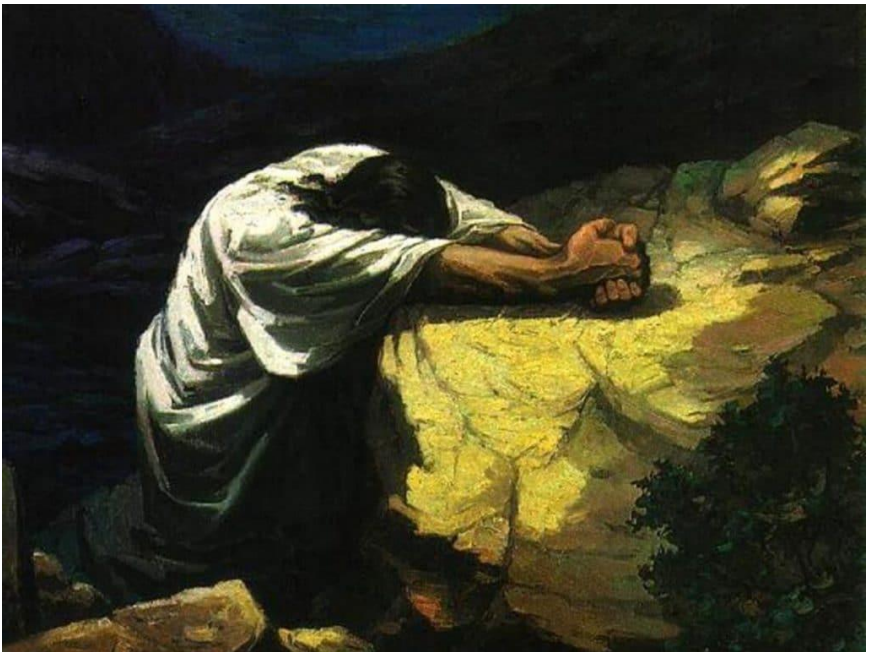


# Psalms about Temptation

Week Four



But Thou, be not far, O Jehovah;  
My power, hurry to my help.  
Psalm 22:19

We are focusing on topics 5-10 and 13 this week.

## 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: Temptation Even to Despair*

**Psalm 32**

1 **Of David; a maskil<sup>1</sup>.**

**Happy is he whose transgression is lifted,  
Whose sin is covered.**

2 **Happy is the man to whom Jehovah reckons not  
iniquity,  
If only in his spirit there is no deceitfulness.**

3 **When I was silent,  
My bones were worn out by my roaring all the day.**

4 **For day and night Thy hand was heavy on me;  
My moisture was turned into the droughts of summer.  
Selah.**

5 **I made known my sin to Thee,  
And my iniquity have I not covered;  
I said, I will confess unto Jehovah concerning my  
transgressions;  
And Thou hast lifted the iniquity of my sin. Selah.**

6 **On account of this let every merciful one pray to Thee  
at the time of finding Thee;  
Therefore the overflow of many waters shall not reach  
to him.**

7 **Thou art a hiding place for me;  
Thou wilt preserve me from adversity;  
With loud songs of deliverance  
Thou wilt surround me. Selah.**

8 **I will make thee to have intelligence and instruct thee  
in the way which thou shalt go;  
I will give counsel with My eye upon thee.**

9 **Be ye not as the horse, as the mule, with no  
understanding,  
Whose mouth must be held in with bit and bridle, so  
that he may not come near to thee.**

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<sup>1</sup> Psalm 47:7 identifies "maskil" as a type of psalm. It is named from the Hebrew word meaning "giving intelligence."

