketh patience*". And patience will mold us into *spiritually mature* Christians (James 1:3-4) who *are* able to endure the hard times *while waiting for* the return of Jesus Christ (James 5:7-11), for "*the Lord is very pitiful, and of tender mercy*" (vs 11). However, when you are in a dire situation (as David clearly was) it's not bad to ask the Lord (YHVH) to help you *quickly*, as David did here. For, even though the Lord (YHVH) *already* knows all about your troubles (as Psalm 139 reminded us) He still likes it when we come to Him (earnestly) and ask for help [<https://t.me/BibleStudyTruth/2600>].

Psalms 141

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

So, after asking that the Lord (YHVH) would ‘hurry’ to hear his *earnest* prayer, David now asks that it would be *pleasing* to our Heavenly Father. And he uses two of the things that were done *back then* (by the priests) to explain this. But, of course, we no longer offer blood sacrifices, or physical incense, because Jesus’ life, and death, has fulfilled those carnal rituals (Heb 8-10). Now, the word ‘**prayer**’ here simply means (in the context of this verse) **supplication** (#8605) so ‘prayer’ is a good translation. And then the words ‘**set forth**’ are interesting because this Hebrew word is often rendered as *establish(ed)* because it means **to be erect** (i.e. stand perpendicular) or **to set up**. And it’s used in a great variety of applications, whether literal (*establish, fix, prepare, apply*), or figurative (*appoint, render sure, proper or prosperous*) (#3559). And the word ‘**before**’ does mean *before*, but can also mean **the face** (#6440). So, David is speaking of the Lord’s (YHVH) **presence**. And the ‘**incense**’ simply means **fumigation** (#7004) but, comes from a prim root that means **to turn into fragrance by fire**, especially as an act of worship (#6999).

So, David is referring to how the priests were supposed to burn ‘sweet incense’ every morning, back when the carnal priesthood was set up in the days of Moses (Ex 30:7-8). And this was indeed *symbolic* for the people’s prayers going up to heaven, so God could ‘hear’ them, although He truly does *not* need this *because* He can read the hearts (and minds) of all His children *wherever they are*, even if they *don’t* worship Him (1 Chron 28:9; Ps 44:20-21, 94:11; Jer 16:17, Jer 17:9-10; Ezek 11:5; Heb 4:12-13, etc.). That’s *why* He is ‘all knowing’ (Omniscient), as Psalm 139 taught us. But, back in David’s days the priests were *still supposed* to offer incense each morning (since Jesus had not come at that time), even though **today** Jesus Christ is now our **only** mediator between God and us (1 Tim 2:5). And that’s why *shortly before* the ‘trumps’ start blowing, ‘much incense’ is offered up to God – *with* the prayers of all the saints (that are kept safe in a ‘golden censer’) – by an ‘angel’ (Jesus Christ) **in heaven** (Rev 8:3-4). And this truly shows us how those priests of old (flesh men) were merely serving “*unto the example and shadow of heavenly things*”. But Jesus Christ has now “*obtained a more excellent ministry*” because He is “*the mediator of a better covenant, which was established upon better promises*” (Heb 8:5-6). And Paul explains how Jesus intercedes (mediates) for us (with God), **in heaven**, in the 8th chapter of Romans [https://t.me/BibleStudyBooks_Romans/39]. But, the point to our study is that: David was simply asking that his prayers would be considered *as acceptable to* the Lord (YHVH), as the incense that the priests *faithfully* offered up each morning.

And then David asked that, “*the lifting up of my hands as the evening sacrifice*”. The word ‘**lifting**’ simply means (in the context of this verse) **a raising of the hands in prayer** (#4864). And the word ‘**hands**’ means **the hollow hand** or **palm** and (figuratively) can also represent **power** (#3709). So, while the incense symbolizes our prayers, lifting up one’s hands symbolizes our recognition that the Lord (YHVH) has *power over all* His creation, *even us*. So, it’s *also* a way of *humbling* one’s self, and giving praise, thanks, and glory to our Creator (YHVH). And notice how David speaks of the ‘evening sacrifice’ while he formerly spoke of the morning ‘incense burning’. So, David is praying that: from morning to evening, he hopes his prayers will

