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**TROWARD'S COMMENTS
ON THE PSALMS**

THOMAS TROWARD

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Foreword

I HAVE been asked to say something about my husband's love for the Bible and his method of making his Annotations in the book.

When he retired from the Bengal Civil Service in 1896, he decided to devote himself to three objects — the study of the Bible, writing his books, and painting pictures. These occupations so filled his time till his death in 1916 that the days never seemed long enough for him.

Those who did not know him may think it strange that a man's most absorbing interest should be the study of the Bible. For him, however, it was the most wonderful book in the world, containing the keys of all the mysteries of Earth, and he believed that the solution of all our problems was there for those who read and meditated with minds at one with its Inspirer. He could never understand why it is neglected and misunderstood by so many, and when anyone asked him to suggest a course of reading, he used to tell them that all that really mattered was never to cease studying the Bible. He summed this up in the opening words of his book, *Bible Mystery and Bible Meaning*, published in 1905, when he said, "The Bible is the Book of the Emancipation of Man. The emancipation of man means his deliverance from sorrow and sickness, from poverty, struggle and uncertainty, from ignorance and limitation, and finally from death itself."

His Bible lies before me, large, heavy, its faded dark green cloth cover ragged at the edges and torn at the spine, nearly all its worn pages showing numerous underlinings in blue and red; there are many footnotes written in ink and countless pages of notes are pasted in throughout. The book had belonged to his mother, and this gave it a personal value no other copy could have. He always had it with him, and used to devote some hours of study to it every day in the quiet of his own room. In the winter evenings he would have it on his knee as he sat by the fire, a pencil in his hand, a note-book by his side, in which from time to time he wrote something, and while thus occupied he was apparently detached from his surroundings and the flow of ordinary conversation round him. Sometimes he would remain downstairs long after we had all gone to bed, and I have frequently found him on his knees before it, lost in meditation and prayer.

He was particularly attracted by the Psalms. In his opinion, these one hundred fifty pieces of beautiful prose poetry give reflection to every mood of mankind, from the depths of sadness to the spirit of the triumphal conclusion, "Let everything that hath breath praise the Lord. Praise ye the Lord." He made a practice of studying one Psalm carefully every day whatever other portions of the Bible he might also choose to read, and this accounts for the number of Notes that fill this particular part of his Bible.

These Notes are reproduced in this book in the hope that they will convey to others some of the happiness and inspiration he found while making them.

Annie Troward

Psalm 1

Comment

IN these two Psalms [I and II] we seem to have an epitome of the great fundamental Truths of all Religion. — In the first we find laid the great foundation of the recognition of *Law* embodying the Divine Power throughout the universe. The second Psalm sets forth the two other great principles, by which Truth, or Law, is brought into actuality. These are the *energizing* and *directing* power of Universal Spirit acting according to Law, which is the *Infinite* of Personality (*i.e.* Love, Intelligence, Volition), which is called “the Lord”; and the *distributing medium* of this Energy for its application *in particulars*, which primarily is Man, who, when he *recognizes this as his function, realizes his true relation to God and receives the Spirit*, and thus collectively is the Anointed Son of God. Here as elsewhere in Scripture, the collective sense of a principle is representatively spoken of under the figure of the specific instance in which it has been most completely realized (*e.g.*, Babylon, Rome, etc.) and hence this Psalm has a special application to Christ. — Note also the forms of opposition to Truth.

Thus these two Psalms contain the teaching of the whole Bible in miniature.

Psalm 1

¹Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

²But his delight is in the law of the LORD; and in his law doth he meditate day and night.

³And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

⁴The ungodly are not so: but are like the chaff which the wind driveth away.

⁵Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

⁶For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Comment

Psalm I. Three classes oppose Law or Truth: 1. The ungodly — those who practically deny God’s existence, who are without God. 2. Sinners, who wilfully transgress against their better knowledge. 3. The scornful, who scorn the idea of Law or the possibility of knowing it. — Law, however, will in the end be too strong for them and, if opposed, must crush them: while to the obedient it necessarily produces constantly increasing life.

Psalm 2

¹Why do the heathen rage, and the people imagine a vain thing?

²The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,.

³Let us break their bands asunder, and cast away their cords from us.

⁴He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

⁵Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

⁶Yet have I set my king upon my holy hill of Zion.

⁷I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

⁸Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

⁹Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

¹⁰Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

¹¹Serve the LORD with fear, and rejoice with trembling.

¹²Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Comment

Psalm II. Opposition by those who deny the Personal control of God over human affairs — and by those who oppose the practical guidance which the Divine Spirit would give them through those instruments who are “anointed” for this purpose. Here also those two principles of God’s control and Man’s sonship must ultimately prevail, for they are nothing else than the practical application of the Universal Law of Truth.

Psalm 3

¹ Lord, how are they increased that trouble me! many are they that rise up against me.

² Many there be which say of my soul, There is no help for him in God. Selah.

³ But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head.

⁴ I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

⁵ I laid me down and slept; I awaked; for the LORD sustained me.

Comment

Is not this sleeping the putting off of the body? — If so, the word sus-tained is most suitable, referring to the sub-stance = the enduring Divine life in Man.

And Salvation comes from “God our Saviour.”

⁶ I will not be afraid of ten thousands of people, that have set themselves against me round about.

⁷ Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

⁸ Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.

Psalm 4

¹ Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer.

² O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing? Selah.

³ But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

Comments

The separation to God of those who are godly, i.e., who seek to acknowledge Him.

⁴ Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

Comments

The finding of God in our own heart.

⁵ Offer the sacrifices of righteousness, and put your trust in the LORD.

⁶ There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us.

⁷ Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

⁸ I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety.

Psalm 5

- ¹ Give ear to my words, O LORD, consider my meditation.
- ² Harken unto the voice of my cry, my King, and my God: for unto thee will I pray.
- ³ My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.
- ⁴ For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.
- ⁵ The foolish shall not stand in thy sight: thou hatest all workers of iniquity.
- ⁶ Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.
- ⁷ But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.
- ⁸ Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face.
- ⁹ For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.
- ¹⁰ 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.
- ¹¹ But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

Comments

“Faith and Love” — Trusting in God as Truth and loving Him in His directly Personal aspect as Love. This verse includes the whole philosophy on the quest of the Personality of God.

- ¹² For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.

Psalm 6

- ¹ O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.
- ² Have mercy upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.
- ³ My soul is also sore vexed: but thou, O LORD, how long?
- ⁴ Return, O LORD, deliver my soul: oh save me for thy mercies' sake.
- ⁵ For in death there is no remembrance of thee: in the grave who shall give thee thanks?
- ⁶ I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears.
- ⁷ Mine eye is consumed because of grief; it waxeth old because of all mine enemies.
- ⁸ Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.
- ⁹ The LORD hath heard my supplication; the LORD will receive my prayer.
- ¹⁰ Let all mine enemies be ashamed and sore vexed: let them return and be ashamed suddenly.

Psalm 7

¹ O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

² Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

³ O LORD my God, If I have done this; if there be iniquity in my hands;

⁴ If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

⁵ Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

⁶ Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

⁷ So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

⁸ The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

⁹ Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins.

¹⁰ My defence is of God, which saveth the upright in heart.

¹¹ God judgeth the righteous, and God is angry with the wicked every day.

¹² If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

¹³ He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

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.

Psalm 8

¹ O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Comments

“How excellent is thy Name,” etc,

To an instructed Jew the Name of God was identical with the series 10+5+6+5, the Sacred Tetragrammaton which is a compendium of all truth on all planes — and so throughout the Psalms.

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

³ When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

Comments

Remark the omission of the Sun in the consideration of the heavens. This points out the true significance of the verse. The apparent omission of the Sun is, of course, really supplied by the expression Thy heavens. The interior heavens being primarily alluded to, the series naturally begins with the Moon, and, as naturally, leads on to the question what Man really is (Heb. II).

⁴ What is man, that thou art mindful of him? and the son of man, that thou visitest him?

⁵ For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Comments

a little lower may also be translated “for a little while lower.” Man’s Crown is glory and honour (II. Tim. IV: 8).

⁶ Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

Comments

Man’s place in the scheme of creation is accurately set forth — Man = the Measurer = “Ek man.” — He cannot create, but has dominion over what God has created, as we see by the principle of the Conservation of Energy. Man is the Distributor, and as such all things are put under him. Note the identical root-meaning of the three words Man — Mind — Moon, all

meaning Measurement or Distribution or, again, Homo = Ho = concentration. Deus, root De, the giver — Rota, the circulation (Heb. II: 6).

⁷ All sheep and oxen, yea, and the beasts of the field;

⁸ The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

⁹ O LORD our Lord, how excellent is thy name in all the earth!

Psalm 9

¹ I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works.

² I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

³ When mine enemies are turned back, they shall fall and perish at thy presence.

⁴ For thou hast maintained my right and my cause; thou satest in the throne judging right.

⁵ Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

⁶ O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

Comments

“The enemy” is clearly a spiritual power, for the memory of cities would not have been lost in a lifetime or for many generations. The working of this evil power goes back to such old time that the very memory of the cities has perished.

⁷ But the LORD shall endure for ever: he hath prepared his throne for judgment.

⁸ And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

⁹ The LORD also will be a refuge for the oppressed, a refuge in times of trouble.

¹⁰ And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

Comments

Again (as in Ps. VIII: i) the knowledge of all that is meant by God’s Name is a sure ground of truth.

¹¹ Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

¹² When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

¹³ Have mercy upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:

¹⁴ That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation.

¹⁵ The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

¹⁶ The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

¹⁷ The wicked shall be turned into hell, and all the nations that forget God.

¹⁸ For the needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

¹⁹ Arise, O LORD; let not man prevail: let the heathen be judged in thy sight.

²⁰ Put them in fear, O LORD: that the nations may know themselves to be but men. Selah.

Psalm 10

¹ Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

² The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.

³ For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth.

⁴ The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.

Comments

The difference between the “ungodly” and the “godly” is that with the former “God is not in all his thoughts,” and with the latter God is in every thought.

⁵ His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.

Comments

God's method of procedure is too high for the wicked to grasp.

⁶ He hath said in his heart, I shall not be moved: for I shall never be in adversity.

⁷ His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.

⁸ He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.

⁹ He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.

¹⁰ He croucheth, and humbleth himself, that the poor may fall by his strong ones.

¹¹ He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.

¹² Arise, O LORD; O God, lift up thine hand: forget not the humble.

¹³ Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.

¹⁴ Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.

¹⁵ Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.

¹⁶ The LORD is King for ever and ever: the heathen are perished out of his land.

¹⁷ LORD, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:

Comments

God first prepares the heart, i.e., Himself suggests the prayer. See Prov. XVI: 1.

¹⁸ To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

Comments

The man of the earth — the unspiritual man to whom the things of the spirit are foolishness. They that depart from God “shall be written in the earth” (Jer. XVII: 13). “Rejoice that [because] your names are written in heaven “ (Luke X: 20).

Psalm 11

¹ In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

² For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

³ If the foundations be destroyed, what can the righteous do?

⁴ The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

Comments

God is to be found in two places. Externally, as ruling from heaven; Internally, in His holy temple, i.e., in man's heart, as the Sun of the interior heaven.

⁵ The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

⁶ Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

⁷ For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Psalm 12

¹ Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

² They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.

³ The LORD shall cut off all flattering lips, and the tongue that speaketh proud things:

⁴ Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

⁵ For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

⁶ The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Comments

Pure words. Cf. Zeph. III: g, i.e., the ultimate Truth is “merum” — unmixed— not concealed in parable or symbol. Repeated processes of purification from the earthly forms gradually bring out more and more purely the Living Word.

⁷ Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

⁸ The wicked walk on every side, when the vilest men are exalted.

Psalm 13

¹ How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

² How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?

³ Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

⁴ Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.

⁵ But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

⁶ I will sing unto the LORD, because he hath dealt bountifully with me.

Psalm 14

¹ The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.

Comments

The fool. Rom. I: 22; Ps. LIII: 1. The denial of God leads to evil deeds.

² The LORD looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.

Comments

Note the coupling of seeking God with Understanding.

³ They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.

Comments

Refers to re-generation, re-birth.

⁴ Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

⁵ There were they in great fear: for God is in the generation of the righteous.

⁶ Ye have shamed the counsel of the poor, because the LORD is his refuge.

⁷ Oh that the salvation of Israel were come out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Psalm 15

¹ Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

Comments

Cf. Ps. XXIV: 3. The same abiding and dwelling, i.e., having our home in God, as in PS. XCI.

² He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

³ He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

⁴ In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

⁵ He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.

Psalm 16

¹ Preserve me, O God: for in thee do I put my trust.

² O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee;

³ But to the saints that are in the earth, and to the excellent, in whom is all my delight.

