

Psalms about  
**the Lord's Advent**

Week Two



I have anointed My king  
Upon Zion, the mountain of My holiness.  
Psalm 2:6

## **Prophets and Psalms 0.**

The [Topics] that follow [*in this little work treat of*]:

**1. The Lord's advent.**

**2. The successive vastation of the church.**

**3. The church totally devastated, and its rejection.**

**4. The rejection of the Lord by the church.**

5. The Lord's temptations in general.

6. Temptation even to despair.

7. The combats of the Lord with the hells.

**8. Victory over them, or their subjugation.**

9. The passion of the cross.

**10. The glorification of the Human of the Lord, or its union with the Divine.**

**11. A new church in place of the former.**

**12. A new church together with a new heaven.**

13. The state of humiliation before the Father.

**15. A last judgment by the Lord.**

**16. Celebration and worship of the Lord.**

**17. Redemption and salvation by the Lord.**

*Day One: Jehovah Anoints His Son to be King*

**Psalm 2**

- 1 Why do the nations fume,  
And the peoples meditate on emptiness?
- 2 The kings of the earth stood forth, and the rulers  
consulted together,  
Against Jehovah, and against His anointed:
- 3 "Let us pull off Their bonds,  
And cast away from us Their ropes."
- 4 He who sits in the heavens shall laugh;  
The Lord shall hold them in derision.
- 5 Then He shall speak to them in His anger,  
And in His fierceness vex them.
  
- 6 But I have anointed My king  
Upon Zion, the mountain of My holiness.
- 7 I will declare the statute: Jehovah has said to me,  
Thou art My Son; today I have begotten Thee.
- 8 Ask of Me, and I will give the nations for Thine  
inheritance,  
And for Thy possession the ends of the earth.
- 9 Thou shalt break them up with a scepter of iron;  
As a vessel of a potter Thou shalt scatter them.
- 10 And now, O ye kings, have intelligence;  
Be instructed, ye judges of the earth.
- 11 Serve Jehovah with fear,  
And rejoice with quivering.
- 12 Kiss the Son, lest He be angry,  
And you perish in the way,  
For His anger will burn shortly.  
Happy are all they who confide in Him.

verses	topic	Summary of the Spiritual Sense
1-2	2	Those who should be in the truths and goods of the church are against the Lord;

3, 4	3	but men should separate themselves from these, because they are nothing before the Lord,
5	3	and they will be destroyed.
6-8	1, 11	The Lord will put on the Human and will establish the church,
9	3	and will disperse falsities that are from evil.
10-12	1, 11	<b>N. B. Let them therefore acknowledge and worship the Divine Human of the Lord, lest they perish.</b>

AE 684:10. "The Anointed of Jehovah" here means the Lord in relation to the Divine Human.... In the sense of the letter this indeed is said of David, but in the Word "David" means the Lord in relation to Divine truth, or as a King.... It is evident also that the Lord's coming and finally the Last Judgment by Him, and afterwards His sovereignty over all things of the world, are here treated of.

TCR 102. Here no Son from eternity is meant, but the Son born in the world; for this is a prophecy about the Lord who was to come. Consequently it is called a "decree" which Jehovah declared to David; and in the same psalm it is said previously:

I have anointed my King upon Zion (verse 6);  
and further on:

I will give to Him the nations for an inheritance (verse 8).  
Therefore "today" does not mean from eternity, but in time; for with Jehovah the future is present.

AE 176:5. ... By "the iron rod" ... the Lord is to rule the nations, that is, chastise the evils that are in the natural man.... When... the spiritual and the natural are conjoined,

the Lord chastises the evils and falsities that are in the natural man, and [*He does*] this by means of the knowledges of truth and good. But with those with whom the internal and external man are not conjoined, evils and falsities cannot be chastised and scattered, since they receive nothing from heaven through the spiritual man, but all things they receive are from the world; and their rational favors them and supplies confirmations [*in favor of them*].