*Day One: Temptation Even to Despair*

- 10 Many are the pains of the wicked;  
But he who trusts in Jehovah, mercy shall surround him.**
- 11 Be glad in Jehovah, and rejoice, you just;  
And sing aloud, all you upright of heart.**

verses	topic	Summary of Spiritual Sense
title, 1-2	<b>6</b>	<b>The just man is happy.</b>
3-4	<b>6</b>	<b>The grievousness of temptations is described.</b>
5-7	<b>6</b>	<b>Confession of infirmities, and deliverance.</b>
8-9	<b>6</b>	<b>He is wise.</b>
10-11	<b>6</b>	<b>Let there be trust.</b>

*My bones were worn out by my roaring all the day.*

AE 601.7. That roaring signifies grievous lamentation from grief of heart can be seen from these passages. In David:

When I kept silence my bones waxed old through my roaring all the day (Ps. 32:3). In the same:

I am weakened and crushed exceedingly; I have roared by reason of the roaring of my heart (Ps. 38:3)

*The overflow of many waters shall not reach to him.*

AC 736.3. "Waters" and "rivers" here are falsities and phantasies.... In David:

For this shall everyone that is holy pray unto Thee at a time of finding; so that in the inundation of many waters they shall not reach unto him; Thou art my hiding place; Thou wilt preserve me from trouble (Ps. 32:6-7).

Here the "inundation of waters" denotes temptation, which is also called a "flood."

*Day One: Temptation Even to Despair*

In the same: Jehovah sits at the flood; yea, Jehovah sits King forever (Ps. 29:10).

From these passages . . . it is evident that a “flood” or “inundation” of waters signifies nothing else than temptations and vastations, although described in story form, after the manner of the most ancient people.

***Be glad in Jehovah, and rejoice.***

AE 660.4. Exultation, like joy, is predicated of good, because it relates to love, to the heart, and to the will; as in the following passages:

Jacob shall exult, Israel shall be glad (Ps. 14:7; 53:6).

I exult and am glad in Thy kindness (Ps. 31:7).

Be glad in Jehovah, and exult, ye just (Ps. 32:11).

Mount Zion shall be glad, and the daughters of Judah shall exult (Ps. 48:11).

Let all that trust in Thee be glad, and let them that love Thy name exult in Thee (Ps. 5:11).

This is the day that Jehovah hath made, let us exult and be glad in it (Ps. 118:24).

Questions and Comments

1. Does Psalm 32 describe some of the feelings that come along with temptation for you?
2. Does temptation sometimes cause exhaustion (v 3)?
3. Does temptation sometimes feel like drowning (verse 6)?
4. What parts of Psalm 32 do you find comforting, particularly in regard to getting through states of temptation?

*Day Two: Combats of the Lord with the Hells*

**Psalm 88**

- 1 A song, a psalm of the sons of Korah; to the victor, on machalath<sup>2</sup>, Leannoth. A maskil of Heman the Ezrachite.  
O Jehovah, God of my salvation,  
By day I have cried, by night in Thy presence;
- 2 Let my prayer come before Thee;  
Incline Thine ear to my loud shout;
- 3 For my soul is sated with evils,  
And my lives reach toward hell.
- 4 I am reckoned with those who go down to the pit;  
I am as a mighty man who has no power,
- 5 Neglected among the dead,  
Like the slain who lie in the grave,  
Whom Thou rememberest not any more;  
And they are severed from Thy hand.
- 6 Thou hast put me in the lowest pit,  
In darkness, in depths of the sea.
- 7 On me is laid Thy fury,  
And Thou hast afflicted me with all Thy breakers<sup>3</sup>. Selah.
- 8 Thou hast made those known to me to be far from me;  
Thou hast put me for an abomination to them.  
I am held back, and cannot go out;
- 9 My eye is sad from affliction. I call Thee, O Jehovah, in all  
the day; I spread out my palms unto Thee.
- 10 Wilt Thou do a wonder for the dead?  
If the Rephaim<sup>4</sup> arise, shall they confess Thee? Selah.
- 11 Shall Thy mercy be recounted in the grave?  
Thy faithfulness in perishing?
- 12 Shall Thy wonder be known in the darkness,  
And Thy justice in the land of forgetfulness?
- 13 And I, to Thee, O Jehovah, I cry out,  
And in the morning my prayer comes before Thee.
- 14 Jehovah, why castest Thou off my soul?