be acceptable to the Lord (YHVH). Thus, as he wrote in the great Psalm 19, so is he asking again, “*let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer*” (Ps 19:14)! And lastly, the word for ‘**sacrifice**’ is speaking of a specific sacrifice. In the Hebrew it’s the word *minchah* and means **to bestow, a donation, a tribute** or (specifically) a **sacrificial offering** which was usually bloodless *and voluntary* (#4503). This is often called the ‘meat offering’ and was considered a ‘gift offering’ (Lev 2:1,9, 22:25; Ex 23:16, etc.) because it was *not* necessary to secure ‘admittance’ into God’s presence but, was given *to secure favor* (apx. 43 II iii). And, as Ex 29:41 tells us, this was often given at *evening* and considered a ‘sweet savour’ to the Lord (YHVH). And, as the study on “**The Different Blood Sacrifices**” [<https://t.me/BibleStudyTruth/1094>] explains, this offering *represents a man in perfect obedience giving God a sacrifice that He accepts as pleasing to Him*. So, this is *why* David uses this specific ‘offering’ in his prayer. And, as Paul pointed out in 2 Cor 2:14-17, we who accept Jesus Christ *and earnestly* strive *to obey* Him (from the heart) are indeed a ‘sweet savour’ to our Heavenly Father! And that is why, today we offer the Lord (YHVH) our *spiritual* sacrifices (1 Peter 2:4-6), such as: *thanksgiving* (Ps 50:7-15, 107:11, 116:17, Jonah 2:9, Amos 4:5), *praise* (Ps 54:6, Ps 141:2, Jer 17:26, 33:11), *joy* (Ps 27:6) *righteousness* (Deut 33:19, Ps 4:5, Heb 13:15), *controlling our body* (Rom 12:1-3) *including our mouth* (Ps 119:108)...

Psalm 141

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

So, after asking the Lord (YHVH) to hear his earnest prayer (and that it would be pleasing to Him), David now asks the Lord (YHVH) to ‘set a watch’ before his mouth. The word ‘**set**’ here simply means **to place** (#7896) but, it’s used in *many* different ways; and what’s *why* it’s been rendered also as “*apply, appoint, array, bring, consider, lay (up), let alone, look, make, mark, put (on), regard, set, shew, be stayed, and take*”. And then the word ‘**watch**’ means **a guard** or **watchfulness** (#8108) and is closely related to #8104, which means **to hedge about** (*as with thorns*), i.e. **guard, protect, or attend to**, etc. And then the words ‘**before my mouth**’ does mean **the mouth** but, can also refer **to speech** (#6310). So, in the first part of this third verse, David asks the Lord (YHVH) to place a guard before (or *over*) his mouth (speech) and then, also asks the Lord (YHVH) to “**keep the door of my lips**”. The word ‘**keep**’ here means **to guard** (in a good sense), **to protect, maintain, and obey** (#5341). And the word ‘**door**’ means **something swinging**, i.e. **the valve of a door** (#1817) while the word ‘**lips**’ does mean **the lip** or (by implication) **language** (#8193). So, he’s asking the Lord (YHVH) to guard his speech *and* language.

So, David is *not only* asking that our Heavenly Father help him to be careful *what* he says, but also *how* he says it... which can make all the difference! And (by extension) this could also refer to *body* ‘language’ as well, for that too ‘says a lot’, for the good or the bad! As the Proverbs so well says, “*Whoso keepeth his mouth and his tongue keepeth his soul from troubles*” (Prov

21:23). And this is the **essence** of *why* David is asking the Lord (YHVH) to help him guard his mouth (speech) and lips (language). For he well knew that, “*In the multitude of words there wanteth not sin: but he that refraineth his lips is wise*. (Prov 10:19). And also, “*A fool uttereth all his mind: but a wise man keepeth it in till afterwards*” (Prov 29:11). And also that, “*The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things*” (Prov 15:28). And, as James so well admonishes us, we should be “*swift to hear, slow to speak, slow to wrath*” because “*the wrath of man worketh not the righteousness of God*” (James 1:19-20). And James also points out that a ‘tongue’ **that is not controlled** is a ‘fire’, and a ‘world of iniquity’, and ‘defilieth the whole body’ because it is an ‘*unruly evil, full of deadly poison*’ (James 3:6-8)!

