Part 2 – Into their Own Traps Shall the Wicked Fall

In chapter 141, part 1, we learned this is another Psalm written by David and the subject/title of it is "***Prayer and Praise***" because it's 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 David began the prayer by asking the Lord (YHVH) to 'hurry' to hear his *earnest* prayer *and* that it would be *pleasing* to our Heavenly Father. So, David was clearly in an *urgent* situation and/or, in a *very* trying time in his life. Yet, David *knew* the Lord (YHVH) was the *only* one who could help him, which is *why* he used God's Sacred, and 'covenantal' name, *Yehovah* (Ps 55:16). And then David (wisely) began to ask for protection from sins that could prevent the Lord (YHVH) from helping him. That's why he asked the Lord (YHVH) would guard his speech *and* language, which meant to help him be careful *what* he said and also *how* he said 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! For David well knew that, "*Whoso keepeth his mouth and his tongue keepeth his soul from troubles*" (Prov 21:23). And this, without a doubt, is a good thing for us to pray (daily) for too.

And then David asked for 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 was 'evil' (i.e. injurious to others). And he asked that because he did not want to partake in ungodly actions (*that harm other)* with men who were *wise to do evil* because they were *controlled* by the 'lusts of the flesh' (Gal 5:19-21). And he also asked "*let me not eat of their dainties*", which means (on the deeper level) partaking in ***ill****-gotten* gain *which comes from* covetousness, i.e. idolatry (Col 3:5). So, David also didn't want to lust after the 'things of this world' (such as money, etc.) as we are warned against too (1 John 2:15-17). And, as Peter also taught us, we *should* live our life *to serve the Lord* (YHVH) and *not* our 'lusts' (1 Peter 4:2). And, this is also 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). 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 trying to obey Him, *earnestly*.

And then David spoke of the *blessings* that comes from other believers 'edifying' us. For, even if a fellow believer would 'smite' him, he would consider it a kindness *because* they were doing it *to help him*. So, reproval (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 likened to oil upon his 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 then David said that, when a righteous man reproved

(corrected) 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 too *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. 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 correction, Heb 12) comes from other believers too. And he certainly was open to that, as we should be as well. And we should *always* be grateful for *godly* correction because it truly is a 'kindness' (doing us a favor). However, David is certainly not done with his 'prayer and praise'…

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

So, after speaking of what a blessing (kindness) it is to be corrected by those who are righteous, David begins to speak of those who are *not* righteous. Now, the word '**when**' is actually ***not in the original Hebrew***; it's actually the same word as 'judges' in this verse. And the word '**judges**' here has *several* meanings. It *can* mean ***to judge*** (i.e. pronounce sentence, for or against) or (by implication) it can also mean ***to vindicate*** or ***punish***. But, (by extension) it can also mean ***to govern*** or (passively) ***to litigate*** (literally or figuratively) (#8199). So, the word 'judges' would probably be better rendered as '**rulers**'. And then the word '**overthrown**' means ***to fling down***, incipiently (i.e. initially) ***to jostle*** or (figuratively) ***to let alone, desist,*** or ***remit*** (#8058). And the word '**stony**' means ***a craggy rock*** or (figuratively) ***a fortress*** (#5553) while the word '**places**' actually means ***an open hand***, which indicates *power, means* and/or *direction* (#3027).

So, the first part of this verse is speaking of 'judges' (rulers) being 'overthrown' (flung down) in (or over) 'stony' (a craggy rock) 'places' (direction). And, while there's no indication of *who* David is referring to, he's likely speaking of *unrighteous* rulers being 'put out of power', which is *why* he then goes on to say that they 'the people' (likely referring to Israel) shall 'hear' his 'sweet words'. The word '**hear**' here is *very* specific, for it mean ***to hear intelligently*** and, often with the implication of ***attention*** and/or ***obedience***; and, it can even mean (causatively) ***to tell*** (#8085). And the word '**words**' means ***something said*** (#561), i.e. David's 'sayings'. So, this is *possibly* referring to something he *warned* about. And then the word '**sweet**' means ***to be agreeable*** (literally or figuratively, #5276). So, when the 'people' (likely Israel) saw their 'judges' (rulers) being 'overthrown' (flung down) in (or over) a 'stony' (craggy rock) 'places' (direction), they would then hear (pay attention to) David's 'sweet' (agreeable) words (what he said). So, the only time period this verse seems to 'fit' is when Absalom led Israel to rebel

against David. And, in this verse he seems to be prophesying of their eventual defeat, which would vindicate something David has previously said, or even warned about. Further, you could even say that: David is proclaiming that Israel would 'return to their senses' when the leader of their rebellion (Absalom) was 'put down' and then would *want* to hear David's sayings (such as his Psalms) again – for David *was* a prophet and *often* spoke *by inspiration of* the Holy Spirit (Acts 2:29-30). So, David expected (trusted) that 'time' *would* prove his message (and faith in God) to be correct...