⁴ Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

Comments

Notice the disclaimer against sacrifices entailing the shedding of blood. Thus showing what must be the true doctrine of the At-one-ment. Also Ps. XL: 6.

⁵ The LORD is the portion of mine inheritance and of my cup: thou maintainest my lot.

Comments

The same idea of a dwelling place as above, also the same idea of a “heritage” which we so often meet in the Epistles (Rom. VIII: 17 and Eph. I; 11).

⁶ The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.

⁷ I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.

Comments

He blesses the Lord for giving him counsel, i.e., directing and advising him and giving him wisdom.

⁸ I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Comments

The converse of the description of the wicked in Ps. X: 4.

⁹ Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

¹⁰ For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

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 17

¹ Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

² Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

³ Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

⁴ Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

Comments

Here we have the opposite, viz., “the paths of the destroyer.” This seems to mean also that the man walking in these paths becomes himself a destroyer. Note that it is by God’s word we are kept from these paths, i.e., by the teaching of His Holy Spirit in our hearts whether through the written word or otherwise.

Observe how often the Psalmist speaks of being instructed by God in the night. Ps. IV: 3, XVI: 7, and XVII: 3.—Also converse in case of [the] wicked Ps. XXXVI: 4 and XLII: 9.

⁵ Hold up my goings in thy paths, that my footsteps slip not.

⁶ I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

⁷ Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

⁸ Keep me as the apple of the eye, hide me under the shadow of thy wings,

⁹ From the wicked that oppress me, from my deadly enemies, who compass me about.

¹⁰ They are inclosed in their own fat: with their mouth they speak proudly.

¹¹ They have now compassed us in our steps: they have set their eyes bowing down to the earth;

¹² Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

¹³ Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

¹⁴ From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

¹⁵ As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

Comments

It is in seeing righteousness that we behold the face of God. The true awaking is to have God's likeness in us — we awake to the fact of our unity with the Divine Spirit. We find we are “partakers of the Divine nature” and must therefore become “imitators of God.”

Psalm 18

¹ I will love thee, O LORD, my strength.

² The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

Comments

Cf. Ps. XVIII: 31, 46; XXVIII: 7; XXX: 1, 3; XL: 2.

³ I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies.

⁴ The sorrows of death compassed me, and the floods of ungodly men made me afraid.

⁵ The sorrows of hell compassed me about: the snares of death prevented me.

⁶ In my distress I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.

⁷ Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

⁸ There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

⁹ He bowed the heavens also, and came down: and darkness was under his feet.

¹⁰ And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

¹¹ He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

¹² At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

¹³ The LORD also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

¹⁴ Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

¹⁵ Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

¹⁶ He sent from above, he took me, he drew me out of many waters.

¹⁷ He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

¹⁸ They prevented me in the day of my calamity: but the LORD was my stay.

¹⁹ He brought me forth also into a large place; he delivered me, because he delighted in me.

²⁰ The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

²¹ For I have kept the ways of the LORD, and have not wickedly departed from my God.

²² For all his judgments were before me, and I did not put away his statutes from me.

²³ I was also upright before him, and I kept myself from mine iniquity.

²⁴ Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

²⁵ With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

Comments

The meaning seems to be that God appears to each man to be what the leading principle of the man's own heart is. The man will see that principle exhibited in God's acts. See Ps. XXV: 10.

²⁶ With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

Comments

Cf. II Sam. XXII: 26, 27.

²⁷ For thou wilt save the afflicted people; but wilt bring down high looks.

²⁸ For thou wilt light my candle: the LORD my God will enlighten my darkness.

²⁹ For by thee I have run through a troop; and by my God have I leaped over a wall.

³⁰ As for God, his way is perfect: the word of the LORD is tried: he is a buckler to all those that trust in him.

³¹ For who is God save the LORD? or who is a rock save our God?

³² It is God that girdeth me with strength, and maketh my way perfect.

³³ He maketh my feet like hinds' feet, and setteth me upon my high places.

³⁴ He teacheth my hands to war, so that a bow of steel is broken by mine arms.

³⁵ Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

³⁶ Thou hast enlarged my steps under me, that my feet did not slip.

³⁷ I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

³⁸ I have wounded them that they were not able to rise: they are fallen under my feet.

³⁹ For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.

⁴⁰ Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.

⁴¹ They cried, but there was none to save them: even unto the LORD, but he answered them not.

⁴² Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.

⁴³ Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.

⁴⁴ As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

⁴⁵ The strangers shall fade away, and be afraid out of their close places.

⁴⁶ The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.

⁴⁷ It is God that avengeth me, and subdueth the people under me.

⁴⁸ He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.

⁴⁹ Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

⁵⁰ Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psalm 19

¹ The heavens declare the glory of God; and the firmament sheweth his handywork.

² Day unto day uttereth speech, and night unto night sheweth knowledge.

³ There is no speech nor language, where their voice is not heard.

⁴ Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,

⁵ Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

⁶ His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

⁷ The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.

Comments

Note the transition from natural phenomena to spiritual law. This shows that the same Unity of Truth, and consequently of Law, is the basis of the material and the spiritual world alike,

“The testimony” is what a person says; therefore, it is listening to what the Lord says that makes wise.

⁸ The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.

Comments

pure — The same idea of unmixed “merum” as Ps. XII: 6.

⁹ The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.

¹⁰ More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

¹¹ Moreover by them is thy servant warned: and in keeping of them there is great reward.

¹² Who can understand his errors? cleanse thou me from secret faults.

¹³ Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

¹⁴ Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

Psalm 20

¹ The LORD hear thee in the day of trouble; the name of the God of Jacob defend thee;

² Send thee help from the sanctuary, and strengthen thee out of Zion;

³ Remember all thy offerings, and accept thy burnt sacrifice; Selah.

⁴ Grant thee according to thine own heart, and fulfil all thy counsel.

⁵ We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfil all thy petitions.

⁶ Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

⁷ Some trust in chariots, and some in horses: but we will remember the name of the LORD our God.

⁸ They are brought down and fallen: but we are risen, and stand upright.

⁹ Save, LORD: let the king hear us when we call.

Comments

Ps. XX and XXI are reciprocal. Ps. XX speaks of the Greater King and Ps. XXI of the Lesser. It is Desire and Fulfilment. The King. See Ps. XXIV.

Psalm 21

¹ The king shall joy in thy strength, O LORD; and in thy salvation how greatly shall he rejoice!

² Thou hast given him his heart's desire, and hast not withholden the request of his lips.
Selah.

³ For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head.

⁴ He asked life of thee, and thou gavest it him, even length of days for ever and ever.

⁵ His glory is great in thy salvation: honour and majesty hast thou laid upon him.

⁶ For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

⁷ For the king trusteth in the LORD, and through the mercy of the most High he shall not be moved.

⁸ Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee.

⁹ Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them.

¹⁰ Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

¹¹ For they intended evil against thee: they imagined a mischievous device, which they are not able to perform.

¹² Therefore shalt thou make them turn their back, when thou shalt make ready thine arrows upon thy strings against the face of them.

¹³ Be thou exalted, LORD, in thine own strength: so will we sing and praise thy power.

Psalm 22

¹ My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

² O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.

³ But thou art holy, O thou that inhabitest the praises of Israel.

⁴ Our fathers trusted in thee: they trusted, and thou didst deliver them.

⁵ They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

⁶ But I am a worm, and no man; a reproach of men, and despised of the people.

⁷ All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

⁸ He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

⁹ But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

¹⁰ I was cast upon thee from the womb: thou art my God from my mother's belly.

¹¹ Be not far from me; for trouble is near; for there is none to help.

¹² Many bulls have compassed me: strong bulls of Bashan have beset me round.

¹³ They gaped upon me with their mouths, as a ravening and a roaring lion.

¹⁴ I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.

¹⁵ My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

¹⁶ For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

¹⁷ I may tell all my bones: they look and stare upon me.

¹⁸ They part my garments among them, and cast lots upon my vesture.

¹⁹ But be not thou far from me, O LORD: O my strength, haste thee to help me.

²⁰ Deliver my soul from the sword; my darling from the power of the dog.

²¹ Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns.

²² I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

²³ Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

²⁴ For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

²⁵ My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

²⁶ The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.

Comments

Cf. Prov. IV: 23.

²⁷ All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.

²⁸ For the kingdom is the LORD's: and he is the governor among the nations.

²⁹ All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

Comments

Cf. Ps. XCII: 14.

³⁰ A seed shall serve him; it shall be accounted to the Lord for a generation.

³¹ They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Psalm 23

¹ The LORD is my shepherd; I shall not want.

² He maketh me to lie down in green pastures: he leadeth me beside the still waters.

³ He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

⁴ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

⁵ Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

⁶ Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Psalm 24

¹ The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

Comments

i . e., God is All-being.

² For he hath founded it upon the seas, and established it upon the floods.

Comments

Multitudes —Differentiation.

³ Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

Comments

The same description of the conditions for ascending into “The Hill of the Lord” as in Ps. XV: i,

⁴ He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

⁵ He shall receive the blessing from the LORD, and righteousness from the God of his salvation.

⁶ This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Comments

Jacob. Yak or One.

⁷ Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

⁸ Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.

Comments

King. This is “the Greater King” mentioned in Ps. XX.

mighty in battle. Overcoming all things.

⁹ Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

¹⁰ Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

Psalm 25

¹ Unto thee, O LORD, do I lift up my soul.

² O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

³ Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

⁴ Shew me thy ways, O LORD; teach me thy paths.

⁵ Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.

⁶ Remember, O LORD, thy tender mercies and thy lovingkindnesses; for they have been ever of old.

⁷ Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD.

⁸ Good and upright is the LORD: therefore will he teach sinners in the way.

⁹ The meek will he guide in judgment: and the meek will he teach his way.

Comments

guide. Ci. Ps. XXXI: 3; XLVHI: 14.

judgment. Cf. Ps. XXXVII; 6.

¹⁰ All the paths of the LORD are mercy and truth unto such as keep his covenant and his testimonies.

¹¹ For thy name's sake, O LORD, pardon mine iniquity; for it is great.

¹² What man is he that feareth the LORD? him shall he teach in the way that he shall choose.

¹³ His soul shall dwell at ease; and his seed shall inherit the earth.

¹⁴ The secret of the LORD is with them that fear him; and he will shew them his covenant.

¹⁵ Mine eyes are ever toward the LORD; for he shall pluck my feet out of the net.

¹⁶ Turn thee unto me, and have mercy upon me; for I am desolate and afflicted.

¹⁷ The troubles of my heart are enlarged: O bring thou me out of my distresses.

¹⁸ Look upon mine affliction and my pain; and forgive all my sins.

¹⁹ Consider mine enemies; for they are many; and they hate me with cruel hatred.

²⁰ O keep my soul, and deliver me: let me not be ashamed; for I put my trust in thee.

²¹ Let integrity and uprightness preserve me; for I wait on thee.

²² Redeem Israel, O God, out of all his troubles.

Comments

The keynote of this Psalm is God's teaching and leading of those who look to Him. What He teaches them is His Truth, and it is by this teaching that He becomes our salvation. He will guide our judgment (verse 9) if we are meek, i.e., not self-willed. There is a great "Secret of the Lord," and He will explain and show it to them that fear Him (verse 14). This is that fear of the Lord which is clean — it is not dirty funk, but is one with courage which Plato tells us is the quality of rightly estimating the true objects of fear. Thus the fear of the Lord is the beginning of wisdom; but the end of it is the perfect love (and may we not also say the perfect knowledge?) that casteth out fear. The same idea of constant abiding with God is shown in verses 5 and 15 as in Ps. XV and XCI. The secondary note of this Psalm is God's releasing us from the fear of sin within and of trouble without.

Psalm 26

¹ Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; therefore I shall not slide.

² Examine me, O LORD, and prove me; try my reins and my heart.

³ For thy lovingkindness is before mine eyes: and I have walked in thy truth.

Comments

Note the union of Love and Truth.

⁴ I have not sat with vain persons, neither will I go in with dissemblers.

⁵ I have hated the congregation of evil doers; and will not sit with the wicked.

⁶ I will wash mine hands in innocency: so will I compass thine altar, O LORD:

⁷ That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

⁸ LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

Comments

God's habitation = the spiritual house of a pure heart.

⁹ Gather not my soul with sinners, nor my life with bloody men:

¹⁰ In whose hands is mischief, and their right hand is full of bribes.

¹¹ But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

Comments

Walk in integrity, i.e., as a whole man, i.e., the Microcosm brought into perfect order in all Three Worlds. — "Redeem me." God is our daily redeemer.

¹² My foot standeth in an even place: in the congregations will I bless the LORD.

Psalm 27

¹ The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

² When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

³ Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

⁴ One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.

⁵ For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

Comments

Cf. Ps. XXXI: 20; Rev. II: 17.