So, if we don’t learn to control *what* we say (and *how* we say it) then we’ll be *fools* who simply ‘*poureth out foolishness*’ instead of wisely using *the truth* to help people (Prov 15:2). But, as we all know (and James 3 also points out) it is *very* hard to control what we say! And body language is *also* a form of ‘speaking’. So, while you might not say a word, ‘rolling your eyes’ can speak a *multitude* of words! And (to reiterate), that is *why* David asks the Lord (YHVH) for help controlling his ‘mouth’ (speech) and ‘lips’ (language). For we really do need help ‘taming’ the one body part (tongue) that is *hardest of all* to control (James 3:8). That’s why the Proverbs also say, “*The preparations of the heart in man, and the answer of the tongue, **is from the LORD***” (Prov 16:1). So, if we do as David (Ps 19:14), and ask the Lord (YHVH) to help us control our tongue, so *what* we say (and *how* we say it) can be *pleasing to Him*, our Heavenly Father will be gracious to help us with what is truly one of the hardest things to do, i.e. control our mouth (speech) and our lips (language)! Of course, we *must* put out the effort to use *self-discipline* and *earnestly* strive to control our ‘tongue’ *as much as* we possibly can. For when our Heavenly Father sees us *earnestly* trying, He’ll bless our efforts *and help us*. Just think of how you deal with your own children. When you are teaching them to do something, don’t you make them *try* to do it themselves (after you’ve shown them how)? Of course you do. And, you’ll let them struggle with it for a while, just so they know how to ‘stick with it’ and not give up. And many times, they *will* be able to do it *if* they just *keep trying*. But, should they need a little help, now and then, you *certainly* give it to them! And this is also how our Heavenly Father helps us too (regarding many things) in our struggle (which we *all* have, 1 Cor 10:13) to control our tongue...

Psalms 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.

So, after asking the Lord (YHVH) to guard his ‘mouth’ (speech) and ‘lips’ (language), David now ask for *more* help controlling himself – *both* his ‘inner man’ and ‘outer man’. The word ‘**incline**’ here means *to stretch* or *spread out* and (by implication) can also mean *to bend away* (including moral deflection) and is used in a *great* variety of applications (#5186). And, while the word ‘**heart**’ does mean *heart* it is not speaking about our *physical* organ that pumps our blood.

It's speaking about our *spiritual* heart, i.e. the part of our *intellect* (spirit) that has our '*will*', i.e. our feelings, emotions, desires, intentions and motivations (#3820) [which you can learn more about in this study: <https://t.me/BibleStudyTruth/1017>]. And then the word '*evil*' means *bad* or (as noun) *evil* (natural or moral) (#7451). And the prim root this word comes from (#7489) teaches us that it's referring to *people who break up all that is good* (or desirable) and/or *are injurious to others*, i.e. morally depraved and deeply corrupted (apx 44 viii). And then the word '*thing*' actually means *a word*, (by implication) *a matter* (as spoken of), *thing* or *a cause* (#1697). So, in the first part of this fourth verse, David is asking the Lord (YHVH) not to let his spiritual heart (feelings, emotions, desires, intentions and motivations) turn towards doing any 'thing' (or word, matter, cause) that is 'evil', i.e. injurious to others.

And David asks this because he doesn't want to "*practise wicked works with men that work iniquity*". The word '*practice*' here means *to effect thoroughly, to glean, to overdo* (in a bad sense), i.e. *maltreat, be saucy to, pain, impose* (#5953). And the word '*wicked*' here means *a wrong* (especially *morally*, #7562) and comes from a prim root that means *to be (do or declare) wrong*; and, by implication, it can even mean *to disturb or violate*. So, it's referring to *the activity of the impious, ungodly and/or robbers* (apx 44 x.). And then the word '*works*' means *an exploit* (of God), or *a performance* (of man, often in a *bad* sense); and, by implication, can also mean *an opportunity* (#5949). And the word '*men*' here means *a man as an individual* or, *a male person* (#376). But, as the *Companion Bible* (CB) points out (apx 14 II) this word ('iysh) is always used to refer to a *great* man, in contrast with *ordinary* men (ex: 49:2). So, this is referring to men who were *very* good (wise) at *doing evil* (Jer 4:22; James 3:14-16). And the word '*work*' here means *to do* or *make* (systematically and habitually), especially *to practice* (#6466) while the word '*iniquity*' means *strictly nothingness, trouble, vanity, wickedness* and is used, specifically, to refer to *an idol* (#205). So, this word 'iniquity' is *pecially* connected with idolatry. Therefore, it refers to *a course of bad conduct flowing from the evil desires of fallen nature* (i.e. our carnal mind that wants to sin, Rom 8:5-8), as apx 44 iii, in the CB points out.