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<sup>2</sup> A musical instrument (see AC 8337:5); "Leannoth" means "for affliction."

<sup>3</sup> breaking waves (see Psalm 42:7)

<sup>4</sup> The Rephaim were descendants of the Nephilim, who died in the flood (see AC 581).

*Day Two: Combats of the Lord with the Hells*

**Why hidest Thou Thy face from me?**

- 15 I am afflicted and expiring from my youth;  
I bear Thy terrors, I am distraught.
- 16 Over me Thy fierceness has passed;  
Alarming things from Thee have cut me away.
- 17 They surrounded me as water all the day;  
They circled upon me together.
- 18 Thou hast caused lover and companion to be far from me,  
Those known to me to be in darkness.

verses	topic	Summary of Spiritual Sense
title 1-9, 13-18	13, 7	<b>In temptations that continue even to despair, the Lord addresses the Father, that He is seemingly overcome by the infernals.</b>
10-12	7	<b>God has no glory from the hells.</b>

*Depths of the sea, the pit.*

AE 538:12. [Psalm 88:4-6] describe[s] the Lord's temptations when He was in the world, by which He subjugated the hells and glorified His Human. "Waves" and "breakers" signify evils and falsities, and "abysses" and "depths of the sea," likewise "the pit," signify the hells where and from which are evils and falsities. For as was said above, temptations are like immersions in the hells and obsessions by evils and falsities.

AE 659:7. [Psalm 88:4-6, 11] treats of temptations, in the highest sense of the Lord's temptations. This describes of what nature these were, namely, that He seemed to Himself to be in hell among the damned, so fierce and enormous were the temptations the Lord endured.

*Why hidest Thou Thy face from me?*

AE 412:19. In [Psalm 88:14] it is said that Jehovah, that is, the Lord, conceals and hides His face on account of iniquities

*Day Two: Combats of the Lord with the Hells*

and sins, and He is entreated not to conceal or hide it. And yet He never conceals or hides His face, that is, His Divine good and His Divine truth. For the Lord is Divine love itself and mercy itself, and desires the salvation of all. Therefore He is present with all and with each one, even with those who are in iniquities and sins, and by this presence He gives them the freedom to receive Him, that is, to receive truth and good from Him. Consequently they also do receive, if from freedom they desire to. Reception must be from freedom, in order that goods and truths may abide with man, and be with him as his own. For what a man does from freedom he does from affection, for all freedom is of affection, and affection is man's will. Therefore what is received in freedom, or from man's affection, enters his will and endures. It then endures because the will is the man himself and in the will his life primarily resides, but secondarily in the thought or the understanding. This therefore is why man ought to receive Divine good and Divine truth, with which the Lord is always present.

Questions and Comments

1. Does it surprise you that the Lord's temptations were so severe that He seemed to Himself to be in hell?
2. How does the severity of the Lord's temptations affect how we might view our own temptations?
3. Does it ever feel like the Lord is hiding His face from you? How can this Psalm help us if we feel that way?



**Psalm 22**

- 1 To the victor, upon the ajeleth hashachar<sup>5</sup>; a psalm of David.  
My God, my God, Why hast Thou forsaken me?  
Why art Thou far from my salvation, from the words of my  
roaring?
- 2 My God, I call by day, but Thou answerest not;  
And by night, but there is no stillness for me.
- 3 **But Thou art holy,**  
**O Thou who dwellest in the praises of Israel.**
- 4 **In Thee did our fathers trust;**  
**They trusted, and Thou didst deliver them.**
- 5 **To Thee they cried, and they escaped;**  
**In Thee they trusted, and were not ashamed.**
- 6 **But I am a worm, and not a man;**  
**A reproach of man, and despised of the people.**
- 7 **All they who see me deride me;**  
**They open up the lips, they wag the head, saying,**
- 8 **He committed<sup>6</sup> himself to Jehovah; let Him deliver him;**  
**Let Him rescue him, if He delights in him.<sup>7</sup>**
- 9 **For Thou art He who brought me out from the belly;**  
**Thou didst make me to trust when I was on my mother's**  
**breasts.**
- 10 **On Thee was I cast from the womb;**  
**From my mother's belly, my God art Thou.**
- 11 Be not far from me, for adversity is near;  
For there is none to help.
- 12 **Many bullocks have surrounded me;**  
**Bulls of Bashan have closed around me.**
- 13 **They open wide their mouth against me,**  
**As a lion tearing and roaring.**
- 14 **I am spilled out as water,**  
**And all my bones are separated;**  
**My heart is as wax;**  
**It is melted in the midst of my bowels.**