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

So, after speaking of how the overthrow of some rulers (unrighteous ones) would prove him to be correct, David now speaks of what would happen *when* the 'judges' (rulers) were 'overthrown' (thrown down) on 'stony places' (craggy rocks). The word '**our**' is actually *the same Hebrew word as* 'bones' so this would be better rendered as 'their bones' because it's continuing with the thought from the *prior* verse, which spoke of the 'judges', i.e. unrighteous rulers. And the word '**bones**' does mean ***a bone*** but, can also mean ***the body*** or (figuratively) ***the substance*** (#6106). And the word '**scattered**' means ***to scatter*** (#6340) while the word '**grave's**' means ***Hades*** or ***the world of the dead*** (as if a subterranean retreat), *including its accessories and inmates* (#7585). This same word is also rendered as 'hell' or the 'pit'. And the word '**mouth**' means ***the mouth*** or ***speech*** but, can also mean ***the edge, portion,*** or ***side*** (#6310). The *Moffett Bible* renders this portion as "*their bones lie scattered for the grave to swallow*".

And then David likens their scattered bones to when one "*cutteth and cleaveth wood upon the earth*". The word '**cutteth**' here means ***to slice***, i.e. ***break open*** or ***pierce*** (#6398) while the word '***cleaveth***' means ***to cleave, to rend, break, rip*** or ***open*** (#1234). But the word '**wood**' here is ***not actually in the original Hebrew***; it was added, by the translators, for 'better readability' (#9999). And the word '**earth**' means ***the earth at large*** or ***a partitively a land*** (i.e. a specific portion of land, #776). So, in the context of this verse, it's referring to a *specific portion* of land that their bones would be scattered. And you can see *why* the translators added the word 'wood', for there's really *nothing* that indicated *what* this analogy is referring to otherwise. So, the fact David speaks of slicing, and then cleaving, *does* sound a lot like how someone cuts down a tree and then chops it up. And, in that process, there are *lots of pieces of wood* scattered upon the ground. Therefore, it's likely that David *purposely* left out the word 'wood', which is actually a common way of writing back then called an 'Ellipsis' (apx 6), i.e. when is when a gap is *purposely* left in a sentence *through the omission* of some word, or words. And why would David do this? Probably because he thought what he was talking about would be *obvious* to the reader. So again, David is most likely speaking of how pieces of wood scatter when someone cuts down a tree and then chops it up. And that's what he is predicting (prophesying really) would happen to

those *unrighteous* 'judges' (rulers) when they were 'overthrown' *in a violent way*, i.e. thrown down on a craggy rock.

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

Now, after speaking of the eventual demise of unrighteous rulers, David now turns his attention back to our Heavenly Father. And he (again) uses an analogy. For, while the word '**eyes**' does mean ***an eye*** (#5869) it's *often* used in the figurative sense to refer to his '***inner man***' (the mind, i.e. thoughts), as it has been used *many* times throughout the Scriptures (ex: Psalm 119:82, 123, 141:8; Eph 1:18, 1 John 2:16, etc.). So, what David is really saying is that: his thoughts are *always upon* our Heavenly Father (Isa 26:3), which he calls "God the Lord" here. The word '**God**' is the Hebrew word ***Yehovih*** (#3069), which is *a variation of* ***Yehovah*** (#3068). And the word '**Lord**' here is another 'title' for Yehovah; it's the Hebrew word ***'Adonay*** (#136), and simply means ***Lord***, i.e. ***one who has power and authority over others***. Apx 4 Viii 2 (in the *Companion Bible*) tells us that *'Adonay* (or Adonai) is the Lord *in His relation to the earth*; and, *as carrying out His purposes of blessing in the earth*.