So, while in the first part of this fourth verse David asked the Lord (YHVH) not to let his *spiritual* heart turn towards any 'thing' (or word, matter, cause) that is 'evil' (injurious to others) he's now explaining *why*. For he does not want to partake in ungodly actions *that harm others*, with men who were *wise to do evil*, i.e. *controlled* by the 'lusts of the flesh' (Gal 5:19-21). And then, he also asks, "*let me not eat of their dainties*". The word '*eat*' here means *to feed on* but, figuratively, it can also mean *to consume* (#3898). And the word '*dainties*' means *a delicacy* (#4516). As Prov 23:1-3 warns, "*When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat*". The word '*dainties*' here also means *a delicacy* (#4303) and '*deceitful*' means *falsehood* or (figuratively) *an idol* (#3577) while the word '*meat*' means *food* (#3899). So, in a physical sense, many of the foods, of those who are wealthy, are really not good for us. But, it has a deeper meaning than that, which is why this Proverb goes on

to warn, “*Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven*” (vs 4-5). So, the ‘dainties’ it’s referring to (on the deeper level) refers to *ill-gotten* gain which comes from covetousness, which is idolatry (Col 3:5). And this is why Rev 18:3 says that the merchants of ‘Babylon the great’ “*are waxed rich through the abundance of her delicacies*”. The word ‘delicacies’ here means *luxuries* (#4764) which are then explained in verses 12-13. And, just as Prov 23:4-5 (cited above) warn us not to labor to be rich, so too does Rev 18:14 warns us that the fruits (luxuries) the ‘merchants’ of ‘great Babylon’ lusted after *will depart* from them in ‘one hour’ (vs 19)! So, while it’s certainly not a sin to be rich (for God gives us material things to enjoy, 1 Tim 6:17), we should not **lust** for riches (things of this world) nor should we *trust in them* either (1 Tim 6:17) for “*the **love** of money is the root of all evil*” (1 Tim 6:10)! And, as Jesus also warned (Mth 6), if our top priority in life is living for ‘mammon’ (wealth, luxury, etc.) then we’ll be *sadly* disappointed when we die (or when Jesus returns, whichever comes first) and have to face Almighty God. For, when people don’t keep loving, and serving, the Lord (YHVH) as *top priority* in their life, they *will* sin against God and do things *that harm others*.

So, lusting after the ‘things of this world’ (such as money, etc.) is truly what David means when he says, “*let me not eat of their dainties*”. So, he didn’t want his heart to be corrupted into sinning habitually (as a lifestyle) which comes from lusting after things of this world. As John warned us, we should not **love** ‘the world’, nor the *things* that are in the world, *because* the world (and the lusts thereof) *will* pass away (the things of this fleshly dimension, as 2 Pt 3:10-13 explains) when Jesus Christ returns, as Rev 18 also tell us. And it *only* those who DO the will of God that will ‘abide forever’, i.e. who will obtain eternal life when Jesus Christ returns (1 John 2:15-17)! Further, as Peter also taught us, we should live our life to serve the Lord (YHVH) and *not* our ‘lusts’ (1 Peter 4:2). And *that* is essentially what David is asking the Lord (YHVH) to help him with here in verse 4... which (along with help controlling our mouth) is a *very* good thing for *us* to ask our Heavenly Father for help with, *because* it is a temptation to *all* who are in a flesh body (1 Cor 10:13). So then, David is simply asking the Lord (YHVH) for protection against unwise (or sinful) words, the temptation to sin, the influence of ungodly people and the lures of worldly pleasure. Again, this is also something *we too* should pray for because “*there hath no temptation taken you but such as is common to man*” (1 Cor 10:13). So, these are all threats to us living in a flesh body. Yet, Paul also points out (in 1 Cor 10:13) God promises to *always* help us in all our temptations (and trials) *so long as* we’re earnestly trying to obey Him.

Psalm 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.

So, after asking the Lord (YHVH) for protection against unwise (or sinful) words, the temptation to sin, the influence of ungodly people and the lures of worldly pleasure, David now speaks of

the *blessings* that comes from other believers ‘edifying’ us. Now the word ‘**righteous**’ here means **just** (#6662) and comes from a prim root that means **to be** (or, **make**) **right** (in a moral or forensic sense, #6663*). So, the essence of this word simply means **to be right, upright, just or righteous**. And, as we’ve learned in Ps 119, this has a special reference to **equal balancing** (Lev 19:15, 36) - which is *why* those who are righteous *obey* (from the heart) God’s Word. For *all* the ways of the Lord (YHVH) *are righteous* judgment because He is a “God of truth” and thus He’s also “without iniquity”, “just” [#6662] and “right” (Deut 32:4). So, the ‘righteous’ are those who earnestly strive to obey God’s Word, including His Laws. Of course, today we are no longer to offer blood sacrifices because Jesus has fulfilled them once and for all times (Col 2:14; Eph 2:15; Heb 10:10, etc.). So, to us today, the ‘righteous’ are those Christians who *truly do* study God’s Word *and earnestly strive to obey Him*. And then the word ‘**smite**’ means **to strike down** (#1986) and the word ‘**kindness**’ does mean **kindness** (#2617) and is often rendered as ‘mercy’.