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<sup>5</sup> Literally, "doe of the dawn"

<sup>6</sup> Literally, "rolled" or perhaps "enrolled"

<sup>7</sup> Quoted in Matthew 27:43

*Day Three: The Passion of the Cross*

- 15 My power is dried up as a potsherd<sup>8</sup>;  
And my tongue sticks to my jaws;  
And Thou hast set me on the dust of death.
- 16 For dogs have surrounded me;  
the congregation of evildoers have encircled me;  
They pierced my hands and my feet.
- 17 I can number all my bones;  
They look, they see into me;
- 18 They part my garments among them,  
And upon my clothing they cause the lot to fall.
- 19 But Thou, be not far, O Jehovah;  
My power, hurry to my help.
- 20 Rescue my soul from the sword,  
My only one from the hand of the dog.
- 21 Save me from the lion's mouth;  
And from the horns of the unicorns, answer me.
- 22 I will recount Thy name to my brothers;  
In the midst of the assembly will I praise Thee.
- 23 You who fear Jehovah, praise Him;  
All you the seed of Jacob, glorify Him;  
And be afraid of Him,  
All you the seed of Israel.
- 24 For He has not despised nor detested the affliction of the  
afflicted one;  
Neither has He hidden His face from him;  
And when he cried out to Him, He heard.
- 25 Of Thee shall be my praise in the great assembly;  
I will pay my vows in the presence of those who fear Him.
- 26 The meek shall eat and be satisfied;  
They shall praise Jehovah who inquire after Him;  
Let your heart live forever....
- 28 For the kingdom is Jehovah's;  
And He is the ruler among the nations....
- 31 They shall come and shall tell His justice  
Unto a people that shall be born, that He has done it.

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<sup>8</sup> A piece of broken pottery

*Day Three: The Passion of the Cross*

verses	topic	Summary of Spiritual Sense
3-5, 8	9	<b>Prayer to the Father that He be not forsaken,</b>
6, 7	4	<b>seeing that He was more despised than all others,</b>
9, 10	9	<b>that He was the Father's from conception,</b>
12-15	9	<b>that those who are of the church, where the Word is, have condemned Him to death,</b>
16, 17	9	<b>that they have crucified Him,</b>
18	9	<b>that they have divided His garments, or dissipated the truths of His Word.</b>
19-21	6, 9	<b>Supplication that He may not be forsaken.</b>
22, 23, 25	11	<b>A church [will come into existence] from this, Psalms [that the Lord was assisted by the Father].</b>
24	9	<b>And He endured [the temptation] by power from His Divine.</b>
26-31	11	<b>Through this there will be a church that will be gathered together from all parts, and it will worship Him.</b>

*Thou art He who brought me out from the belly.*

AC 4918.2. As rebirth, and hence the church, are signified by “going forth from the womb,” therefore the Lord is called in the Word, “He who forms from the womb,” “He who brings forth from the womb;” and those who are regenerated and made a church are said to be “carried from the womb,” as in David: “Jehovah, who brought me forth from the womb” (Ps. 22:9).

Questions and Comments

1. How many references do you see in this psalm to the Lord's crucifixion and the events surrounding it?
2. Are there parts of this psalm that you can relate to more than others?