⁶ And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the LORD.

⁷ Hear, O LORD, when I cry with my voice: have mercy also upon me, and answer me.

⁸ When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

Comments

The mutual response of God and the Soul — they are correlatives. Cf. Ps. XVII: 15 and note thereon, above.

⁹ Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation.

Comments

He argues from what God has already done for him, that God will continue doing.

¹⁰ When my father and my mother forsake me, then the LORD will take me up.

¹¹ Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

¹² Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.

¹³ I had fainted, unless I had believed to see the goodness of the LORD in the land of the living.

¹⁴ Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD.

Comments

“wait on the Lord.” Cf. Ps. XXXVII: 7.

The keynote [of this Psalm] is the banishing of fear by the certainty of God’s support. In this trust we can afford to wait for God to work (verse 14). Also the same knowledge of a Divine Secret (verse 5) as in Ps. XXV: 14. And the same abiding and dwelling (verse 4) as in Ps. XV, XXV, and XCI. Also the Teaching (verse 11) as in Ps. XXV.

Psalm 28

¹ Unto thee will I cry, O LORD my rock; be not silent to me: lest, if thou be silent to me, I become like them that go down into the pit.

Comments

“Be not silent to me” — our life consists in communion with God. But see Isa. L: 10 as to confidence in God at times when we do not realize this presence.

rock. Cf. Ps. XVIII: 2, and references given there, above.

² Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle.

³ Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts.

⁴ Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

⁵ Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

Comments

The converse of “the works of the Lord” are marvellous, sought out of all them that have pleasure therein.

⁶ Blessed be the LORD, because he hath heard the voice of my supplications.

⁷ The LORD is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him.

⁸ The LORD is their strength, and he is the saving strength of his anointed.

Comments

“His anointed” is coupled with the plural “their” — hence, means His anointed ones — those who have received the anointing and the Spirit.

⁹ Save thy people, and bless thine inheritance: feed them also, and lift them up for ever.

Comments

“Thine inheritance” coupled with the plural “them” = these anointed ones.

Psalm 29

¹ Give unto the LORD, O ye mighty, give unto the LORD glory and strength.

Comments

We obtain strength (verse n) in proportion as we realize that we continually receive it from God.

² Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

³ The voice of the LORD is upon the waters: the God of glory thundereth: the LORD is upon many waters.

Comments

The word acting upon plastic substance.

⁴ The voice of the LORD is powerful; the voice of the LORD is full of majesty.

⁵ The voice of the LORD breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

⁶ He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn.

⁷ The voice of the LORD divideth the flames of fire.

Comments

Cf. “He maketh his angels spirits and his ministers a flame of fire” — or Soul and Spirit. Accordingly this would mean apportionment of gifts and powers to His different ministers, and sending them their several ways.

⁸ The voice of the LORD shaketh the wilderness; the LORD shaketh the wilderness of Kadesh.

Comments

The result of the Land’s shaking is to bring together into order what was before in confusion (see Ezek. XXXVII: 7, “the bones came together”). A wilderness is a place of disorder, but containing often the material for great fruitfulness (Isa. LXVI: 14, “bones flourish like an herb “). Perhaps Kadesh is allied to the word Kadosh. If so, this is a promise to bring into fruitful order the disjecta membra of Truth scattered in all the writings of the class indicated by Kadosh. Or Ka, the soul; and desh, a country.

Verses 5 to 8 speak of a systematic placing of Truth in its right order, by means of ministers appointed for this work, both breaking the cedars and shaking the wilderness of the Kadesh.

⁹ The voice of the LORD maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory.

¹⁰ The LORD sitteth upon the flood; yea, the LORD sitteth King for ever.

Comments

“The flood,” i.e., all that is included in the world of the Negative as in the beginning the Spirit of God moved upon the face of the waters.

¹¹ The LORD will give strength unto his people; the LORD will bless his people with peace.

Comments

This Psalm mystically speaks of all those operations of the Land which the ungodly pay no heed to (Ps. XXVIII: 5). It is a Psalm of Initiation.

“The Beauty of holiness” (verse 2). Holiness is that symmetry which we call Beauty. The perfecting of character. The whole Psalm is highly mystical: Upon many waters (verse 4) — peoples and nations (Rev. XVII: 15). Unicorn (verse 6) — strength derived from intellect, and mountains -the highest knowledge; cedars may suggest materialism— because = wood. The connection of verses 5 and 6 is then plain. The material knowledge is based on spiritual facts, just as trees grow on mountains. Cedars are the grandest growth of hyle or material knowledge, but the spiritual is as much higher as the peaks of mountains are above the trees.

Psalm 30

¹ I will extol thee, O LORD; for thou hast lifted me up, and hast not made my foes to rejoice over me.

² O LORD my God, I cried unto thee, and thou hast healed me.

³ O LORD, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit.

Comments

Note how he speaks about his soul having passed through death and being brought up from the grave — not the body. The inference is clear. It is the great secret hidden in the Bible, or rather one of them. God has kept him alive through it all. “The pit” is not the Same thing as “the grave.” Elsewhere it is called the “pit of destruction” which indicates the Truth regarding it. This is confirmed by verse 9. If he himself went into “the pit,” then nothing would be left of him but dust — the immaterial principles would have perished, and the mere dust could not praise God. The end or object is that our glory (the immortal part) should endure to the praise of God, i.e., to acting as the instrument of His will and working (verse 12). Note how he argues with God (verse 9).

⁴ Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness.

⁵ For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

⁶ And in my prosperity I said, I shall never be moved.

⁷ LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

⁸ I cried to thee, O LORD; and unto the LORD I made supplication.

⁹ What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

¹⁰ Hear, O LORD, and have mercy upon me: LORD, be thou my helper.

¹¹ Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

Comments

Observe particularly the joyous nature of the Divine Spirit, It is the joyousness of conscious fulness of Life.

¹² To the end that my glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

Psalm 31

¹ In thee, O LORD, do I put my trust; let me never be ashamed: deliver me in thy righteousness.

² Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me.

³ For thou art my rock and my fortress; therefore for thy name's sake lead me, and guide me.

Comments

“for Thy Name’s sake” — He seems to have had in his mind this (symbols)

God’s name. See Ex. III: 13, 14.

rock. Cf. Ps. XVIII; 2 and references given there, above.

He asks for God’s leading and guidance (Cf. Ps. XXV: 9).

⁴ Pull me out of the net that they have laid privily for me: for thou art my strength.

⁵ Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.

Comments

God Himself is the Redeemer.

Also the redemption is an accomplished fact, “Thou hast redeemed me,” and this is the reason for trusting God “for Thou hast redeemed me.”

It is because God is “the God of Truth” that we are able to trust in Him. Unfailing accuracy of Truth which we can rely on.

⁶ I have hated them that regard lying vanities: but I trust in the LORD.

⁷ I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities;

Comments

The same joyousness as in Ps. XXX: ii.

⁸ And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

⁹ Have mercy upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.

Comments

The eye, the soul, and the belly apparently represent the First, Second, and Third principles in man, corresponding, as Plato says, with the Head, the Breast, and the organs below the Diaphragm.

¹⁰ For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

¹¹ I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

¹² I am forgotten as a dead man out of mind: I am like a broken vessel.

¹³ For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.

¹⁴ But I trusted in thee, O LORD: I said, Thou art my God.

¹⁵ My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.

Comments

“My times are in Thy hand.” This is why we are told “he that believeth shall not make haste.” God is “the Wonderful Numberer”— “A saint said to the Wonderful Numberer” (Dan. VIII: 13. Margin Crucian’s Concordance). “His name shall be called Wonderful,” Isa. IX: 6.

¹⁶ Make thy face to shine upon thy servant: save me for thy mercies’ sake.

¹⁷ Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be silent in the grave.

¹⁸ Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.

¹⁹ Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Comments

Trusting in God before, or in preference to, the sons of men.

²⁰ Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues.

Comments

The same hiding in the Secret Place of God as in Ps. XXV: 14; XXVII: 5; LXXIII: 17; LXXXIII: 3: xci: 1. Job V: 21 and XXIX: 4-Rev. II: 17.

²¹ Blessed be the LORD: for he hath shewed me his marvellous kindness in a strong city.

Comments

“The strong city,” the “Civitas Dei”; the Keynote of the whole Psalm is unswerving Trust in God and His response thereto.

²² For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

²³ O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

²⁴ Be of good courage, and he shall strengthen your heart, all ye that hope in the LORD.

Comments

We are therefore to take courage because our hope is set upon the living God (I Tim. IV: 10). By thus setting our hope on God and striving to be courageous we shall receive strength from God. This seems to be the force of using and rather than for. The strengthening is here shown in the light of a consequence rather than of a cause. The Holy Spirit is the Comforter, Old English for Strengtheners, See Ps. CXLVI: 5.

Psalm 32

¹ Blessed is he whose transgression is forgiven, whose sin is covered.

² Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

³ When I kept silence, my bones waxed old through my roaring all the day long.

⁴ For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

⁵ I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Comments

Cf. Ps. XXXVIII: 18.

⁶ For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

⁷ Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

Comments

The same hiding in God as in Ps. XXV: 14; XXVII: 5; XXXI: 20.

The joyous nature of the Divine Spirit [verses 7 and 11] as in Ps. XXX: n and XXXV: 9.

Peace and Protection resulting from trust in God (verses 7, 10, 11).

All these blessings depend on sincerity of heart (verse 2).

Note the enveloping by the Divine Presence in verses 7 and 10. It “compasses about” us if we look to the Lord.

⁸ I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Comments

God’s promise of guidance, and also of instruction. Verse 9 shows that this is dependent on our having understanding. If we understand the principles of Truth we shall be able to recognize the guidance and teaching. God wishes us to understand how these things are, and that our faith should be based on knowledge and not on ignorance. See Jer. IX: 24. If He did not wish us to understand, why should He give the Bible?

⁹ Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.

Comments

Conversations of the soul with God. In verse 7 the soul speaks to God and in verses 3 and 9 God and answers *to the soul*. Note the great stress here laid upon *understanding*. The argument is: Don't be like a horse or a mule that has to be pushed or dragged or somehow got to where it has to go without taking an intelligent part in the matter. Here God clearly says, "I don't want you to act from compulsion. I want *intelligent co-operation, which can only proceed from understanding the whole position, viz., understanding what I am aiming at, why I aim at it, what is your relation to me and mine to you, and how as the result of this natural relation (Jachin) we co-operate so as to form a single whole (Boaz) combining both Personality and Individuality.*" All through the Bible a clear *understanding* of the principle on which we trust in God is set forth as the true way of advance, faith in a thing because we *know* what it is, not from not knowing. "I *know* in whom I have believed" — "I *know* that my Redeemer liveth" - Salvation is of the Jews, *for we know* what it is that we worship," said Jesus to the Woman of Samaria. The reason is obvious, *How can you make any progress with a thing that you don't understand?* "Understanding what the will of the Lord is "Sing ye praises *with understanding,*" and so on, throughout the Bible. "Let him that gloria eth glory in this, that he *knoweth* and understandeth *me*, saith the Lord" (Jer. IX: 34). "This is Life Eternal to *know* thee the only true God and Jesus Christ whom thou hast sent" (Jesus). We need therefore never fear to seek to understand these things or say they are above our understanding. As I *know* I *live*, for then I know what I am trying to do and why I am trying to do it. Thus to know and understand points to something *definite* and clear, something capable of Scientific Statement and Practical Demonstration and this *something is the Relation between Divine Personality and Human Individuality*. Mathematically this Relation is stated as Boole's Equation of $x(i - x) = 0$, or the Complete Circle; also as the relation of x, x^2, x^3 etc., to x^n . The knowledge of this *absolute necessity* of Being was *the Truth* for which Jesus died, as scientific statement, the greatest of all "Martyrs to Science," and by the power of which He rose again from the dead as the Supreme Practical Demonstration. This is the true Scientia Scientiarum.

¹⁰ Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

¹¹ Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Comments

The gist of this Psalm is the unrest felt so long as we do not confess our sins to God, and the perfect peace of forgiveness if we truly confess them — as in I John I: 9.

The condition of realizing forgiveness and cleansing from iniquity is the putting away of *guile* from our hearts and adopting the principle of sincerity instead. Then the sense of cleansing follows on the principle that our individuality is reflected into the Divine Personality and *vice versa*. Hence also confession "unto the Lord" (not to man) brings the same result (verses 3 and 5). Note the difference of the results when he bottled up his offence and when he confessed it.

Psalm 33

¹ Rejoice in the LORD, O ye righteous: for praise is comely for the upright.

² Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

³ Sing unto him a new song; play skilfully with a loud noise.