Therefore, David is simply saying that, even if a fellow believer ‘smites’ (‘strikes down’) us it would be considered a kindness *because* they are doing it *to help us*. And that’s why he goes on to say, “*and let him reprove me; it shall be an excellent oil, which shall not break my head*”. The word ‘**reprove**’ means **to be right** (i.e. **correct**), **reciprocal**, **to argue, decide, justify or convict** (#3198). So, ‘reprove’ is a pretty good translation because, the implication is that: even if a fellow believer (who tries to obey God’s Word) ‘corrects’ us (or uses God’s Word to convict us of unseen sins), it would be an ‘**excellent oil**’, which means **oil** (#8081) **upon the head** (#7218). And the ‘corrections’ (chastisements or, using God’s Word to convict us of unseen sins) will never ‘break’ (refuse, forbid, dissuade or, neutralize, #5106) our ‘head’ (head, #7218). The *Companion Bible* points out that, the phrase “*excellent oil, which shall not break my head*” uses several figures of speech (*Metalepsis* and *Synecdoche*, apx. 6) which means this part would be better rendered as, “*as oil on the hair; I will not refuse it*”.

So, reproof (i.e. correction) from those who are righteous (obey God’s Word the best they can, from the heart) **is** a *blessing* (kindness) which David likens to oil upon the head (hair). And truly, God’s Word (the truth, John 17:17) being ‘poured out’ upon our head (*mind*) will not ‘break’ (dissuade, deter, or discourage) us from obeying God. In fact, it will only *help us* to obey the Lord (YHVH) *better*! And that’s why he then wrote, “*for yet my prayer also shall be in their calamities*”. The word ‘**prayer**’ can mean **supplication** but, it can also mean **intercession** (#8065). And the word ‘**calamities**’ means **bad** or **evil** (#7451). Thus, David is simply saying that, when a righteous man reproves (corrects) him – even to the point of smiting *his heart* with *deep* conviction (with God’s Word, which is a *sharp* sword, Eph 6:17) – he would consider it a kind thing for them to do to him. And, in return, he would pray for them (via intercessory prayer) when ‘calamities’ (bad or evil things) happened to them. And we *should* pray for fellow believers (Col 1:9; 1 Thess 5:17; 1 Thess 5:25; 2 Thess 3:1; Heb 13:18), *especially* those who *love us enough* to correct us (reprove) when we really need it. As the Proverbs say, if you rebuke a wise man, *he’ll love you* but, a scorner will *hate you* for it (Prov 9:8) because “*correction is grievous*

unto him that forsaketh the way” (Prov 15:10). Therefore, “a reproof entereth more into a wise man than an hundred stripes into a fool” (Prov 17:10) because “a wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels” (Prov 1:5).

Further, as Paul explains in Eph 4 [<https://t.me/BibleStudyBooksEphesiansGalatian/7>], the Lord (YHVH) gives Christians different gifts, and one of the reasons is to help *edify each other*. And ‘correction’ is a part of using our gifts to help edify others. And this shows us *how much* David desired to do *what’s right*. For he not only asked the Lord (YHVH) to help, and protect, him against unwise (or sinful) words, the temptation to sin, the influence of ungodly people and the lures of worldly pleasure but, he *also* recognized that sometimes God’s help (and protection) comes from other believers too. And he certainly was open to that, as we should be as well. So, if a righteous person corrected David, he would consider it a kindness *and* continue to pray for the Lord (YHVH) to help them with their own sins (or faults) as well. Thus, David was very *open* to the Lord’s guidance, and instructions, *as we should be too!* As Paul so well pointed out, our Heavenly Father chastens us for our good (Heb 12). And the Proverbs also tell us that, “*a wise son heareth his father’s instruction: but a scorner heareth not rebuke*” (Prov 13:1). Further, there might be times we need to repay that favor (of correcting) as well. For we all sin at times (even when we’re trying not to) and come short of the glory of God (Rom 3:23); so, we’re all going to need some ‘correction’ at times, be it from the Lord (YHVH) or from other believers. And we should *always* be grateful for *godly* correction because it truly is a ‘kindness’ (doing us a favor)...

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

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

*14 For we are made partakers of Christ, **if** we hold the beginning of our confidence stedfast unto the end;*

Heb 3:12-14

We’ll pick this up in part 2...

AMEN.