*Day Four: Victory Over Temptation*

**Psalm 62**

- 1 To the victor, upon jeduthun<sup>9</sup>; a psalm of David.  
Only with God is there stillness of my soul;  
From Him is my salvation.
- 2 He only is my Rock and my Salvation;  
My High Tower; I shall not be greatly moved.
- 3 How long will you assault a man?  
Will you murder, all of you,  
As a leaning wall, a fence thrust aside?
- 4 They only counsel to expel him from his eminence;  
They are well pleased in a lie;  
With the mouth they bless,  
But in their inward part they revile him. Selah.
- 5 Only with God may my soul be still;  
For from Him is my hope.
- 6 He only is my Rock and my Salvation;  
My High Tower; I shall not be moved.
- 7 Upon God is my salvation and my glory;  
The Rock of my strength, my protection, is in God.
- 8 Trust in Him at every time, ye people;  
Spill out your heart before Him;  
God is protection for us. Selah.
- 9 Surely the sons of man are vanity;  
The sons of a man are a lie.  
Going up into the balances,  
They are lighter than vanity altogether.
- 10 Trust not in oppression, and become not vain in robbery;  
When your belongings are bountiful, set not the heart  
thereon.
- 11 Once has God spoken, twice have I heard this:  
That strength belongs to God;
- 12 And to Thee, O Lord, is mercy;  
For Thou repayest to a man according to his deeds.

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<sup>9</sup> "Jeduthun" is related to the Hebrew word for thanksgiving and confession.

## Day Four: Victory Over Temptation

verses	topic	Summary of Spiritual Sense
title, 1, 2, 5-8, 11, 12	8	<b>Confession that the Divine alone has power, and from it there is help.</b>
3, 4, 9	8	<b>They are of no avail against the Divine.</b>

### *Their inward part* (v. 4)

AE 313:14. “In the midst” [or “inward part”] signifies in the whole, because in the inmost. For such as the inmost is, such is the whole, since from the inmost all the rest are brought forth and derived, as the body is from its soul; the inmost of everything is also what is called the soul. For example: The inmost of man is his will and understanding from it, and such as is the will and the understanding from it, such is the whole man. So again, the inmost of man is his love and faith from love, and such as is his love and faith from it, such is the whole man.

### *He only is my Rock* (v. 2).

Inv. 35. The keys of the kingdom of the heavens were given to Peter, because he represented the Lord as to the Divine Truth; and Divine truth is what is meant by “a rock” throughout the whole of the Sacred Scripture. On this account [it is said], “On this rock,” that is, on this Divine Truth, “I will build My church,” namely, on this truth, that the Lord is “THE SON OF THE LIVING GOD” (Matt. 16:15-19).

AE 411:11. “Rock” means Divine truth from the Lord, and the Lord Himself... in the gospels: “Everyone who hears My words and does them, I will liken him to a prudent man, who built his house upon a *rock*; and the rain descended, and the floods came, and the winds blew, and beat upon that house, yet it fell not, for it was founded upon a *rock* (Matt. 7:24-25; Luke 6:48). “The house founded upon a rock” means the church and the man of the church who has founded his doctrine and life

### *Day Four: Victory Over Temptation*

upon the Divine truth, which is from the Lord, thus upon those things that are in the Word. Consequently it means someone who is in truths from good from the Lord.

It is said, “who is in truths from good,” because Divine truth is not received by anyone who is not in good. To be in good is to be in the good of life, which is charity. Therefore it is said, “he who hears My words and does them.” “Doing the Lord’s words” is the good of life, for truth, when a man does it, becomes good, because it then enters the will and love, and whatever becomes of the will and love is called good.

Temptations, in which such a man of the church does not fall but conquers, are signified by “the rain descended, the floods came, the winds blew, and beat upon the house, and yet it fell not, for it was founded upon a rock.” For in the Word “floods of waters” and “rains,” and also “tempests of wind,” signify temptations.... This makes plainly evident that “rock” in the Word signifies the Lord in respect to Divine truth, or Divine truth from the Lord.