So, David is essentially using this 'title' to point out that Yehovah (#3068) is his only 'Lord' (ruler), which is why he trusts in Him. And the word '**trust**' here means ***to flee for protection*** and (figuratively) can also mean ***to confide in*** (#2620). And then he asks the Lord (YHVH) to, "*leave not my soul destitute*". The word '**leave**' here means ***to be*** (or make) ***bare***; hence, it can also mean ***to empty, pour out,*** or ***demolish*** (#6168). And the word '**soul**' actually means ***a breathing creature*** (#5315). While sometimes this can refer to our life in a flesh body (Gen 2:7; 1 Cor 15:45), much of the time it refers to our 'inner man'. And that's because our 'soul' is our *spiritual* "self" because our soul houses our spirit within it, which is our *intellect* (i.e. heart and mind). Thus, our soul is simply the *spiritual* 'embodiment of our spirit' (heart and mind, i.e. our will and intellect) [https://t.me/BibleStudyTruth/1017]. And then the word '**destitute**' is the same Hebrew word as 'leave' in this verse. So, it too means ***to be*** (or make) ***bare***; hence, it can also mean ***to empty, pour out,*** or ***demolish*** (#6168).

So, David is simply professing that he trusts in the Lord (YHVH) for protection and asks that He *not* leave him bare, empty, poured out or demolished. And this request is probably two-fold. For when Absalom led Israel to rebel against David, he not only stole his throne but, *also* his castle, concubines and *much* of his wealth; for David was in such a hurry to flee he couldn't take too much with him. So, in a physical sense he was likely asking the Lord (YHVH) wouldn't leave him poor or impoverished. But he was also likely asking the Lord (YHVH) wouldn't leave his *soul* (inner man) 'destitute' (bare) by *not* comforting *and* helping him. And, while David surely enjoyed the physical wealth God blessed him with, what he valued *most* was his *good* relationship with the Lord (YHVH). And this is shown in his prayer (Ps 51) after his adultery

with Bath-Sheba (and having her husband killed) was confronted by the prophet Nathan (on behalf of the Lord, YHVH) (2 Sam 12). As it is written, David pleaded, "*Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit*" (Ps 51:11-12). So, we can concur that David was concerned about the Lord (YHVH) removing His Holy Spirit from David, because of his sins. However, we know the Lord (YHVH) forgave him (2 Sam 12:13) and was simply chastening him via Absalom's rebellion (2 Sam 12:11-12).

So, Psalm 51 shows David's *true* character. For, despite his faults (and sins), he *earnestly* repented when his sin was confronted by Nathan the prophet. This is something many kings of Israel (and Judah) *refused* to do! Further, Psalms 51 also shows us David's *main concern* was losing the Lord's love, protection, strength and comfort. So, knowing this, we can see *why* he would ask the Lord (here in Ps 141:8) *not* to leave his soul (inner man) destitute (bare). For no matter how many riches we may have, life is truly quite *empty* without peace of mind. And we can *only* obtain peace of mind by having a *good* relationship with our Creator (YHVH)! And David well understood that this precious 'inner peace' comes only from our Heavenly Father (as did Paul, Phil 4:7), as he expressed so beautifully in Ps 16:11, "*Thou wilt shew me the path of life: **in thy presence is fulness of joy**; at thy right hand there are pleasures for evermore*" ...

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

So, after professing that he trusts in the Lord (YHVH) for protection, and asking that He not leave his soul 'destitute' (bare), David now asks for protection from his enemies. Now, note how similar this verse is to the fifth verse in the last Psalm, "*The proud have hid a **snare** for me, and cords; they have spread a net by the wayside; they have set **gins** for me*" (Psalm 140:5). The word '**snares**' in this Psalm is the same as the word '**net**' in Psalm 140, which means (in the context of this verse) ***a spring net***, as spread out like a lamina, i.e. a thin layer (#6341). And the word '**gins**' here is the same as in Psalm 140, which means ***a noose*** (for catching animals) or ***a hook*** (for the nose) (#4170). So, it's quite likely that both Psalm 140 and Psalm 141 were written at the same time period, i.e. most likely during Absalom's rebellion. So then, the word '**keep**' here is the Hebrew word ***shamar***, which means ***to hedge about*** (as with thorns), i.e. ***guard*** and (generally) also means ***to protect, attend to***, etc. (#8104). And usually, this word is used when warning that we should work to 'keep' (guard) God's Word (within our own heart and mind) so we're *not* deceived into worshiping false gods and idols (Ex 34:12, Detu 4:23, etc.). But, in this verse, it's being used to ask the Lord (YHVH) to guard (protect and attend to) David from the 'snares' (a spring net, #6341) that were 'laid' (to ensnare, #3369) for him.