#### Questions and Comments

1. We can read this psalm thinking of the Lord being the the Son of God, the One anointed by Jehovah. How do we interpret the appearance of two gods?
2. The old doctrine was that God the Father begot a Son from eternity. The Heavenly Doctrine emphasizes that the Son is the Lord God Himself coming into the world at just the right time. The Holy Spirit goes out from our Lord Jesus Christ, now that He is glorified.
3. Is it a good thing to be chastised by the Lord's iron rod, that is, by realizing what is true and good, and that our behavior and thinking needs to change accordingly? Why does the Lord chastise us? Why does it say, "lest He be angry"?

Day Two: "Jehovah will hear when I call to Him."

## Psalm 4

1 To the victor, on neginoth<sup>1</sup>; a psalm of David.

When I call, answer me, O God of my justice;  
In adversity<sup>2</sup>, Thou hast enlarged for me;  
Be gracious to me,  
And hear my prayer.

2 Sons of a man, until when shall My glory be for  
humiliation?  
Will you love emptiness, will you seek a lie? Selah.

**3 But know that Jehovah has set apart the merciful one  
for Himself;  
Jehovah will hear when I call to Him.**

4 Tremble ye and do not sin;  
Talk in your heart on your bed, and be still. Selah.

5 Sacrifice sacrifices of justice,  
And trust ye to Jehovah.

6 Many are saying, Who will show us good?  
Lift Thou up the light of Thy face upon us, O Jehovah.

7 Thou hast put gladness in my heart,  
More than in the time when their grain and their must<sup>3</sup>  
are multiplied.

8 In peace I will both lie down and sleep;  
For Thou, Jehovah, alone makest me to dwell securely.

verses	topic	Summary of the Spiritual Sense
title, 1-2	6	Respecting the Lord, when in great temptations.
<b>3</b>	<b>1</b>	<b>They should fear Him, for from the Father He has protection.</b>
4-8 <sup>4</sup>		Exhortation to repent.

<sup>1</sup> musical instruments (see AC 8337:5) which were strummed

<sup>2</sup> Or "tightness, confinedness"

<sup>3</sup> "Must" is grape juice that has not yet been fermented into wine.

<sup>4</sup> No topic number is given for these verses.

### *The coming of the Lord*

AC 9405:2. In the internal sense of the Word, the Lord alone and His kingdom and church are treated of. From this comes the holiness of the Word, and also **the coming and presence of the Lord** with those who... while reading the Word do not look to themselves, but to Him and the neighbor, that is, to the good of one's fellow citizen, of our country, of the church, and of heaven.... The reason is that those who look to the Lord allow themselves to be raised by Him into the light of heaven; whereas those who look to themselves do not let themselves be raised, for they keep their view fixed on themselves and the world. From this it can be seen what is meant by seeing the Lord in the Word.

### *When I call, answer me.*

AE 471:2. ...The expression "to answer" frequently occurs in the Word, and it signifies, in reference to the Lord, influx, inspiration, perception, and information, likewise mercy and aid.... "To answer" means not to answer but to flow into the thought, to give perception, and to give help from compassion. From this it is that "answers," in reference to the Lord, signify perceptions from influx. It is to be noted that whatever comes from the Lord into the perception is called influx.

### *Lift Thou up the light of Thy face upon us, O Jehovah.*

AE 42:3. "The light of the faces" of Jehovah or of the Lord means Divine truth from Divine love, and intelligence and wisdom from it, for both angels and men have all their intelligence and wisdom from Divine truth, or the Divine light in the heavens. Therefore "make Thy faces to shine upon us," "lift up the light of Thy faces upon us," and "cause Thy faces to shine" signify to enlighten in Divine truth, and to bestow intelligence and wisdom.