#### Questions and Comments

1. What does it mean for our soul to be still with God (verses 1, 5)? The summary of the spiritual sense on page 10 indicates that it is related to the truth that “the Divine alone has power, and from it there is help.”
2. “Divine truth is not received by anyone who is not in good” (AE 411:11). What does this mean we need to do if we want the Lord to be our Rock?
3. Why do you think the psalm ends with, “For Thou repayest to a man according to his deeds”?

**Psalm 91**

- 1 He who sits in the hiding place of the Most High,  
In the shadow of Shaddai<sup>10</sup> shall pass the night.
- 2 I will say to Jehovah, My Protection and my Bulwark,  
My God: I will trust in Him.
- 3 For He will rescue thee from the trap of the fowler,  
From the pestilence of calamities.
- 4 With His pinions<sup>11</sup> will He shelter thee,  
And thou shalt have confidence under His wings;  
His truth is a buckler and a targe<sup>12</sup>.
- 5 Thou shalt not have fear from the dread of night,  
From the arrow that flies by day,
- 6 From the pestilence that walks in thick darkness,  
From the destruction devastating at noon.
- 7 A thousand shall fall from thy side,  
And a myriad from thy right hand;  
To thee it shall not approach.
- 8 Only with thine eyes shalt thou look  
And see the repayment of the wicked.
- 9 For Thou, O Jehovah, art my protection!  
The Most High, thou hast set as thine<sup>13</sup> abode;
- 10 Evil shall not occur for thee,  
Neither shall a plague come near thy tent.
- 11 For He will command His angels as to thee,  
To keep thee, in all thy ways.
- 12 Upon their palms they shall bear thee up,  
Lest thou strike thy foot on a stone.

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<sup>10</sup> "Properly Shaddai means the Tempter, and, following temptations, the One who does good" (AC 1992:5).

<sup>11</sup> flight feathers

<sup>12</sup> A round shield

<sup>13</sup> Although the first half of this verse addresses Jehovah, it is clear from the quotation of this passage in AE 799:18 and AR 582:2 that the second half of the verse has returned to addressing the supplicant addressed in the preceding and following verses.

*Day Five: Victory Over Temptation and the Lord's Glorification*

- 13 On the lion and the adder thou shalt tread;  
Thou shalt trample the young lion and the dragon.**
- 14 For he delights in Me, and I will deliver him;  
I will set him on high, for he has known My name.**
- 15 He shall call Me,  
And I will answer him,  
I will be with him in adversity;  
I will set him free and honor him.**
- 16 With length of days will I satisfy him,  
And show him My salvation.**

verses	topic	Summary of Spiritual Sense
1	<b>10</b>	<b>Song in praise of the Father by the Lord, who is to be made one with Him.</b>
2-6	<b>10</b>	<b>Thus there will be protection from every attack.</b>
7-9	<b>8</b>	<b>Thus there will be no uprising of the hells,</b>
10	<b>11</b>	<b>not even against the church.</b>
11, 12	<b>12</b>	<b>Thus heaven will serve Him.</b>
13-16	<b>8, 10</b>	<b>There will be no fear from the hells, when the Divine has been made one with the Human.</b>

*His truth is a buckler and a targe* (v. 4).

AC 1788. That a “shield” means protection against evils and falsities, which is trusted in, is evident without explication, for from common usage the expression has become familiar that Jehovah is a shield and a buckler. But what is specifically signified by “a shield” may be seen from the Word, in that as regards the Lord it signifies protection, and as regards man, trust in the Lord’s protection....

The reason why a “shield” in relation to the Lord signifies protection against evils and falsities, and in relation to man trust in the Lord, is that it was a protection to the breast; and



*Day Five: Victory Over Temptation and the Lord's Glorification*

by the breast good and truth are signified – good because the heart is there, and truth because the lungs are there.

*Thou shalt not have fear...* (v. 5-6).

AC 9642:5. "The dread of night" is the falsities of evil which are from hell; "the arrow that flies by day," the falsity which is openly taught; "the death that wastes at noonday" is the evil which is openly lived in, by which truth is destroyed, where it can be in its light from the Word.