Yet, David also asks the Lord to 'keep' (guard, protect, attend to) him from the 'gins' (a noose to catch animals with, #4170) of the 'workers' (those who practice, #6466) of iniquity. And the

word '**iniquity**' here means ***to pant*** (hence, *to exert oneself*, usually *in vain*; to *come to naught*) and can also mean ***strictly nothingness, trouble, vanity, wickedness*** or, even ***an idol*** (#205). So, this word refers to *a course of bad conduct flowing from the evil desires of fallen nature* (i.e. our carnal mind, Rom 8:5-8), rather than breaches of the law (apx 44 iii.). So, David's enemies were not merely seeking his life but, they were *also* waging a spiritual (psychological) war against him too. As the last Psalm pointed out, their wicked words were as poisonous (spiritually) as the poison of a snake (Ps 140:3)! And that's likely referring to the lies, gossip and slander that Absalom spoke *against his own father*, to get Israel to *desire him* as king instead (2 Sam 15:1-6).

And, as we learned in the last Psalm, this kind of warfare, is not new, nor is it old! For it *still* goes on today, which is why Paul warns us to "*shun profane and vain babblings: for they will increase unto more ungodliness*" (2 Tim 2:16). For those who speak against God's Word (and Jesus Christ) are like a 'canker' (2 Tim 2:17, an ulcer or 'gangrene', #1044) because their intent is to *shake our faith* in God, and Jesus Christ (2 Tim 2:18). "*For when they speak great swelling words of vanity, they allure* ***through the lusts of the flesh****, through* ***much wantonness****, those that were clean escaped from them who live in error*" (2 Peter 2:18)! So, we, as Christians, should also *not* be ignorant of Satan's evil devices *because* he uses them against us too (2 Tim 2:25; 2 Cor 2:11). As Peter warned, we should "*be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour* (1 Peter 5:8). And Peter knew that from *personal* experience (Lk 22:31-34, 60-62).

And so, like many men who served the Lord (YHVH) in the past (such as David) we too must learn to submit ourselves to God, resist (stand against, i.e. oppose, #436) the Devil (Satan, Rev 12:9, 20:2) and he *will* flee from us (James 4:7; 1 Pt 5:9). And, of course, we do so with *faith* that Jesus Christ *will* protect us **and** kick the evil out of our lives *when* we command it to leave (in Jesus' name) - as Jesus showed us how to do (Mth 4:10, 16:23). For Jesus gave us authority (power) over all evil (Lk 10:19), *in His Name* (John 14:13-14, John 15:17, John 16:23-26) [https://t.me/BibleStudyDownload/583]. And, of course, it's also good to (as David did here) ask the Lord (YHVH) to 'keep' (guard and protect) us from those 'snares' and 'gins' that the Devil (*and* those who follow his evil ways) sets for us! This is why David wrote, "*Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net*" (Ps 25:15)! For he well knew that, in order to avoid being ensnared by the Devil (and the wicked people on earth *working for him*) we must keep our *spiritual* 'eyes' (heart and mind) upon our Heavenly Father (Isa 26:3), for He is the *only* one who can truly help us out of those traps, as well as help us to *avoid* them!

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

So, after asking the Lord (YHVH) to 'keep' (protect and guard) him from the 'snares' and 'gins' (traps, both physically and spiritually) of his enemies (the workers of iniquity), David asks (as he

did in the prior Psalm 140) that the Lord (YHVH) would 'repay' them by causing them to experience *what they were intending to happen to David*. Now, the word '**wicked**' here means ***a morally wrong***, or an ***actively bad person*** (#7563) and comes from a prim root that means ***to be*** (***do***, or ***declare***) ***wrong***; and, by implication, can also mean ***to disturb*** or ***violate*** (#7561). So, the essence of this word means ***wickedness*** *in the sense of the restless activity of fallen nature*; thus, it's referring to ***the activity of the impious and godly*** or even ***robbers*** (apx 44 x.). And the *Companion Bible* even renders this as the '***lawless ones***'. And then the word '**fall**' means ***to fall*** in a great variety of applications (intransitive or causative, literal or figurative, #5307). And then the word '**nets**' means ***a*** (hunter's) ***net*** (as dark from concealment) (#4364).