⁴ For the word of the LORD is right; and all his works are done in truth.

Comments

See the connection between Word, Works, Truth. Note also the power of *God's Thought* (verse n). The Divine Thought is Truth.

⁵ He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Comments

Cf. Jer. IX: 24.

⁶ By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

⁷ He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses.

Comments

The “waters” and “depth” seem to be used in the same mystical sense as in Gen. I: 2. The *plural* ” storehouses “ would then have additional force as indicating worlds and systems. This seems to connect naturally with verse 6.

⁸ Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

⁹ For he spake, and it was done; he commanded, and it stood fast.

¹⁰ The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect.

¹¹ The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

¹² Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

¹³ The LORD looketh from heaven; he beholdeth all the sons of men.

¹⁴ From the place of his habitation he looketh upon all the inhabitants of the earth.

¹⁵ He fashioneth their hearts alike; he considereth all their works.

Comments

He “*fashioneth* their hearts *alike*.” This points to unity of psychological nature — a natural law of the formation of our spiritual parts, which must be understood and may be reckoned on, like any other natural law. *The Spirit of God works on this basis*. It is the ultimate point of the continuous natural order commencing from verse 4.

¹⁶ There is no king saved by the multitude of an host: a mighty man is not delivered by much strength.

¹⁷ An horse is a vain thing for safety: neither shall he deliver any by his great strength.

¹⁸ Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

¹⁹ To deliver their soul from death, and to keep them alive in famine.

²⁰ Our soul waiteth for the LORD: he is our help and our shield.

²¹ For our heart shall rejoice in him, because we have trusted in his holy name.

²² Let thy mercy, O LORD, be upon us, according as we hope in thee.

Comments

Hope and trust *in God* are the only true sources of strength (verses 16 to 22). Perhaps the “*horse*” in verse 17 is intended mystically.

To understand God is to recognize Him as the Principles of *rightness*, judgment (*i.e.*, good judgment, sound mind, right balancing), and loving kindness (verse 5 and Jer. IX: 24), *and any conception of God that contradicts this must be false*.

Psalm 34

- ¹ I will bless the LORD at all times: his praise shall continually be in my mouth.
² My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad.
³ O magnify the LORD with me, and let us exalt his name together.
⁴ I sought the LORD, and he heard me, and delivered me from all my fears.
⁵ They looked unto him, and were lightened: and their faces were not ashamed.
⁶ This poor man cried, and the LORD heard him, and saved him out of all his troubles.
⁷ The angel of the LORD encampeth round about them that fear him, and delivereth them.
⁸ O taste and see that the LORD is good: blessed is the man that trusteth in him.
⁹ O fear the LORD, ye his saints: for there is no want to them that fear him.
¹⁰ The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing.

Comments

poor man. Cf. Ps. XXXV: 10.

- ¹¹ Come, ye children, hearken unto me: I will teach you the fear of the LORD.
¹² What man is he that desireth life, and loveth many days, that he may see good?
¹³ Keep thy tongue from evil, and thy lips from speaking guile.
¹⁴ Depart from evil, and do good; seek peace, and pursue it.

Comments

Cf. Ps. XXXVII; 27.

- ¹⁵ The eyes of the LORD are upon the righteous, and his ears are open unto their cry.
¹⁶ The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.
¹⁷ The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.
¹⁸ The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.
¹⁹ Many are the afflictions of the righteous: but the LORD delivereth him out of them all.
²⁰ He keepeth all his bones: not one of them is broken.
²¹ Evil shall slay the wicked: and they that hate the righteous shall be desolate.

²² The LORD redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

Comments

The *Lord* is here said to redeem us.

The keynote [of this Psalm] is trust in God, and God's reciprocal recognition of it.

Psalm 35

¹ Plead my cause, O LORD, with them that strive with me: fight against them that fight against me.

² Take hold of shield and buckler, and stand up for mine help.

³ Draw out also the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

⁴ Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

⁵ Let them be as chaff before the wind: and let the angel of the LORD chase them.

⁶ Let their way be dark and slippery: and let the angel of the LORD persecute them.

⁷ For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.

⁸ Let destruction come upon him at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

⁹ And my soul shall be joyful in the LORD: it shall rejoice in his salvation.

Comments

The joyous nature of the Divine Spirit as in Ps. XXXIV: 7, 11.

¹⁰ All my bones shall say, LORD, who is like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

Comments

Cf. Ps. XXXIV; 6.

¹¹ False witnesses did rise up; they laid to my charge things that I knew not.

¹² They rewarded me evil for good to the spoiling of my soul.

¹³ But as for me, when they were sick, my clothing was sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom.

Comments

The return of the prayer to his own bosom. This corresponds with Our Lord's words, "if the son of peace be not there let your peace return into you." The principle is that of reflex spiritual action.

¹⁴ I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother.

¹⁵ But in mine adversity they rejoiced, and gathered themselves together: yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not:

¹⁶ With hypocritical mockers in feasts, they gnashed upon me with their teeth.

¹⁷ Lord, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions.

¹⁸ I will give thee thanks in the great congregation: I will praise thee among much people.

¹⁹ Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.

²⁰ For they speak not peace: but they devise deceitful matters against them that are quiet in the land.

²¹ Yea, they opened their mouth wide against me, and said, Aha, aha, our eye hath seen it.

²² This thou hast seen, O LORD: keep not silence: O Lord, be not far from me.

²³ Stir up thyself, and awake to my judgment, even unto my cause, my God and my Lord.

²⁴ Judge me, O LORD my God, according to thy righteousness; and let them not rejoice over me.

²⁵ Let them not say in their hearts, Ah, so would we have it: let them not say, We have swallowed him up.

²⁶ Let them be ashamed and brought to confusion together that rejoice at mine hurt: let them be clothed with shame and dishonour that magnify themselves against me.

²⁷ Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the prosperity of his servant.

²⁸ And my tongue shall speak of thy righteousness and of thy praise all the day long.

Psalm 36

¹ The transgression of the wicked saith within my heart, that there is no fear of God before his eyes.

² For he flattereth himself in his own eyes, until his iniquity be found to be hateful.

³ The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good.

⁴ He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil.

Comments

Note the *leaving off* being wise and doing good (verse 3). We must persevere in them. The devising mischief on his bed (verse 4) the converse of the godly who is instructed by God at night. (See Ps. IV: 3; XVI: 7; XVII: 3; LXIII: 6.)

⁵ Thy mercy, O LORD, is in the heavens; and thy faithfulness reacheth unto the clouds.

Comments

God's *faithfulness* is the *constant* quantity in all our calculations. Cf. Ps. LV: 22.

⁶ Thy righteousness is like the great mountains; thy judgments are a great deep: O LORD, thou preservest man and beast.

Comments

God's care is over beasts just as over men. Cf. Ps. XXV: 9.

⁷ How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings.

Comments

It is the lovingness and kindness of God that is our trust.

⁸ They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

⁹ For with thee is the fountain of life: in thy light shall we see light.

Comments

He is the *Fountain of Life* and the *Source of Light*. Cf. Ps. V: 7.

¹⁰ O continue thy lovingkindness unto them that know thee; and thy righteousness to the upright in heart.

Comments

Note the *knowing* of God, so often repeated in Scripture. This knowledge is *not* out of our reach.

¹¹ Let not the foot of pride come against me, and let not the hand of the wicked remove me.

¹² There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

Psalm 37

¹ Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity.

² For they shall soon be cut down like the grass, and wither as the green herb.

³ Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

⁴ Delight thyself also in the LORD: and he shall give thee the desires of thine heart.

⁵ Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.

⁶ And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.

Comments

Your sense of what is right shall be made bright and clear, and your discernment shall be made as full of light as the noonday of the East (Cf. Ps. XXV: 9).

⁷ Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

Comments

wicked. Cf. verse 9.

wait. Cf. Ps. XXVII: 14.

⁸ Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

⁹ For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

¹⁰ For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

¹¹ But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Comments

peace. Cf. Rom. XIV: 19.

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.

¹⁶ A little that a righteous man hath is better than the riches of many wicked.

¹⁷ For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

¹⁸ The LORD knoweth the days of the upright: and their inheritance shall be for ever.

¹⁹ They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

²⁰ But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.

²¹ The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth.

Comments

payeth not again. Cf. Rom. XIII: 8.

²² For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.

²³ The steps of a good man are ordered by the LORD: and he delighteth in his way.

²⁴ Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

²⁵ I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

²⁶ He is ever merciful, and lendeth; and his seed is blessed.

²⁷ Depart from evil, and do good; and dwell for evermore.

²⁸ For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

²⁹ The righteous shall inherit the land, and dwell therein for ever.

Comments

Cf. Ps. V: 18.

³⁰ The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

³¹ The law of his God is in his heart; none of his steps shall slide.

³² The wicked watcheth the righteous, and seeketh to slay him.

³³ The LORD will not leave him in his hand, nor condemn him when he is judged.

³⁴ Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Comments

wait. Cf. Ps. XXXIX: 7.

wicked. Cf. verse 9.

³⁵ I have seen the wicked in great power, and spreading himself like a green bay tree.

³⁶ Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.

³⁷ Mark the perfect man, and behold the upright: for the end of that man is peace.

³⁸ But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

³⁹ But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

⁴⁰ And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

Comments

This Psalm was written by an old man who in it gives us the summary of his experience. *Waiting* upon the Lord — verses 7, 9, 34. Christ spoke the parable of the unjust judge to *this end*, that men ought always to pray and not to faint — also that of the man coming for loaves in the night. It is patient *insistence* and persistent *expectation* from the Lord. We are told three times not to *fret* ourselves because of the success of evil, for it has no permanence — verses 1, 7, 8.

Judgment — The true meaning of this word is brought out in verse 30. It is the faculty of true discrimination combined with the will to do justly— *not* the executing of judgments (as we call them) by God, but a right quality of heart in man. Also verses 6 and 28.

Guidance from the Lord is promised in verses 5, 23, 31. Also *protection*, verses 3, 7, 19, 24, 28, 33, 39, 40. And this results from our putting our *Trust* in Him, verses 3, 4, 5, 7, 40.

And in consequence we are bidden to have *rest* in God (verse 7). And this is by ceasing from anger and from repining (verse 8).

Inheritance — Our inheritance in ultimate Peace and Power is the certain result of thus waiting on God, verses 3, 4, g, n, 18, 22, 29, 34.

The way to attain all this is by having the Law of God in our hearts (verse 31). This means a true knowledge of the principles on which these things work and action on these principles.

This is the wisdom which the righteous speak, for “out of the abundance of the heart the mouth speaketh” — “we speak wisdom among the perfect.”

The wicked *borrow* and *does not return* (verse 21) but the right-minded man is of a giving disposition (verses 21 and 26).

Peace is specially mentioned in verses n and 37 — but it is promised throughout the Psalm as the result of departing from evil and doing good (verse 27). Christ’s parting gift was Peace, for the same reason. Let the peace of Christ *rule* in your hearts. Anger distorts Truth (verse 8). Cf. Ps. XXXIV: 14.

Psalm 38

- ¹ O lord, rebuke me not in thy wrath: neither chasten me in thy hot displeasure.
- ² For thine arrows stick fast in me, and thy hand presseth me sore.
- ³ There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.
- ⁴ For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.
- ⁵ My wounds stink and are corrupt because of my foolishness.
- ⁶ I am troubled; I am bowed down greatly; I go mourning all the day long.
- ⁷ For my loins are filled with a loathsome disease: and there is no soundness in my flesh.
- ⁸ I am feeble and sore broken: I have roared by reason of the disquietness of my heart.
- ⁹ Lord, all my desire is before thee; and my groaning is not hid from thee.
- ¹⁰ My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me.
- ¹¹ My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off.
- ¹² They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long.
- ¹³ But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.
- ¹⁴ Thus I was as a man that heareth not, and in whose mouth are no reproofs.
- ¹⁵ For in thee, O LORD, do I hope: thou wilt hear, O Lord my God.
- ¹⁶ For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me.
- ¹⁷ For I am ready to halt, and my sorrow is continually before me.
- ¹⁸ For I will declare mine iniquity; I will be sorry for my sin.
- ¹⁹ But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.
- ²⁰ They also that render evil for good are mine adversaries; because I follow the thing that good is.
- ²¹ Forsake me not, O LORD: O my God, be not far from me.
- ²² Make haste to help me, O Lord my salvation.

