Lord I… withal Escape

Ps 141:1 LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

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

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

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.

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.

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

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

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

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

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

Escape

1. Pray that you will be accounted worthy to escape all these things

Ps 141:1 LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

Lu 21:36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Ge 19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

Heb 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Ge 19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

Ge 19:20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

Ge 19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. {Zoar: that is, Little}

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

Ex 30:37 And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

The call and unction of God alone can qualify the minister of the Gospel of Jesus Christ.

The incense was peculiar, and prescribed by divine authority.

As incense is carefully prepared we must be carefully prepared.

Ex 30:36 And thou shalt beat some of it very small, and put of it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy.

Mt 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

1. A holy desire
   1. That his heart might be always preserved in such a frame, under the conduct of the Spirit of God, as not to be surprised into an expression of distempered passion in any of his words or sayings.
   2. That he regards in his earnest supplication to be delivered from it, Ps 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."

There are two parts of his request unto the purpose intended.

1. That by the power of God's grace influencing his mind and soul, his heart might not be inclined unto any communion or society with his wicked adversaries in their wickedness.

2. That he might be preserved from a liking of, or a longing after those things, which are the baits and allurements whereby men are apt to be drawn into societies and conspiracies with the workers of iniquity; "And let me not eat of their dainties." See Pr 1:10-14. For he here describeth the condition of men prospering for a season in a course of wickedness; they first jointly give up themselves unto the practice of iniquity, and then together solace themselves in those satisfactions of their lusts, with which their power and interest in the world do furnish them.

The "dainties" are evil desires, longing and strong desires betray the minds of unstable persons unto a compliance with ways of sin and folly: for I look on these "dainties" as including whatever the lust of the eyes, the lust of the flesh, or the pride of life may desire.

David prays deliver me from any inclination of evil; the allurements of a course of sin. In the enjoyment of these "dainties", it is the common practice of wicked men to soothe up, and encourage one another in the way and course they are engaged.

1Ti 2:10 But (which becometh women professing godliness) with good works.

1Ti 6:6 ¶ But godliness with contentment is great gain.

a special regard unto when casting his eye towards another communion and society which he longed after (Ps 141:5). He saw there not dainties but rebukes: he discerned that which is most opposite unto those mutual applause and rejoicing in one another, which is the salt and cement of all evil societies, for he noticed rebukes and reproofs for the least miscarriages that shall be observed.

Now whereas the dainties which some enjoy in a course of prosperous wickedness, are that alone which seems to have anything in it amongst them that is desirable, and on the other side rebukes and reproofs are those alone which seem to have any sharpness, or matter of uneasiness and dislike in the society of the godly,

David balances that which seemeth to be sharpest in the one society, against that which seems to be sweetest in the other, and, without respect unto other advantages, prefers the one above the other. Hence, some read the beginning of the words, "Let the righteous rather smite me", meaning, "rather than that I should eat of the dainties of the ungodly."

Ps 141:1 LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

1. The Perpetuity of Prayer: "I cry. I cry."

2. The Personality: "unto thee", "unto me."

3. The Practicalness: "Make haste; give ear."

Ver. 1. Holy haste.

1. The saint hasting to God. 2. The saint hastening God. 3. God's sure hastening to his help.

Mic 3:4 Then shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

Zec 7:13 Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

1Sa 9:16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.