So, David is asking that the wicked (ungodly, lawless people) would fall into their own nets (wicked devices and words) that they laid for David, whilst (at the same time, #5704) he 'withal' (would totally, #3162) 'escape' (cross over, #5674) from it, i.e. passed over safely and would not be ensnared by it. And this analogy of a 'net' (from concealment) helps us to understand *the kind* of wicked devices (and words) David is asking the ungodly (people who don't try to obey God's Law) would 'fall' into, while the Lord (YHVH) made sure he passed over it safely. As the very first Passover taught us (Ex 12), when we have the 'blood of the Lamb' (i.e. the Holy Spirit) upon our 'doorposts' (heart and mind) the 'death angel' (Satan) *must* 'pass over' us. And thus, when Satan sets traps for us (even through ungodly people on earth), <u>none</u> of their 'nets' (traps) will 'catch us', i.e. spiritually trip us up, which means our faith in God's Word *won't* waiver. Again, that's why David wrote in Ps 25:15 that, "*Mine eyes are <u>ever toward</u> the LORD; for he <u>shall</u>* ***pluck my feet out of the net***". So, if we keep our heart, and mind, *firmly* on God's Word (and trust in it, *wholeheartedly*) we <u>will</u> safely 'cross over' those spiritual (or physical) traps the ungodly (wicked) people set for us. And, as the Psalms (yea, all of God's Word) repeatedly promises us, the ungodly *will* end up 'falling' into their own traps they set for the godly.

So, once again, we see the timeless truth that ***the wicked <u>will</u> be 'brought down' by their own wicked words and works*** (Ps 5:10, Ps 7:14-17, Ps 9:15, Ps 10:2, 18:25-26, Ps 34:21, Ps 35:4-8, Ps 37:14-15, Ps 57:6, Psalm 64:1-10, Ps 69:22, Ps 140:4-5, Prov 1:29-31, 11:5-6, Jer 23:11-12, Mth 21:28-44, Rev 3:10, 18:6). For, in our heavenly Father's Word, we're *repeatedly* assured that (short of sincere repentance) the wicked of this earth *will* be convicted, and die, *by their own sword* - which is to say, by the weapons *of their own devising*, which includes the lies, deception and decrees *coming out of their mouths*. Again, this 'timeless truth' is repeated *over and over* in God's Word - do you remember what we've learned the Psalms say about this? Recall (for example) Psalm 34:21, which says "*Evil <u>shall</u> slay the wicked: and they that hate the righteous <u>shall</u> be desolate*". And this is nearly identical with what the last Psalm said too, "*Evil shall hunt the violent man to overthrown him*" (Ps 140:11). So, the wicked <u>will</u> 'reap' the evil they have 'sown' (Gal 6:7-9). And clear back in Ps 9:15 we also learned that, "*The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken"*. So, the non-Christians (and nations) of the world, who <u>constantly</u> plot against Christians (and Christian

nations), **are** going to sink 'like stones' into the *very* pit they've dug for us, and be taken in the net they've plotted to capture us with. **And it will happen.**

And further back in Psalm 5:10 we saw David making another request of our Heavenly Father, based on the 'timeless truth' that the wicked *will* be destroyed by their own devious plotting, "*Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee*". Never forget that, **when you serve the Lord (YHVH), those who are coming against you are *truly* rebelling against the Most-High God Himself.** And that's why they ***will*** fall. As Isa 54:17 reminds us: *No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.* ***This is the heritage of the servants of the LORD****, and their righteousness is of me, saith the LORD*. Indeed our 'righteousness' is 'of' the Lord (YHVH) because truly, the only good 'thing' in us is the Word of God and the Holy Spirit. And that's why the wicked *will* fail in their attempts to 'trip us up' and 'ensnare' us into sinning. And, likewise, in Psalm 7, we saw the **same** theme regarding the wicked and their final comeuppance from the Lord:

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.
15 He made a pit, and digged it, and is fallen into the ditch which he made.
16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.
17 I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high.
Ps 7:14-17

