

## Lesson XII. A PRAYER FOR THE TEMPTED—TEMPERANCE LESSON June 20, 1915

Psalm 141—Commit to memory vs. 3, 4.

**GOLDEN TEXT**—Keep me from the snare which they have laid for me.—Psalm 141: 9 (Rev. Ver.).

1 LORD, I <sup>1</sup> cry unto thee; make haste unto me; give ear unto my voice, when I <sup>2</sup> cry unto thee.

2 Let my prayer be set forth <sup>3</sup> before thee as incense; <sup>4</sup> 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 <sup>5</sup> practise wicked works with men that work iniquity; and let me not ast 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,

**Revised Version**—<sup>1</sup> I have called upon thee; <sup>2</sup> call; <sup>3</sup> as incense before thee; <sup>4</sup> Omit and; <sup>5</sup> be occupied in deeds of wickedness; <sup>6</sup> as oil upon the head; let not my head refuse it; for even in their wickedness shall my prayer continue. <sup>7</sup> Omit when; <sup>8</sup> thrown down by the sides of the rock; and they; <sup>9</sup> As when one ploweth and cleaveth the earth, Our bones are scattered at the grave's mouth; <sup>10</sup> For mine eyes; <sup>11</sup> do I put my trust; <sup>12</sup> snare; <sup>13</sup> from.

### LESSON PLAN

- I. The Temptation, 1-4a.
- II. The Tempters, 4b-7.
- III. The Deliverer, 8-10.

### DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Hon. Secretary, 56 Old Bailey, London, England.)

M.—A prayer for the tempted, Ps. 141. T.—Overthrow of the wicked, Ps. 10. W.—Warning against the tempter, Prov. 1: 7-19. Th.—Resisting temptation, James 1: 12-18. F.—Peril of drink, Prov. 23: 29-35. S.—Woes upon the evil-doer, Hab. 2: 9-16. S.—Separation enjoined, 2 Cor. 6: 11-18.

**Shorter Catechism**—Review Questions 19, 20.

**The Question on Missions**—12. In what other

ways do our foreign missionaries reach the people? Y.M.C.A. and Y.W.C.A. methods are in use, such as Bible study classes, social gatherings, lectures, and training in social service. There is work in our missions for business men, engineers, Y.M.C.A. secretaries, nurses, teachers and deaconesses, as well as for ministers and doctors.

**Lesson Hymns**—Book of Praise: 254 (Supplemental Lesson), 102, 252, 112 (Ps. Sel.), 258 (from PRIMARY QUARTERLY), 250.

**Special Scripture Reading**—Prov. 23: 29-35. (To be read responsively or in concert by the whole School.) **Lantern Slides**—For Lesson, T. 78, "Put it Away" (Frances Willard's Quotation). For Question on Missions, I. 386, Y. W. C. A. at Ujjain. (Slides are obtained from the Presbyterian Lantern Slide Department, Room 626, Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—Temperance Lesson: no stereograph assigned.

## THE LESSON EXPLAINED

**Lesson Setting**—It is thought by some that the Lesson Psalm was composed by David about the time of Absalom's rebellion (see 2 Sam., chs. 15-18).

### I. The Temptation, 1-4a.

V. 1. *Lord, I cry unto thee*; not because God was felt to be at a distance or inattentive, but because the psalmist was eager and in dead earnest. *Make haste unto me*; that is, to help me. The petitioner was in dire need. *Give ear*; listen, for the psalmist knew that with God to hear was to answer.

V. 2. *Prayer be set forth*; literally, "be prepared," "be set in order." *As incense*; which was burnt daily, morning and evening (Ex. 30: 7, 8) on the altar of incense in the tabernacle and afterwards in the temple, as a symbol of prayer. The incense was composed of sweet spices mixed according to the directions of Ex. 30: 34. *Lifting up of my hands*; a gesture suitable in prayer, representing the lifting up of the heart. *As the evening sacrifice*; the meal offering which

accompanied the daily burnt offering (see Ex. 29: 38-42). The evening sacrifice may be specially mentioned because the psalmist was in the habit of praying at that time and composed the psalm for use in the evening.

Vs. 3, 4a. *Set a watch*; for safety from without, but especially against danger from within. *Before my mouth*; to guard it from the peril of evil speech. *Keep the door of my lips*. "Lips" may be taken as representing the whole man. "If God be the doorkeeper, then the whole house must be under His control and authority." *Incline not mine heart*. The prayer goes back of the mouth and lips to the heart and mind which control them. Heart and mind need to be held back from evil desires and purposes as well as the mouth and lips from evil speech. These words of the psalmist may well be used as a prayer for protection against the temptation presented by strong drink.

### II. The Tempters, 4b-7.

V. 4b. *To practise wicked works*; such evil