*In peace I will both lie down and sleep.*

AR 306. By “peace” are signified all things in their aggregate which are from the Lord, and thence all things of heaven and the church, and the happiness of life in them; these are of peace in the highest or inmost sense. It follows therefore that “peace” is charity, spiritual security, and internal rest. For when man is in the Lord, he is in peace with his neighbor, which is charity; in protection against the hells, which is spiritual security; and when he is in peace with his neighbor, and in protection against the hells, he is in internal rest from evils and falsities. (*See also AC 3696.*)

#### Questions and Comments

1. In the first verse, we can think of mankind calling out to the Lord. In what ways was mankind confined before the Lord came? In what ways did the Lord enlarge our freedom? In verse 2, the Lord is responding, reminding us how we got ourselves into confinement.
2. How can we see the Lord in the Word? How can the Lord come to us and be with us in His Word?
3. Does it seem to you that the Lord answers when you call on Him? Do you sometimes talk to Him in your heart in your bed?
4. Have you sometimes noticed that the Lord provides guidance in how to live with and love our fellow citizens; and that this guidance provides peace, security, and internal rest?

*Day Three: Jehovah establishes His Kingdom on Mt. Zion*

**Psalm 48**

- 1 A song; a psalm for the sons of Korah.  
Great is Jehovah, and to be praised exceedingly,  
In the city of our God, the mountain of His holiness.
- 2 Beautiful in situation, the joy of all the earth  
is Mount Zion,  
On the flanks of the north, the city of the great King.
- 3 God is known in her palaces  
For a High Tower.
- 4 For behold, the kings have congregated,  
They have crossed over as one.
- 5 They saw; so they were amazed;  
They were troubled; they rushed away.
- 6 Quivering seized them there;  
Travailing, as of her who gives birth.
- 7 By the east wind  
Thou dost break the ships of Tarshish.
- 8 As we have heard, so have we seen,  
In the city of Jehovah of Armies,  
In the city of our God;  
God will establish her even to eternity. Selah.
- 9 We have considered, O God, Thy mercy,  
In the midst of Thy temple.
- 10 As Thy name, O God, so is Thy praise  
over the ends of the earth;  
Justice fills Thy right hand.
- 11 Let Mount Zion be glad, let the daughters of Judah  
rejoice,  
Because of Thy judgments.
- 12 Go around Zion, and circle her;  
Number her towers.
- 13 Set your heart to her rampart, mark well her palaces,  
So that you may recount it to a later generation.
- 14 For this God is our God to eternity and forever.  
He will direct us even until death.

verses	topic	Summary of the Spiritual Sense
title, 1-3, 8	12	<b>The spiritual kingdom of the Lord, how admirable!</b>
4-7	12	<b>It will dissipate all falsities.</b>
9-10	1, 10	<b>This is the Divine Human.</b>
11-13	10, 12	<b>From this are all things of heaven and of the church,</b>
14	16	<b>because the Lord reigns there.</b>

### *The east wind*

AC 7679. ...The signification of “an east wind” is a means of destruction. That an “east wind” has this signification is because it was dry and tempestuous, and consequently dried up the productions of that land, and by its force broke in pieces trees, and ships on the sea. Because of this, by it as a means is described the effect of Divine power.

Moreover, by the “east” is signified the good of love and of charity, because in the supreme sense the Lord is signified.... And in its origin, being Divine, the good of love and of charity is most gentle, consequently it is so in its advance into heaven. But when it sinks down to the hells, it becomes harsh and severe, because it is turned into this by those who are there. Therefore the influx and presence of this Divine good there not only torments, but also devastates them. From all this also it is that by a “wind from the east” or an “east wind” is signified a means of destruction. (See also AC 842.)

### *A new church together with a new heaven*

AE 453:10. “Mount Zion” which “shall be glad,” signifies the celestial church, in which are those who are in love to the Lord. “The daughters of Judah” who shall “exult,” signify the affections of good and truth which those have who are of that church; “because of Thy judgments” signifies because of Divine truths which they have from the Lord. “Go around Zion and circle her” signifies to embrace the things

belonging to that church from love. “To number her towers” signifies to give thought to the higher or interior truths of that church, “to number” meaning to see and give thought to their quality, and “towers” meaning the higher or interior truths. “Set your heart to the bulwarks” signifies to love the exterior truths that defend that church against falsities. “Mark well her palaces” signifies to perceive the goods of truth, for “houses” mean goods, and “palaces” the more noble goods of truth. “That you may tell the generation following” signifies their permanence to eternity.