Comments

The gist of this Psalm is the suffering resulting from wrongdoing. This is here called the wrath of God, but by comparison with other Scriptures this will be found to be said according to *Truths of Appearance*. The *real* cause is twofold: 1. *sin*, wilful transgression against the Truth; 2. *foolishness*, or ignorant transgression of the Truth (verses 3 and 5). Still God's love and faithfulness remain at the back of it all, as his trust, because the "wrath" is by Truth of Appearance only, and the Truth of Substance is always there still. The way out of the trouble

is by being sorry for the sin and confessing it to God (verse 18), just as in Ps. XXXII: 5. Cf. I John I: 8, 9.

Psalm 39

¹ I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me.

² I was dumb with silence, I held my peace, even from good; and my sorrow was stirred.

³ My heart was hot within me, while I was musing the fire burned: then spake I with my tongue,

⁴ LORD, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am.

⁵ Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.

⁶ Surely every man walketh in a vain shew: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them.

⁷ And now, Lord, what wait I for? my hope is in thee.

⁸ Deliver me from all my transgressions: make me not the reproach of the foolish.

⁹ I was dumb, I opened not my mouth; because thou didst it.

¹⁰ Remove thy stroke away from me: I am consumed by the blow of thine hand.

¹¹ When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah.

¹² Hear my prayer, O LORD, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

¹³ O spare me, that I may recover strength, before I go hence, and be no more.

Comments

[This Psalm] Continues the lamentation of Ps. XXXVIII. But with the same hopeful waiting (verse 7) as in Ps. XXXVII. Man is vanity and his longest age nothing if dissociated from God — Life is in *union* with God. Cf. Ps. XXXVII: 34 and XL: 1.

Psalm 40

¹ I waited patiently for the LORD; and he inclined unto me, and heard my cry.

² He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.

³ And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD.

⁴ Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies.

⁵ Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.

⁶ Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

⁷ Then said I, Lo, I come: in the volume of the book it is written of me,

⁸ I delight to do thy will, O my God: yea, thy law is within my heart.

Comments

delight, law. Cf. Rom. VII: 22.

⁹ I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

Comments

Here we have the blessed result of the waiting (Ps. XXXVII; XXXIX; 7; LII:9; LXII: 5). God has delivered him from a life founded upon the earthly (verse 2), and has given him a life founded upon the heavenly, resulting in his continual praise of God. CL Ps. XXXI: 3 and XLII: 9. Primarily of the Christ (verses 3, 6, 7, 8), and since true of Him, true also of all in whom is the Christ Principle. Note the entire disclaimer of sacrifice for sin. or for the purpose of gaining favour with God (as in Ps. XVI: 4: L; LI: 16).

Instead of sacrifice we have the opening of the spiritual ears, and when tins has been effected *then* the man says, "Lo, I come," etc. This is the true line of life written in the book of life of *each*.

Then follows the natural result of all this. Having experimentally learnt the Truth the man finds it is not for himself alone, but that he must now try to be God's instrument in teaching it (verses 9, 10).

¹⁰ I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Comments

have *not concealed*. CL Job XXVII; 11.

¹¹ Withhold not thou thy tender mercies from me, O LORD: let thy lovingkindness and thy truth continually preserve me.

¹² For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

¹³ Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

¹⁴ Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.

¹⁵ Let them be desolate for a reward of their shame that say unto me, Aha, aha.

¹⁶ Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The LORD be magnified.

¹⁷ But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.

Comments

The consciousness of sin prevents us from *looking up* (verse 12), i.e., looking to God in confidence. But the Lord Himself delivers us from it (verse 13). Cf. Ps. XLI: 4.

The same joyousness of the Spirit (verse 16) as in Ps. XXXV: 9, XLIII: 4, and LI: 8.

Love and Truth again coupled together (verses 10,11) as in Ps. XXVI: 3. They are the Two Bonds, the Two Ruling Principles, which become Personal in God, All our calculations may be based on the certainty of the joint action of these two principles in God, with the result that a third Ruling Power will arise in our hearts, *viz.*, Peace.

God's mercies to us are both numerous and marvellous (verse 5); also His thoughts on our behalf. They extend beyond anything we are at all aware of. Again he refers to God's *thinking* for him (verse 17).

Psalm 41

¹ Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

Comments

Considering the poor implies much more than giving money. It is taking trouble to think what can be done for them — and applies a *fortiori* to spiritual poverty.

² The LORD will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

³ The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.

⁴ I said, LORD, be merciful unto me: heal my soul; for I have sinned against thee.

Comments

All sin is against God: yet He Himself is our Healer (Ps. XL: 13).

⁵ Mine enemies speak evil of me, When shall he die, and his name perish?

⁶ And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

⁷ All that hate me whisper together against me: against me do they devise my hurt.

⁸ An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

⁹ Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

¹⁰ But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

¹¹ By this I know that thou favourest me, because mine enemy doth not triumph over me.

¹² And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

Comments

Again note the word “integrity” — we miss much of the point by our limited meaning. The true idea is *wholeness*, and we hardly yet guess *what a whole complete* man is. He is the *image of God*, and this image results from being before God’s face, for it is the reflection of it.

¹³ Blessed be the LORD God of Israel from everlasting, and to everlasting. Amen, and Amen.

Psalm 42

¹ As the hart panteth after the water brooks, so panteth my soul after thee, O God.

² My soul thirsteth for God, for the living God: when shall I come and appear before God?

Comments

This is a Psalm of the *certainty* of God as the Rock, the Foundation at the back of all appearances, and consequent *certain hope*. Also the *thirsting* of the soul for God, the intense desire for God as *the true Summum Bonum* who is Life (verse 2).

³ My tears have been my meat day and night, while they continually say unto me, Where is thy God?

⁴ When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.

⁵ Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.

⁶ O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

⁷ Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

⁸ *Yet* the LORD will command his lovingkindness in the daytime, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

Comments

The same communion at *night* as in Ps. XVI: 7 and XVII: 3.

⁹ I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

Comments

rock. Cf. XLII: 2 and LXI: 2.

¹⁰ As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

¹¹ Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Psalm 43

¹ Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

² For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

³ O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

⁴ Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

⁵ Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

Comments

Here *Light* and *Truth* are coupled together. If we *desire* to be *led* by them, they will bring us into *the* Holy Hill. We shall come to know all the peaks and valleys and passes of the Mountains of God, and also His secret place called His tabernacle. "*Then*" as a consequence of this leading and knowledge, we shall go to God's altar, *i.e.*, be able to worship Him in Spirit and Truth, and the result is "exceeding joy" (as in Ps. XL: 16). With these reflections he comforts himself when in heaviness (verse 5 and Ps. XLII: 5 and 11).

Psalm 44

¹ We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

² How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

³ For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.

⁴ Thou art my King, O God: command deliverances for Jacob.

⁵ Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.

⁶ For I will not trust in my bow, neither shall my sword save me.

⁷ But thou hast saved us from our enemies, and hast put them to shame that hated us.

⁸ In God we boast all the day long, and praise thy name for ever. Selah.

⁹ But thou hast cast off, and put us to shame; and goest not forth with our armies.

¹⁰ Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

¹¹ Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.

¹² Thou sellest thy people for nought, and dost not increase thy wealth by their price.

¹³ Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

¹⁴ Thou makest us a byword among the heathen, a shaking of the head among the people.

¹⁵ My confusion is continually before me, and the shame of my face hath covered me,

¹⁶ For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.

¹⁷ All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.

¹⁸ Our heart is not turned back, neither have our steps declined from thy way;

¹⁹ Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.

²⁰ If we have forgotten the name of our God, or stretched out our hands to a strange god;

²¹ Shall not God search this out? for he knoweth the secrets of the heart.

²² Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

²³ Awake, why sleepest thou, O Lord? arise, cast us not off for ever.

²⁴ Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

²⁵ For our soul is bowed down to the dust: our belly cleaveth unto the earth.

²⁶ Arise for our help, and redeem us for thy mercies' sake.

Psalm 45

¹ My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.

² Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.

³ Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.

⁴ And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.

⁵ Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.

⁶ Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

⁷ Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

⁸ All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

⁹ Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

¹⁰ Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

¹¹ So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

¹² And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.

¹³ The king's daughter is all glorious within: her clothing is of wrought gold.

¹⁴ She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

¹⁵ With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

¹⁶ Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

¹⁷ I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Comments

This is a highly mystical Psalm. All the allusions throughout it are to the deepest of the Divine things revealed to man. This is explained in the first verse which is a preface to the rest. The Psalm is "*touching the king*" (Ps, LX 1: 6). Now to those who know what is meant by "*the king*" this gives the key to the whole.

We should note that “the King” is primarily just like other men (verse 7) for they are “his fellows,” but by “following on to know the Lord” he has at last risen even to the Royal Dignity (verses 2, 4, 7).

This at once explains the preponderance of the *female* element in the latter part of the Psalm. But first we have “the sword” (verse 3) worn by “the king” and his “riding” in Majesty (verse 4). These two are essential. And they are the result (because of) Truth, Meekness, and Right Desire (verse 4). This is all in strict accordance with the Teaching. Perhaps verse 8 indicates the conquest over Death. From verse 9 to end, we have the Female element. “The Queen” as the female to “the King” seems to indicate the One Supreme Intuition of the Unity without which none of the others could be. The others are “the honourable women” who are “King’s daughters,” surrounding “the Queen” and dependent on her. “The Queen” is at the King’s *right* hand and stands, while “the King” sits (verse 6; thy Throne). Then (verse 10) we come to other daughters, who are not royal — the lower perceptions. The daughter of Tyre (the great trading city) points to power in Rota and to scientific discovery. “The King’s daughter” (verse 13) we may suppose is the child of “the King” and “the Queen,” which would be Truth and Beauty passing into action, and the virgins her companions would be the fresh sequences thence arising.

Lastly (verse 16), the Psalm concludes with a veiled statement of The Final, Grand, Central Secret of Life. “The King” has himself become *a* father able to make his children princes. This is The Supreme Secret of God which is nowhere openly stated, but which underlies all Scripture. Thanks be to God for telling it here so dearly, to our lasting support and encouragement, “The gifts and calling of God are without repentance.”

Psalm 46

¹ God is our refuge and strength, a very present help in trouble.

² Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

³ Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

⁴ There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

⁵ God is in the midst of her; she shall not be moved: God shall help her, and that right early.

⁶ The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

⁷ The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

⁸ Come, behold the works of the LORD, what desolations he hath made in the earth.

⁹ He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.

¹⁰ Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

¹¹ The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Comments

A Psalm of confidence in having God's presence with us. He is at the back of all things and therefore the wildest appearance need not alarm us. Verses 4 and 5 speak of the *Holy City* and the *River of Life*, and the *Supreme Secret* called the *Tabernacle of God*. This is on the same lines as Ps. XLV and XXIX. The way in which the ideas and nomenclature of the Divine School R.C. are carried out throughout the Psalms is extremely to be observed. Students in the School should note this. It is a magnificent proof of the Unity of Divine Teaching. Again see the call carefully to observe the works of God (verse 8). This is the basal principle of School R.C.

Does "unto the end of the earth" (verse 9) mean the time of the end of the age? Is there a suggestion (verse 8) that the ceasing of wars will result from desolation?

"*The Lord of Hosts*" (verses 7 and 11). Therefore all the hosts of which He is Lord are also *with* us. "They that be with us are more than they which be with *them*." "*The God of Jacob*" (verses 7 and 11) — the suggestion in School R.C. is the *Scala Grande*, and this explains why *God of Jacob* is joined with "*Lord of Hosts!*" The same idea in both, "Jacob" perhaps more internally.

Psalm 47

¹ O clap your hands, all ye people; shout unto God with the voice of triumph.

² For the LORD most high is terrible; he is a great King over all the earth.

³ He shall subdue the people under us, and the nations under our feet.

⁴ He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

Comments

Selah. With a merry noise (prayer, etc.).

⁵ God is gone up with a shout, the LORD with the sound of a trumpet.

⁶ Sing praises to God, sing praises: sing praises unto our King, sing praises.

⁷ For God is the King of all the earth: sing ye praises with understanding.

⁸ God reigneth over the heathen: God sitteth upon the throne of his holiness.

⁹ The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

Comments

The special call for understanding shows the veiled nature of this Psalm. God *chooses for us* each (verse 4) our specific *inheritance*, It is the *supreme excelling* of “Jacob,” *i.e.*, the *Scala Grande*, its topmost grades “*Choose*”—the Spirit divideth severally to each man as He will. God is *the King* — not the same King as in Ps. XLV. The translators seem to have known this for here it has a capital “K” and those a small one. It is the principle of *holiness* or Wholeness that constitutes God’s throne (verse 5). “Abraham,” (verse 9) stands for Faith — the people of Faith. The Princes among such become, under God, the shields of the Earth. This is the *College (Collegium)* R.C. to which School R.C. is the training and introduction. Col. R.C. corresponds with “the Church of the Firstborn” (Heb.).

Psalm 48

¹ Great is the LORD, and greatly to be praised in the city of our God, in the mountain of his holiness.

² Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

³ God is known in her palaces for a refuge.

⁴ For, lo, the kings were assembled, they passed by together.

⁵ They saw it, and so they marvelled; they were troubled, and hasted away.

⁶ Fear took hold upon them there, and pain, as of a woman in travail.

⁷ Thou breakest the ships of Tarshish with an east wind.

⁸ As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: God will establish it for ever. Selah.

⁹ We have thought of thy lovingkindness, O God, in the midst of thy temple.

¹⁰ According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

¹¹ Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

¹² Walk about Zion, and go round about her: tell the towers thereof.

¹³ Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

Comments

i.e., study well the topography of the City, and the relation of one part to another.

¹⁴ For this God is our God for ever and ever: he will be our guide even unto death.

Comments

The same idea is now carried on to the "*Civitas Dei*" and "*the Holy Mountain*" The City is built upon the Mountain and is surrounded by mountains. This is as it should be. The City is on the *North* flank (verse 2) of the Holy Mountain. This is the Quarter of *Power*. The distinction of the city is that God is *known* in her (verse 3); the Temple (verse 9) is in the midst of the city, and the central Truth it enshrines is that *God is Love*. God is our *guide* (verse 14), unto death, and *through* it. Since there is no real death for the children of God, this *guidance* will be in perpetuity. *Guidance* — see Ps. XXV: 9. We come to seeing what we only first heard of (verse 8).

"*The North*" (verse 2)—the reason the city of *The Great King* is said to be on the north side of the Mountain of Holiness — or Mountain of Wholeness — is in the meaning of the word itself.

Conscience is a substantive from the adjective conscious, and therefore denotes "*being-one-with*." Hence the North side of the Mountain denotes the Point where the individual opens out into the Infinite — where we find the *Expansion* which is the correlative of the concentral and thus the North indicates the source of inexhaustible power. On that side is the City of the Great King. The other sides of the Mountain being more directly ruled by the *Lesser King*. Physically the correspondence is with the *Magnetic North*, which affords a starting point for the regularity of all Magnetic and Electric action.

"Zion" appears connected with the root *Tsi*, or "Life."

Psalm 49

¹ Hear this, all ye people; give ear, all ye inhabitants of the world:

² Both low and high, rich and poor, together.

³ My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

⁴ I will incline mine ear to a parable: I will open my dark saying upon the harp.

⁵ Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?

⁶ They that trust in their wealth, and boast themselves in the multitude of their riches;

⁷ None of them can by any means redeem his brother, nor give to God a ransom for him:

⁸ (For the redemption of their soul is precious, and it ceaseth for ever:)

⁹ That he should still live for ever, and not see corruption.

¹⁰ For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

¹¹ Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.

¹² Nevertheless man being in honour abideth not: he is like the beasts that perish.

¹³ This their way is their folly: yet their posterity approve their sayings. Selah.

¹⁴ Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

¹⁵ But God will redeem my soul from the power of the grave: for he shall receive me. Selah.

¹⁶ Be not thou afraid when one is made rich, when the glory of his house is increased;

¹⁷ For when he dieth he shall carry nothing away: his glory shall not descend after him.

¹⁸ Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.

¹⁹ He shall go to the generation of his fathers; they shall never see light.

²⁰ Man that is in honour, and understandeth not, is like the beasts that perish.

Comments

This Psalm sets forth the life-giving power of a right *understanding* of the real nature of *Truth*. It is the man who *does not* understand who perishes as an animal (verse 20). For want of understanding Truth they centre themselves on earthly possessions and so miss laying hold of the life that is life indeed. The veiled character of the Psalms is fully stated in verses 3 and 4 (Absorption and Radiation). *God Himself is our Redeemer* (verse 15).

Psalm 50

¹ The mighty God, even the LORD, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

² Out of Zion, the perfection of beauty, God hath shined.

³ Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

⁴ He shall call to the heavens from above, and to the earth, that he may judge his people.

⁵ Gather my saints together unto me; those that have made a covenant with me by sacrifice.

⁶ And the heavens shall declare his righteousness: for God is judge himself. Selah.

⁷ Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.

⁸ I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me.

⁹ I will take no bullock out of thy house, nor he goats out of thy folds.

¹⁰ For every beast of the forest is mine, and the cattle upon a thousand hills.

¹¹ I know all the fowls of the mountains: and the wild beasts of the field are mine.

¹² If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.

¹³ Will I eat the flesh of bulls, or drink the blood of goats?

¹⁴ Offer unto God thanksgiving; and pay thy vows unto the most High:

¹⁵ And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

¹⁶ But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?

¹⁷ Seeing thou hatest instruction, and castest my words behind thee.

¹⁸ When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.

¹⁹ Thou givest thy mouth to evil, and thy tongue frameth deceit.

²⁰ Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.

²¹ These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

²² Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

²³ Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.

Comments

The same disclaimer of sacrifice as in Ps. XL: 6. What is required is *trust* in God (verse 15) and praise for deliverance, when received (verses 19 and 23). We praise God by trying to imitate Him. The “sacrifice” by which the “saints” make covenant with God is the giving up of all other ground of confidence and having entire confidence in Him. — See verse 23 and Ps. XL: 6 and LI: 16.

Psalm 51

¹ Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

² Wash me throughly from mine iniquity, and cleanse me from my sin.

³ For I acknowledge my transgressions: and my sin is ever before me.

⁴ Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

⁶ Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

⁷ Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

⁸ Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

⁹ Hide thy face from my sins, and blot out all mine iniquities.

¹⁰ Create in me a clean heart, O God; and renew a right spirit within me.

¹¹ Cast me not away from thy presence; and take not thy holy spirit from me.

¹² Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

¹³ Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

¹⁴ Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

¹⁵ O Lord, open thou my lips; and my mouth shall shew forth thy praise.

¹⁶ For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

Comments

not sacrifice. Cf. Ps. XL: 6.

¹⁷ The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

¹⁸ Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

¹⁹ Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Comments

The same about sacrifices (verses 16 and 17).

Our ground of reliance is God's *Love* (verse i). By acknowledging our sins we receive pardon (verses 2 and 3). Cf. John. Truth in the innermost heart is *the* needful thing (verse 6) and God will give wisdom, Cf. James. The presence of the Divine Spirit in us is life and joy — it is

a *free* spirit (verses 10 to 12). “Where the spirit of the Lord is, there is liberty.” Observe that this spirit is not here spoken of as a Person. Then follows the natural result of wishing to extend these blessings to others (verse 13). The joyous nature of the Divine Spirit (verses 8 and 12) as in Ps. XL; 16 and XLIII: 4.

Zion is the perfection of *beauty* (L: 2). It is the centre from which God radiates. These three terms. Zion. Beauty and Radiation of God. show the identity of thought between the Bible, the R.C., and Plato.

Note the description of the Divine Spirit here given (verses 10 to 12). It is not a Person, as the small initial shows. It is called God’s spirit and yet it is part of the man, for it is to be renewed *in* him. It is called “holy.” Here we have the clearest teaching of the Unity of the Spirit. It is the middle term common to God and to Man.

Psalm 52

¹ Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.

² Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.

³ Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.

⁴ Thou lovest all devouring words, O thou deceitful tongue.

⁵ God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.

⁶ The righteous also shall see, and fear, and shall laugh at him:

⁷ Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.

⁸ But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.

⁹ I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.

Comments

The subject is confidence in God, *because* His goodness is a *continuous* quantity (verse 1) and His mercy is for ever and ever (verse 8). He makes *sure* that he shall have reason to praise God (verse 9). Also the same waiting on God as in Ps. XXXIX and XL.

Psalm 53

¹ The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.

Comments

denial by *fool*. Cf. Ps. XIV: i.

² God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.

³ Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.

⁴ Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.

⁵ There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.

⁶ Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

Comments

Foolishness and understanding are contrasted (verses 1 and 2). The one consists in denying God, and the other in seeking Him. The seeking and finding of God is a work of *understanding* and *knowledge* (verses 2 and 4), not of blind ignorance. We are to know in whom we have believed and *why* we believe in Him, Ignorance raises groundless fears (verse 5), but if we have the fear of God there is no other *real* ground for fear.

Psalm 54

¹ Save me, O God, by thy name, and judge me by thy strength.

² Hear my prayer, O God; give ear to the words of my mouth.

³ For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

⁴ Behold, God is mine helper: the Lord is with them that uphold my soul.

⁵ He shall reward evil unto mine enemies: cut them off in thy truth.

⁶ I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.

⁷ For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Comments

The same confidence in God as in Ps. LIT. Being saved by God's Name (verse x) means the *true* knowledge of the Sacred *Tetragrammaton* which is the teaching of Christ. "Judge me by *Thy* strength" — compare my weakness with Thy strength and help me accordingly (verse 4). "With them" etc. — seems to refer to the communion of saints. "Freely sacrifice" (verse 6), *i.e.*, after being set at liberty by God. God delivers, not out of some trouble, but out of *all* (verse 7). If we put our trust in God (verse 1) He will credit us with the strength of His own will and knowledge. Setting God before us (verse 3), *i.e.*, constantly contemplating Him in all things, we become conformed to His imagination (verse 5). The effect of Truth is to cut off evil. See Ps. XVI: 8.

Psalm 55

- ¹ Give ear to my prayer, O God; and hide not thyself from my supplication.
- ² Attend unto me, and hear me: I mourn in my complaint, and make a noise;
- ³ Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.
- ⁴ My heart is sore pained within me: and the terrors of death are fallen upon me.
- ⁵ Fearfulness and trembling are come upon me, and horror hath overwhelmed me.
- ⁶ And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.
- ⁷ Lo, then would I wander far off, and remain in the wilderness. Selah.
- ⁸ I would hasten my escape from the windy storm and tempest.
- ⁹ Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.
- ¹⁰ Day and night they go about it upon the walls thereof: mischief also and sorrow are in the midst of it.
- ¹¹ Wickedness is in the midst thereof: deceit and guile depart not from her streets.
- ¹² For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:
- ¹³ But it was thou, a man mine equal, my guide, and mine acquaintance.
- ¹⁴ We took sweet counsel together, and walked unto the house of God in company.
- ¹⁵ Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.
- ¹⁶ As for me, I will call upon God; and the LORD shall save me.
- ¹⁷ Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.
- ¹⁸ He hath delivered my soul in peace from the battle that was against me: for there were many with me.
- ¹⁹ God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.
- ²⁰ He hath put forth his hands against such as be at peace with him: he hath broken his covenant.
- ²¹ The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.
- ²² Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved.
- ²³ But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

Comments

The Psalmist prays three times a day (verse 17). CE Dan. VI: 10, We are to cast our burden on the Lord (verse 22) as Phil. IV: 6 and Ps. XXXVII: 5.

Psalm 56

¹ Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.

² Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.

³ What time I am afraid, I will trust in thee.

⁴ In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.

⁵ Every day they wrest my words: all their thoughts are against me for evil.

⁶ They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

⁷ Shall they escape by iniquity? in thine anger cast down the people, O God.

⁸ Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?

⁹ When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.

¹⁰ In God will I praise his word: in the LORD will I praise his word.

¹¹ In God have I put my trust: I will not be afraid what man can do unto me.

¹² Thy vows are upon me, O God: I will render praises unto thee.

¹³ For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?

Comments

Trust in God removes fear. He will keep us from falling and cause us to walk in the light of the living.

Psalm 57

¹ Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

² I will cry unto God most high; unto God that performeth all things for me.

³ He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.

⁴ My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.

⁵ Be thou exalted, O God, above the heavens; let thy glory be above all the earth.

⁶ 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.

⁷ My heart is fixed, O God, my heart is fixed: I will sing and give praise.

⁸ Awake up, my glory; awake, psaltery and harp: I myself will awake early.

⁹ I will praise thee, O Lord, among the people: I will sing unto thee among the nations.

¹⁰ For thy mercy is great unto the heavens, and thy truth unto the clouds.

¹¹ Be thou exalted, O God, above the heavens: let thy glory be above all the earth.

Comments

The theme is the Mercy and Truth of God (Ps. LXI; 7 and John 1: 17). They are the sure ground of confidence under all circumstances. The Divine Power, exercised always according to Mercy and Truth, is above all things both in heaven and earth. This in connection with lions in verse 4 suggests the hieroglyph of the Divine strength, which is a girl closing the mouth of a lion without any visible exercise of force. This *female* agent suggests the *intuitive* power of the Spirit. It is having the heart fixed on God (verse 7) that does this — “nothing doubting”; not “driven by the wind,” as St. James says.

Psalm 58

¹ Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?

² Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.

³ The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

⁴ Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;

⁵ Which will not hearken to the voice of charmers, charming never so wisely.

⁶ Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

⁷ Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

⁸ As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.

⁹ Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.

¹⁰ The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.

¹¹ So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.