So again, it is the policy of the Lord to allow the wicked to be taken *in their own evil devices* [https://t.me/BibleStudyTruth/68]. And, quite often, they don't even see that, the very traps they've set for us (or the tools they've used against us) *are the same ones used by the Lord to take them down*. And, in Psalm 57:6, David confirmed that this is exactly what he witnessed with his own eyes when he wrote, "*They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah".* David ends that verse with the word "Selah," meaning to pause and meditate on this powerful truth he's revealed. Why meditate on it? Because as it was in David's time, **so it remains to this very day** (Ecc 1:9). The enemy are taken in their own snares, as the Word of God *repeatedly* tells us. And then, in Psalm 69:22, David further demonstrated that the Lord catches the wicked in their own devices, saying, "*Let their table become a snare before them: and that which should have been for their welfare, let it become a trap*". Now, the food on the table of the Lord is His Word of instruction and wisdom. It's what sustains us, *spiritually*. Likewise, the food on the table of the enemies of the Lord consists of their doctrine, as well. But David asks that they be snared and trapped *by their own words*. Likewise, Psalm 64:1-10 demonstrates that the enemy will be foiled *in their own lies and deceit*. When our Heavenly Father brings this to pass, it *will* bring

great fear upon those who hate Him (Isa 2:17-22; Rev 6:15-17, etc.) while those who love Him will rejoice in His long-promised *justice*. Likewise, David's son, Solomon, explained in the great book of Proverbs, that the wicked will be caught in a trap of their own making…

5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness.
6 The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness.
Prov 11:5-6

And then, in Psalm 37:12-15, we learned (again from David) that the sword of the wicked *will* indeed "*enter into their own heart*". As it is written…

12 The wicked plotteth against the just, and gnasheth upon him with his teeth.
13 The Lord shall laugh at him: for he seeth that his day is coming.
14 The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.
15 ***Their sword shall enter into their own heart****, and their bows shall be broken.*
Ps 37:12-15

Of course, just as the sword of the Lord is His great Word of truth (Rev 1:16, 2:16, etc.), in like manner the sword of the wicked is composed of their great, swelling words (lies) including malicious gossip and slander. So, our heavenly Father's "sword" is the sword of *truth*, and their sword is a "sword" of *deception*. But our heavenly Father assures us that "*their sword shall enter into their own heart, and their bows shall be broken*." In other words, **they'll be judged and die by the weight of their own words and schemes against us.** They'll pronounce their own sentences upon themselves (ex: Lk 19:22; Mth 12:26-37, 23:31-35) You see, ***it's the deception they've used against us, and the judgment they've pronounced against us, that is the very sword our heavenly Father will inevitably make sure is used against them.*** And this indeed is the 'timeless truth' the Psalms (yea, the entire Bible) teaches us. But, it's *not just* the Old Testament that testifies of this 'timeless truth'…

7 Be not deceived; God is not mocked: for ***whatsoever a man soweth, that shall he also reap****.*
8 For he that soweth to his flesh shall of the flesh ***reap corruption****; but he that soweth to the Spirit shall of the Spirit* ***reap life everlasting****.*
9 And let us not be weary in well doing: for in due season we shall reap, ***if*** *we faint not.*
10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.
Gal 6:7-10

So, because we'll all be judged (and 'rewarded') by the 'fruit of our own doings' (i.e. what we have done, and said, in life, Mth 12:36-37), we should be all the more careful to strive to do what's right (obey God's Word) from the heart! "*For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*" (2 Cor 5:10). For our Heavenly Father **will** "*render to every man according to his deeds*" (Rom 2:2-11) because He is *not* partial in judgment (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25) …

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;
14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:
15 But as he which hath called you is holy, so be ye holy in all manner of conversation;
16 Because it is written, Be ye holy; for I am holy.
17 And if ye call on the Father, who ***without respect of persons*** *judgeth according to every man's work, pass the time of your sojourning here in fear:*
18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
19 But with the precious blood of Christ, as of a lamb without blemish and without spot:
1 Peter 1:13-19

3 Thou wilt keep him in perfect peace, ***whose mind is stayed on thee****: because* ***he trusteth in thee****.*
4 Trust ye in the LORD for ever: ***for in the LORD JEHOVAH is everlasting strength****:*
Isa 26:3-4

AMEN.