#### Questions and Comments

1. Picture living in a beautiful, clean city, with noble palaces and homes, where it is safe and inspiring to raise a family and to work. This is what the Lord’s church is meant to be like spiritually, and what heaven is like.
2. Verse 10 is the one in this psalm specifically about the Lord’s advent. Because of His coming, His name can be known to the ends of the earth, and we can see that “justice fills His right hand.” Everything He does is to provide for order so that we can be free to choose heaven.
3. Can you picture how a very gentle sphere of the Lord’s love and of love toward the neighbor could cause great upheaval in the hells? Why would that be so?
4. What are some truths of the New Church that you “mark well” and “set your heart to”?

*Day Four: God shall come and shine forth.*

## Psalm 50

### 1 A psalm of Asaph.

God<sup>o</sup>, God Jehovah, has spoken,  
And called the earth from the rising of the sun  
even to its going in.

2 Out of Zion, the completeness of beauty,  
God has shined forth.

3 Our God shall come and not be silent;  
A fire shall devour before Him,  
And it shall be very tempestuous all around Him.

4 He shall call to the heavens from above,  
and to the earth,  
To make judgment for His people.

5 Gather My merciful ones to Me,  
Those who have cut a covenant with Me by sacrifice.

6 And its heavens shall tell His justice;  
For God, He is a judge. Selah....

9 I will not take a bullock from thy house,  
Nor he-goats from thy pens....

14 Sacrifice to God confession,  
And pay to the Most High thy vows;

15 And call Me in the day of adversity;  
I will set thee free and thou shalt glorify Me....

verses	topic	Summary of the Spiritual Sense
title, 1-6	<b>1,</b> <b>15</b>	<b>The Lord will come for judgment to those with whom is the church.</b>
7-13	<b>2</b>	The Lord does not desire sacrifices and external worship.
14-15	<b>2</b>	He desires confession of the heart.
16-20	<b>2</b>	External worship is of no avail, as long as evils are committed.
21-22	<b>2</b>	They do evils, and therefore evil befalls them.

*The Lord always comes when we need Him.*

AC 4060:5. The Lord has come whenever the church has been devastated, not indeed in person, as when He assumed the human by birth and made it Divine; but by means of appearings – either manifest, as when He appeared to Abraham in Mamre, to Moses in the bush, to the people of Israel on Mount Sinai, and to Joshua when he entered the land of Canaan; or not so manifest, as by inspirations through which the Word was given, and afterwards through the Word.

AE 850:12e. Divine truth, in which the Lord is in His glory, is meant by, “Out of Zion, the perfection of beauty, God shall shine forth.”

AR 612:4. By “Mount Zion” is signified heaven and the church where the Lord alone is worshiped.

*God has called the earth from the rising of the sun even to its going in.*

AE 401:28. Because “the sun” signifies the good of love to the Lord with man, “from the rising of the sun unto its going down” signifies all who are in the good of love to the Lord, from the first to the last; “from the rising of the sun” meaning from the first, and “unto the going down of the sun” meaning to the last.... All in heaven dwell according to quarters. Those who are in the good of love to the Lord dwell from the east to the west. Those who dwell in the east are those who are in a clear good of love, and those who dwell in the west are those who are in an obscure good of love.

*A fire shall devour before Him.*

AE 504:20. As the fire that comes down out of heaven, which in its origin is Divine love, becomes a consuming fire when it is received by the evil there, in the Word such fire is attributed to Jehovah. Hell fire has no other source than the change of the Divine love into evil loves, and into dreadful lusts of doing evil and inflicting injury.

Questions and Comments

1. In what ways did God “shine forth” when Jesus came into the world, literally and spiritually? The psalm says that He spoke, that He called to the earth, and that He was not silent. He cast out the money-changers and the people selling animals for sacrifice. He showed He does not desire external worship, but confession of the heart. In such teachings and actions, He showed us who He is and what He is like.
2. “God... called the earth... even to the coming in of the sun.” He reaches out to people who have only an “obscure” love to the Lord and their neighbor, as well as to those in a clear love. We can be very grateful!
3. The fire of life from the Lord is creative and renewing, but to the evil it feels burning and consuming, because it is opposite to the lusts they love pursuing. Then they blame the Lord for the frustration of not being able to do what they want, destroying everything.