Comments

A description of the ungodly: note the use of “lions” here (verse 6) and in Ps. LVII: 4; as denoting evil power, or rather power used for evil.

Psalm 59

¹Deliver me from mine enemies, O my God: defend me from them that rise up against me.

²Deliver me from the workers of iniquity, and save me from bloody men.

³For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O LORD.

⁴They run and prepare themselves without my fault: awake to help me, and behold.

⁵Thou therefore, O LORD God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

⁶ They return at evening: they make a noise like a dog, and go round about the city.

⁷ Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?

⁸ But thou, O LORD, shalt laugh at them; thou shalt have all the heathen in derision.

⁹ Because of his strength will I wait upon thee: for God is my defence.

¹⁰ The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

¹¹ Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

¹² For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.

¹³ Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

¹⁴ And at evening let them return; and let them make a noise like a dog, and go round about the city.

¹⁵ Let them wander up and down for meat, and grudge if they be not satisfied.

¹⁶ But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

¹⁷ Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

Comments

The same continued—but his confidence is in God. God is *his strength* (verses 9 and 17) and “the God of his mercy” (verses 10 and 17). He will sing of the Divine *Power* and of the Divine *Mercy* (verse 16). Here is distinct authority for contemplating God as the Great Strength and Power — He gives us not the Spirit of Fear, but of Power and of Love and of Sound Mind.

Psalm 60

¹ O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.

² Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.

³ Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.

⁴ Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.

⁵ That thy beloved may be delivered; save with thy right hand, and hear me.

⁶ God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

⁷ Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

⁸ Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.

⁹ Who will bring me into the strong city? who will lead me into Edom?

¹⁰ Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?

¹¹ Give us help from trouble: for vain is the help of man.

¹² Through God we shall do valiantly: for he it is that shall tread down our enemies.

Comments

Confidence in God's strength, even though for a time it may appear to fail us — it will not do so ultimately. God's "banner" (verse 4) is Love (Sol. Song II: 4) and here we find it is "displayed because of the truth," *i.e.*, our firm foundation is the Divine unity of Love and Truth, as in John I: 17. Valiant (verse 12).

Psalm 61

¹ Hear my cry, O God; attend unto my prayer.

² From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

Comments

rock. Cf. Ps. XLII: 9 and LXII: 2.

³ For thou hast been a shelter for me, and a strong tower from the enemy.

⁴ I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.

⁵ For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.

⁶ Thou wilt prolong the king's life: and his years as many generations.

Comments

king. Cf. Ps. XLV: i.

⁷ He shall abide before God for ever: O prepare mercy and truth, which may preserve him.

Comments

mercy and truth. Cf. Ps. LVII: 7.

⁸ So will I sing praise unto thy name for ever, that I may daily perform my vows.

Comments

Confidence in God as the foundation, the ultimate Rock (verse 4). The continual abiding in the *tabernacle*, i.e., the inner place, curtained all round and above, closed in from all winds, thus enabling the soul to preserve its true form, where also is the altar of incense.

The *heritage* (verse 5) — full possession of God. “The King” (verse 6) is the same that is mentioned in Ps. XLV. He abides *for ever*, because he is preserved by Mercy (or Love) and Truth — not only received from God, but as being his own principles of life. Thus he sings praise to God *for ever*, but the actual life of *performance* is *daily* (verse 8). “The King” is of *many generations* (verse 6). See Ps. LXIII: 11.

Psalm 62

¹ Truly my soul waiteth upon God: from him cometh my salvation.

² He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

Comments

rock. Cf. Ps. LXI: 2.

³ How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.

⁴ They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.

⁵ My soul, wait thou only upon God; for my expectation is from him.

Comments

Cf. Ps. XL: i and CXLVI: 5.

⁶ He only is my rock and my salvation: he is my defence; I shall not be moved.

⁷ In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Comments

rock. Cf. Ps. LXXI: 3.

⁸ Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.

⁹ Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.

¹⁰ Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.

¹¹ God hath spoken once; twice have I heard this; that power belongeth unto God.

¹² Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

Comments

The highest confidence in God.

He is the foundation-rock (verses 2, 6, 7). We are to *wait* on Him (verses 5 and 1) as in Ps. XL, God is our glory, as conversely Man is His. God himself is The Saviour (verses 7,1,6). We are to trust in God at all times, therefore in *everything*. “In *everything* make known your requests unto God” (verse 8), God is the Source of Power (verses 7 and 11) as Christ said to Pilate — John XIX:11.

God being thus our Foundation, our Saviour, and our Source of Power, two results follow: first, that we should not trust in wrongdoing or in riches (verse 10), and, second, that we should expect all things from Him (verse 5) — having “our hope set on the living God, who is the Saviour of all men” I Tim. IV: 10. God renders to every man according to his work (verse 12), seek and ye shall find, etc. — cause and effect.

Psalm 63

¹ O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

² To see thy power and thy glory, so as I have seen thee in the sanctuary.

³ Because thy lovingkindness is better than life, my lips shall praise thee.

⁴ Thus will I bless thee while I live: I will lift up my hands in thy name.

⁵ My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

⁶ When I remember thee upon my bed, and meditate on thee in the night watches.

Comments

Seeking God (verse 1). He that seeketh findeth, etc. Thirsting for God — “Blessed are they that hunger and thirst after righteousness,” etc. The sanctuary (verse 2) — The Tabernacle of Ps. LXI. Communion with God at night (verse 6) as Job XXXV: 10 and Ps. XVI: 7: XVII: 3. “The King” as Ps. LXI: 6.

⁷ Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

⁸ My soul followeth hard after thee: thy right hand upholdeth me.

Comments

followeth. Cf. Hosea VI: 3.

⁹ But those that seek my soul, to destroy it, shall go into the lower parts of the earth.

¹⁰ They shall fall by the sword: they shall be a portion for foxes.

¹¹ But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

Psalm 64

¹ Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.

² Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:

³ Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:

⁴ That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

⁵ They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?

⁶ They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.

⁷ But God shall shoot at them with an arrow; suddenly shall they be wounded.

⁸ So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

⁹ And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

¹⁰ The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

Comments

“The perfect” are in completeness the “full-grown” ones of I Cor. II: 6. But in a wider sense it includes those who are only *growing*. They know what is meant by perfectness and are consciously seeking it.

We shall learn if we “wisely consider” the nature of God’s doings (verse 10). The same “hiding” as in the Tabernacle or Sanctuary.

Psalm 65

- ¹ Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.
- ² O thou that hearest prayer, unto thee shall all flesh come.
- ³ Iniquities prevail against me: as for our transgressions, thou shalt purge them away.
- ⁴ Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.
- ⁵ By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:
- ⁶ Which by his strength setteth fast the mountains; being girded with power:
- ⁷ Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.
- ⁸ They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.
- ⁹ Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.
- ¹⁰ Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.
- ¹¹ Thou crownest the year with thy goodness; and thy paths drop fatness.
- ¹² They drop upon the pastures of the wilderness: and the little hills rejoice on every side.
- ¹³ The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Comments

God's glory in nature, and by correspondence His operation in the spiritual kingdom. Note the *joyfulness* of the spirit (verses 8 and 13) as in Ps. LI: 8, 12; XL: 16; XLIII: 4.

Also the habitual *dwelling* in God's courts (verse 4) as in Ps. LXI and LXIII. Correspondence of sea and waves with people (verse 7) — the River of God is the Perpetual Stream of Life (John IV: 14 and Rev. XXII: 1). All flesh shall come to God (verse 2). Is not this a promise of universal redemption?

Psalm 66

¹ Make a joyful noise unto God, all ye lands:

² Sing forth the honour of his name: make his praise glorious.

³ Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

⁴ All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

⁵ Come and see the works of God: he is terrible in his doing toward the children of men.

⁶ He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.

⁷ He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.

⁸ O bless our God, ye people, and make the voice of his praise to be heard:

⁹ Which holdeth our soul in life, and suffereth not our feet to be moved.

Comments

holdeth . . . life. Cf. Ps. CIII: 4.

¹⁰ For thou, O God, hast proved us: thou hast tried us, as silver is tried.

¹¹ Thou broughtest us into the net; thou laidst affliction upon our loins.

¹² Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.

¹³ I will go into thy house with burnt offerings: I will pay thee my vows,

¹⁴ Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

¹⁵ I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.

¹⁶ Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

¹⁷ I cried unto him with my mouth, and he was extolled with my tongue.

¹⁸ If I regard iniquity in my heart, the Lord will not hear me:

¹⁹ But verily God hath heard me; he hath attended to the voice of my prayer.

²⁰ Blessed be God, which hath not turned away my prayer, nor his mercy from me.

Comments

This Psalm, though not actually stating The Supreme Secret, approaches very closely to it. It is a song of the Higher Degrees. Note the joyousness of these Degrees (verses x and 8).

Making God's "*praise*" glorious (verses 2 and 8). If we know what

God's *glory* and *praise* really is, the words "make his praise glorious" are full of significance,

pointing to the Higher Degrees, and to others still higher and higher, singing to God's *Name* (verse 4) without a right understanding of No. 26 as the Divine Name, we cannot grasp the supreme principles — God's work is *terrible* (verse 5). Energy *will* work, it *must* work incessantly. Therefore, if it cannot act as Radiation, it must act as Fulmination. The result of all this is that God holds our *soul* in life (verses 6 and 16). "It is the spirit that quickeneth"; "the Lord is the spirit." This indicates the true relation between spirit and soul, the knowledge of which is the foundation of Life. This is attained through trial (verses 10 to 20): yet the Lord delivers us out of our trials, for their purpose is only to teach us the true relation of soul and spirit. And the fundamental rule of practice regarding it is, that we *cannot* follow it if we are knowingly allowing iniquity in our heart (verse 18). But if we do not do this then God *does* hear us (verse 19). We are invited to study the working of God (verses 5 and 7). It is the Power of the Spirit that rules supremely throughout the universe, and it is impossible for those who reject it to be exalted. Verse 8 calls on those who know and live by these things — God is peculiarly "*our* God" (Ps. LXVII: 6).

Psalm 67

- ¹ God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.
- ² That thy way may be known upon earth, thy saving health among all nations.
- ³ Let the people praise thee, O God; let all the people praise thee.
- ⁴ O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.
- ⁵ Let the people praise thee, O God; let all the people praise thee.
- ⁶ Then shall the earth yield her increase; and God, even our own God, shall bless us.
- ⁷ God shall bless us; and all the ends of the earth shall fear him.

Comments

The theme is universal living in the presence of God, in His *fight* (verse 1) and the *knowledge* of His way, *i.e.* the knowledge of the law of *His* being and operation, becoming general. This will be the cause of universal joy and peace and prosperity; all nations *knowing* God as their own, their inheritance. This is “possessing God,” Ps. LXVI: 8. God’s rule is one of justice (verse 4). All people praising God (verses 3 and 5), as in Ps. LXVI: 2 and 8. The same meaning is intended.

Psalm 68

¹ Let God arise, let his enemies be scattered: let them also that hate him flee before him.

² As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

³ But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

⁴ Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

Comments

“*His name Jah,*” This has direct reference to the Sacred *Tetragrammaton* and all the mysteries involved in it. This is the Supreme Secret. The preservation of the Name “Jah” has been the mission of the Jews, and its declaration will be their glory. But, except a few Kabalists, they are ignorant of the Name. Here the Psalmist reaches the supreme heights.

⁵ A father of the fatherless, and a judge of the widows, is God in his holy habitation.

⁶ God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

Comments

Obedience brings Liberty. Cf. Eph. III: 14.

⁷ O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

⁸ The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

⁹ Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

¹⁰ Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

Comments

The weary and poor (*i.e.*, in spirit) are provided for as Christ said.

¹¹ The Lord gave the word: great was the company of those that published it.

Comments

This [and verse 13] is the correlative to the Name “Jah.” It is *The Living Word* — the Ineffable Divine passing into its *Second Aspect* as “The Word.”

¹² Kings of armies did flee apace: and she that tarried at home divided the spoil.

Comments

“She that tarried at home” — possibly the mystical Moon. Cf. Rev. VIII and XIV.

¹³ Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Comments

A Dove. The Holy Spirit descended on Christ as a dove. This is a verse of glorious encouragement. Past defilement is no bar to spiritual renovation, and beauty, and power to mount upwards. Thank God for this, O my Soul.

¹⁴ When the Almighty scattered kings in it, it was white as snow in Salmon.

¹⁵ The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

Comments

The mystical “Hill of God” is the subject.

¹⁶ Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

¹⁷ The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

Comments

thousands of angels. Cf. Heb. XII: 22.

¹⁸ Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Comments

captivity captive. Eph. IV: 8. Gifts of the Spirit — resulting from God dwelling in them (verse 2 and II Cor. VI: 16). Our trust must be in God *daily*.