Questions and Comments

1. Trust in the Lord seems to be a central message in this psalm. How can this psalm help us to better trust in the Lord?
2. What does it mean not to fear "the arrow that flies by day" (the falsity which is openly taught) and "the death that wastes at noonday" (the evil which is openly lived)? If we are not afraid of these things, how does that change how we live?
3. Verses 13-16 are about having "no fear from the hells, when the Divine has been made one with the Human." This underscores the importance of knowing the Lord Jesus Christ as the one and only God of heaven and earth.

**Psalm 121**

- 1 A song for the ascents.  
I will lift up my eyes to the mountains,  
From whence comes my help.
- 2 My help *is* from Jehovah,  
Who made the heavens and the earth.
- 3 He will not suffer<sup>14</sup> thy foot to be moved;  
He who keeps thee will not slumber.
- 4 Behold, He who keeps Israel  
Will neither slumber nor sleep.
- 5 Jehovah is thy keeper;  
Jehovah is thy shade on thy right hand.
- 6 By day, the sun shall not smite thee,  
Nor the moon by night.
- 7 Jehovah will keep thee from all evil;  
He will keep thy soul.
- 8 Jehovah will keep thy going out and thy coming in,  
From now and even to eternity.

verses	topic	Summary of Spiritual Sense
title, 1-8	<b>13, 5</b>	<b>[Prayer] to the Father to guard [Him].</b>

*I will lift up my eyes to the mountains.*

AE 405:5. "Mountains" here mean the heavens; and as in the heavens those who are in the goods of love and of charity dwell upon the mountains and hills... and the Lord is in these goods, "to lift up the eyes to the mountains" also means to the Lord, from whom is all help. When "mountains," in the plural, are mentioned, both mountains and hills are meant, consequently both the good of love to the Lord and the good of charity towards the neighbor.

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<sup>14</sup> literally, "give"

*Day Six: The State of Humiliation Before the Father*

***He will not suffer thy foot to be moved.***

AE 666:5. [This means] that He will not suffer the natural to go astray from truths; for so far as the natural goes astray, so far the interiors, which belong to the understanding and will, also go astray.

***Jehovah is thy keeper.***

AC 8211:5. Watchmen used to be upon the walls, spying whether an enemy was coming, and by a cry announcing what they saw. By them, in the internal representative sense, is meant the Lord, and by their watch His continual presence and protection (n. 7989), as in [this psalm of] David....

Moreover by “watchmen” are meant prophets and priests, consequently the Word.

AC 9927:3. “To keep the going out and the coming in” is [to protect] everything of the life according to the state of good and truth.

***Jehovah is thy shade on thy right hand.***

AE 298:5. “To be a shade on the right hand” signifies to be a defense against evil and falsity. “Shade” stands here for a shady place to preserve from hurt, and “right hand” for power and wisdom from Divine truth, which would be hurt by evil and falsity unless the Lord defended. Because this is what is signified it is said, “the sun shall not smite thee by day, nor the moon by night,” the “sun” here signifying the love of self and thence all evil, and the “moon” the falsity of evil....

*Day Six: The State of Humiliation Before the Father*

AE 401:34. Because from that love [of self] is all evil, and from evil all falsity, therefore it is said, "Jehovah shall keep thee from all evil," and "He shall keep thy soul," "soul" signifying the life of truth.

Questions and Comments

1. This psalm in the highest sense is a prayer to the Father as the Lord was experiencing temptation on earth. This seems to indicate the value of prayer when we are in temptation, and that we can use the psalms to help us form our prayers to the Lord if we are struggling to know what to say to the Lord.
2. How can we actually use the Lord as our shield, or let Him shield us? What does He do for us that shields us, and what does He specifically shield us from? How does prayer relate to the Lord acting as our shield?
3. Protection by the Lord is a strong theme in this psalm. How does humility relate to the Lord's protection? How does humility relate to prayer?