*Day Five: God is judge; He will judge with uprightness.*

## **Psalm 75**

**1 To the victor, al-tashcheth<sup>5</sup>; a psalm of Asaph, a song.**

We confess Thee, O God;  
We confess, and Thy name is near;  
They recount Thy wonders.

**2 When I shall take the appointed time,  
With uprightness I will judge.**

**3 The earth and all who dwell in her are dissolved;  
I make firm her pillars. Selah.**

**4 I said to those who praise themselves,  
Do not praise yourselves;  
And to the wicked, Do not exalt the horn,**

**5 Do not exalt your horn on high;  
Do not speak with a stiff neck.**

**6 For it is not from the coming out of the sun  
nor from the sunset,  
Nor from the wilderness of the mountains.**

**7 For God is judge;  
This one He brings low, and that one He exalts.**

**8 For a cup is in the hand of Jehovah,  
And He churned the wine, full of what was mingled,  
And He makes it to flow down from this;  
Surely they shall suck out its lees<sup>6</sup>,  
All the wicked of the earth shall drink.**

**9 But I will tell it to eternity,  
I will sing psalms to the God of Jacob.**

**10 And all the horns of the wicked I will hew off;  
The horns of the just shall be exalted.**

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<sup>5</sup> "Al-tashcheth" means "destroy not."

<sup>6</sup> sediment from fermentation that settles on the bottom of the wine barrel

verses	topic	Summary of the Spiritual Sense
title, 1-3	<b>1,</b> <b>11</b>	<b>When the Lord comes, He will raise up the fallen church.</b>
4-6	<b>3</b>	<b>Let not the evil exalt themselves above the good,</b>
7	<b>15,</b> <b>17</b>	<b>for the judgment is coming, in which the evil perish and the good are saved.</b>
8, 10	<b>15</b>	<b>The evil will then perish through direful falsities,</b>
9	<b>11</b>	<b>but the good will worship the Lord.</b>

*The Lord redeems each of us individually as well as all of us together.*

TCR 599. In the conflicts or temptations of men the Lord works a particular redemption, as He wrought a total redemption when in the world. By conflicts and temptations in the world the Lord glorified His Human, that is, made it Divine; in like manner now with man individually, when he is in temptations, the Lord fights for him, conquers the evil spirits who are infesting him, and after temptation glorifies him, that is, renders him spiritual.

After His universal redemption the Lord reduced to order all things in heaven and in hell; with man after temptation He does in like manner, that is, He reduces to order all the things of heaven and the world that are in him.

After redemption the Lord established a new church; in like manner He also establishes what pertains to the church in man, and makes him to be a church in particular.

After redemption the Lord bestowed peace upon those who believed on Him, for He said:

Peace I leave with you, My peace I give unto you; not as the world gives do I give unto you (John 14:27).

*I make firm her pillars.*

AE 219:4. “The earth dissolving” signifies those [people] of the church who are not in truths but yet long for them. “To make firm its pillars” signifies to sustain the church by those truths upon which it is founded.

*The horns of the just shall be exalted.*

AE 316:22. “Lifting up the horn on high” signifies vigorously to defend falsity against truth; therefore it is also said, “Do not speak with a stiff neck.” “To hew [or cut] off their horns” signifies to destroy their falsities; and “to exalt the horns of the just” signifies to make the truths of good powerful and strong.

Questions and Comments

1. Why is the Lord’s coming so closely associated with judgment in these psalms? Is that how you tend to think of the Lord’s coming? Knowing that the Lord is Love itself, how is judgment a sign of His love? (See TCR 599.)
2. How can the teachings about the Lord’s coming and redemption help us in our practice of charity?
3. Compare this psalm, especially verses 4-7, with the Magnificat, Mary’s prayer in Luke 1:46-55. What similarities do you notice?
4. Can you think of examples of how the Lord firmed up the pillars of the church by His teaching? The scribes and Pharisees had made the Ten Commandments of no effect by their traditions, but the Lord restored them. The Hebrew verb here also means “fix precisely.” The Lord greatly clarified the meaning and application of the Commandments.

*Day Six: I wait for Jehovah, and for His Word do I hope.*

## **Psalm 130**

**1** A song of the ascents.

Out of the deeps have I called to Thee, O Jehovah.

**2** Lord, hearken to my voice;  
Let Thine ears be attentive  
To the voice of my supplications.

**3** If Thou, Jah,  
Shouldest heed iniquities,  
O Lord, who would stand?

**4** But with Thee there is pardoning,  
So that Thou mayest be feared.

**5** I wait for Jehovah,  
My soul waits,  
And for His Word do I hope.

**6** My soul waits for the Lord  
More than watchmen for the morning,  
The watchmen for the morning.

**7** Let Israel hope in Jehovah;  
For with Jehovah there is mercy,  
And with Him there is much redemption;

**8** And He will redeem Israel  
From all his iniquities.

verses	topic	Summary of the Spiritual Sense
title, 1-4	<b>16</b>	<b>Prayer to the Lord that they may be preserved.</b>
5-8	<b>1, 17</b>	<b>The Coming of the Lord and redemption is expected.</b>

*I wait for Jehovah... and He will redeem Israel from all his iniquities.*

AE 179:8. Here the Lord's coming into the world, and His reception by those who are in the good of love are treated of. The Lord's coming is signified by, "I have waited for

Jehovah; my soul doth wait for the Lord, for with Him is much redemption, and He shall redeem Israel." And His reception by those who are in the good of love is signified by "more than watchmen for the morning, the watchmen for the morning." Here "morning" in the highest sense signifies the Lord, and in the internal sense His kingdom and church. And "watchmen for the morning" signify those who wait for the Lord's coming, who are those who are in the good of love, since to those the Lord is "coming."

TCR 774. The Lord's *presence*, by itself, and the consequent enlightenment of the understanding, may be compared to the presence of sunlight in the world: unless this light is joined with heat everything on earth becomes desolate.

But the *coming* of the Lord may be compared to the coming of heat that takes place in springtime; and because heat then joins itself with light, the earth is softened, and seeds sprout and bear fruit. Such is the parallelism between the spiritual things that are the environment of man's spirit and the natural things that are the environment of his body.

*Other verses in the psalms about the Coming of the Lord:*

## **Psalm 98**

**1 A psalm.**

**Sing ye to Jehovah a new song,  
For He has done wonders;  
His right hand, and the arm of His holiness,  
Has wrought salvation for Him.**

**2 Jehovah has made known His salvation;**

**To the eyes of the nations He has revealed His justice.**

*Summary of the spiritual sense of the whole psalm:* **The Coming of the Lord and the glorification of His Human: He will then have power. From this is salvation. The predictions are to be fulfilled. Song of praise to Him and joy on that account. He comes for judgment.**

## Psalm 113

- 5 Who is as Jehovah our God,  
Who makes His dwelling lofty,  
6 Who brings Himself low  
To see into the heavens and into the earth?

*Summary of the spiritual sense of the whole psalm: Song in praise of the Lord, because He is omnipotent; because He came into the world; because He will save those who will be of His church.*

### Questions and Comments

1. "Jah" signifies the Divine truth from the Lord's Divine Human, likewise in "Hallelu-Jah." "Jah" comes from Jehovah, which signifies the Divine Love (see AC 8267:2).
2. What does verse 4 say to you? Does it raise questions?
3. Redemption has the idea of being bought out of slavery and set free, like being ransomed. In verse 8, what will Jehovah redeem Israel from?
4. If you scan the red parts of the psalms in this booklet, which if any remind you of Christmas? How do these psalms add to our picture of the Lord's coming?
5. In what ways should we too be watchmen who wait for the morning and the coming of the Lord? How does the Lord come to us?