¹⁹ Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.
Selah.

²⁰ He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.

Comments

i.e., the issuing out of death.

²¹ But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

²² The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

²³ That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

²⁴ They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

²⁵ The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

²⁶ Bless ye God in the congregations, even the Lord, from the fountain of Israel.

²⁷ There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

²⁸ Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

Comments

God has commanded us to be strong. It is therefore His will that we should grow in strength (Isa. XLV: 24 and XLIX: 5, and Neh. VIII; 10) as well as in grace. Note this well (verse 35). Cf. Ps, LVIII: 7 and CXXXIII: 3.

²⁹ Because of thy temple at Jerusalem shall kings bring presents unto thee.

³⁰ Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

³¹ Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

Comments

Princes shall come out of Egypt. The suggestion is of leading Scientific Intellectuals.

³² Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

³³ To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.

Comments

The heaven of heavens = the eighth sphere. Voice, or word.

³⁴ Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

Comments

His strength is in the clouds, *i.e.*, it is to be found in the *outer* teaching as well as in the inner: *i.e.*, the Word in its literal sense.

³⁵ O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

Comments

The Psalm ends with thanks to God for the strength and power (verse 28) He gives us, and for the joy and comfort resulting from His Presence.

This Psalm admits of much more detailed explanation. It is a grand statement of the True Mysteries of God. But the chief thing is justice and kindness (verses 5 and 6).

A great note of joy throughout this Psalm — singing — rejoicing (verses 3, 4, 19, 24, 32). This Psalm is highly mystical, and deserves careful study — God confers strength, and we may have it from Him, the Lord the Spirit (verses 18, 28, 34, 35)- Note that God has commanded our strength (verse 28) — He has not given us a spirit of fear but of power, etc.

Psalm 69

- ¹ Save me, O God; for the waters are come in unto my soul.
- ² I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.
- ³ I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.
- ⁴ They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.
- ⁵ O God, thou knowest my foolishness; and my sins are not hid from thee.
- ⁶ Let not them that wait on thee, O Lord GOD of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.
- ⁷ Because for thy sake I have borne reproach; shame hath covered my face.
- ⁸ I am become a stranger unto my brethren, and an alien unto my mother's children.
- ⁹ For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.
- ¹⁰ When I wept, and chastened my soul with fasting, that was to my reproach.
- ¹¹ I made sackcloth also my garment; and I became a proverb to them.
- ¹² They that sit in the gate speak against me; and I was the song of the drunkards.
- ¹³ But as for me, my prayer is unto thee, O LORD, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.
- ¹⁴ Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
- ¹⁵ Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
- ¹⁶ Hear me, O LORD; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
- ¹⁷ And hide not thy face from thy servant; for I am in trouble: hear me speedily.
- ¹⁸ Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
- ¹⁹ Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.
- ²⁰ Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
- ²¹ They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
- ²² Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
- ²³ Let their eyes be darkened, that they see not; and make their loins continually to shake.
- ²⁴ Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

²⁵ Let their habitation be desolate; and let none dwell in their tents.

²⁶ For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.

²⁷ Add iniquity unto their iniquity: and let them not come into thy righteousness.

²⁸ Let them be blotted out of the book of the living, and not be written with the righteous.

²⁹ But I am poor and sorrowful: let thy salvation, O God, set me up on high.

³⁰ I will praise the name of God with a song, and will magnify him with thanksgiving.

Comments

Cf. Ps. LXX: 4.

³¹ This also shall please the LORD better than an ox or bullock that hath horns and hoofs.

³² The humble shall see this, and be glad: and your heart shall live that seek God.

³³ For the LORD heareth the poor, and despiseth not his prisoners.

³⁴ Let the heaven and earth praise him, the seas, and every thing that moveth therein.

³⁵ For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

³⁶ The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Comments

Weeping and chastening his soul resulted in reproach (verse 10 *seq.*) and attracted corresponding conditions [?].

But as soon as he took up his right position of realizing the *true* nature of God as “The Ever-Joyous Life-Spirit of the Universe” and rejoiced with *song* and *thanksgiving*, then he found that this had a far better result than any offerings or sacrifices (verses 30, 31). By this *seeking* God in the path of gladness “your heart shall live” (verse 32), and it is just the Exceeding Livingness of the Spirit of Life in ourselves which we want to realize. It is a real Living Power not depending on particular Forms of Worship, but on the *true* Worship which is in the heart.

Psalm 70

¹ Make haste, O God, to deliver me; make haste to help me, O LORD.

² Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

³ Let them be turned back for a reward of their shame that say, Aha, aha.

⁴ Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

Comments

The same idea (Ps. LXIX: 30 and 34) of seeking God in *Joy* and *Gladness* is repeated — “Let God be magnified,” *i.e.*, let us have more and more of God now that we have come to know what God really is, *viz.*, the *Ever-Joyous Spirit of Life*, rejoicing in *all* His works. “Thou meetest him that *rejoiceth* and *worketh righteousness*, those that *remember Thee* in Thy ways” (Isa. LXIV: 5), *i.e.*, who realize that the Spirit’s way is Rejoicing in Its own Power of Self-Expression, and using that Power in right ways, and who therefore seek to reproduce the same Way.

⁵ But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O LORD, make no tarrying.

Psalm 71

¹ In thee, O LORD, do I put my trust: let me never be put to confusion.

² Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.

³ Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.

Comments

“Be thou my strong habitation” — This implies a *habitual dwelling* (the *rock* of Ps, LXII: 7 and LXXVIII: 35) in God, and as the desire correlative of it the Divine Spirit gives commandment to save us, *i.e.*, it is Itself the *Principle* of *continuous salvation*. Here again he rejoices because he Allows God to be Absolute certainty of Saving Power (verses 5, 14, 15, 22 to 24).

This *knowledge* of Divine Spirit is the Source of Strength (verse 16), and it is gained by the study of the Divine working (verse 17). The son learns to work as he sees the working of the Father (John V: ig). “Be ye imitators of God” (Eph. V: 1 R.V.). “Work as God works” (Bacon). God is vivifying Spirit *in* us (verse 20), increasing our greatness (= expansion, evolution) and *strengthening* us on every side (verse 21). All this comes from knowing the Truth about God (verse 22). This is life Eternal to *know* the *only True* God and him whom He sends (John XVII; 3).

“Let him that glorieth glory in *this*, that he *understandeth* and *knoweth* me” (Jer. IX: 24), This knowledge is knowing God as the One (verse 22). It is this Divine “One” who is the Redeemer (verse 23). He speaks of these things because his *heart* is full of them (verse 24). “Out of the abundance of the heart the mouth speaketh.”

⁴ Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.

⁵ For thou art my hope, O Lord GOD: thou art my trust from my youth.

⁶ By thee have I been holden up from the womb: thou art he that took me out of my mother’s bowels: my praise shall be continually of thee.

⁷ I am as a wonder unto many; but thou art my strong refuge.

⁸ Let my mouth be filled with thy praise and with thy honour all the day.

Comments

i.e., speaking truth in love. See Eph. IV: 15.

⁹ Cast me not off in the time of old age; forsake me not when my strength faileth.

Comments

Cf. II Cor. IV: 16.

¹⁰ For mine enemies speak against me; and they that lay wait for my soul take counsel together,

¹¹ Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.

¹² O God, be not far from me: O my God, make haste for my help.

¹³ Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

¹⁴ But I will hope continually, and will yet praise thee more and more.

Comments

Cf. Rom. XV: 13.

¹⁵ My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.

¹⁶ I will go in the strength of the Lord GOD: I will make mention of thy righteousness, even of thine only.

Comments

Cf. II Cor. III: 5.

¹⁷ O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

¹⁸ Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.

¹⁹ Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!

²⁰ Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

²¹ Thou shalt increase my greatness, and comfort me on every side.

²² I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

²³ My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

²⁴ My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Psalm 72

¹ Give the king thy judgments, O God, and thy righteousness unto the king's son.

Comments

The King — 1st differentiation of the Divine, *i.e.*, subjective Mind: King's son = 2nd differentiation, *i.e.*, objective Mind. Mountains (verse 3) — perception of the former, and little hills — that of the latter (verses 5, 7, 17). Sun — interior originating principle. Moon = resulting material manifestation. From sea to sea (verse 8) = from the one infinity to the other; *viz.*, crosswise from the River to ends of earth = innermost Life (see Rev. and John VII: 38). Ends of earth = outward body

(verse 17). Cf. "Desire of all Nations" Hag. II: 7, Mal. III: 1. Job XIX: 25.

² He shall judge thy people with righteousness, and thy poor with judgment.

³ The mountains shall bring peace to the people, and the little hills, by righteousness.

⁴ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

⁵ They shall fear thee as long as the sun and moon endure, throughout all generations.

⁶ He shall come down like rain upon the mown grass: as showers that water the earth.

⁷ In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

⁸ He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

⁹ They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

¹⁰ The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

¹¹ Yea, all kings shall fall down before him: all nations shall serve him.

¹² For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

¹³ He shall spare the poor and needy, and shall save the souls of the needy.

Comments

the poor and needy - - those who realize their need of the Spirit.

¹⁴ He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

¹⁵ And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

¹⁶ There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

¹⁷ His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

¹⁸ Blessed be the LORD God, the God of Israel, who only doeth wondrous things.

Comments

Israel = those who wrestle and prevail like Jacob.

¹⁹ And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.

²⁰ The prayers of David the son of Jesse are ended.

Psalm 73

¹ Truly God is good to Israel, even to such as are of a clean heart.

Comments

“*Israel*” where *Defined*. It means “such as are of a *clean heart*” ”An Israelite indeed, in whom is *no guile*” (John II: 47). The *Psalm* goes on to describe “the wicked.” The keynotes to the description are;

1. They are principled in exactly the *opposite* to the Divine Spirit — they base themselves on *violence* and the power to oppress; in other words, on the Principle of *Compulsion*, while “where the *spirit* of the Lord is, *there is liberty*”. This is their Disposition (verses 6 and 8).
2. Their disposition is supported by a False Philosophy which believes that the Divine Spirit is ignorant (verse 11), If they realize Spirit at all, they realize it only on the side of the World of the Negative, which, of course, is Relatively ignorant — but remember the Intelligence *according to its level* is inherent in *all* Spirit. They never realize the World of the Positive, which is what the True Israelite bases upon, the World of the Positive being Supreme Personality, though Universal and therefore Unindividualized, and which is the source of all Personality and Knowledge in the Individual and which is therefore the Great Guide and Continual Companion, the Grand Camarade. The result of recognizing only the World of Negative is that the positive of Negative world is mistaken for the World of Positive and is substituted for it, with the natural consequence of *self-will* opposing *self-will*, the logical result of which is violence and oppression. When the Psalmist withdrew into the Sanctuary of God (verse 17), *i.e.*, the innermost of the Spirit, then he realized the World of the Positive which made it all plain to him. It was *ignorance* that had previously disturbed his Equilibrium (verse 23), but now the knowledge of the World of the Positive restores the Equilibrium of Positive and Negative worlds (verse 23 *seq.*) to his Liberation and Rejoicing — it is Ishi and Hephzibah,

² But as for me, my feet were almost gone; my steps had well nigh slipped.

³ For I was envious at the foolish, when I saw the prosperity of the wicked.

⁴ For there are no bands in their death: but their strength is firm.

⁵ They are not in trouble as other men; neither are they plagued like other men.

⁶ Therefore pride compasseth them about as a chain; violence covereth them as a garment.

⁷ Their eyes stand out with fatness: they have more than heart could wish.

⁸ They are corrupt, and speak wickedly concerning oppression: they speak loftily.

⁹ They set their mouth against the heavens, and their tongue walketh through the earth.

¹⁰ Therefore his people return hither: and waters of a full cup are wrung out to them.

Comments

hither, i.e., to earth.

- ¹¹ And they say, How doth God know? and is there knowledge in the most High?
¹² Behold, these are the ungodly, who prosper in the world; they increase in riches.
¹³ Verily I have cleansed my heart in vain, and washed my hands in innocence.
¹⁴ For all the day long have I been plagued, and chastened every morning.
¹⁵ If I say, I will speak thus; behold, I should offend against the generation of thy children.
¹⁶ When I thought to know this, it was too painful for me;
¹⁷ Until I went into the sanctuary of God; then understood I their end.

Comments

Cf. Ps. LXXXIV: 4 and XCVI: 6.

- ¹⁸ Surely thou didst set them in slippery places: thou castedst them down into destruction.
¹⁹ How are they brought into desolation, as in a moment! they are utterly consumed with terrors.
²⁰ As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.
²¹ Thus my heart was grieved, and I was pricked in my reins.
²² So foolish was I, and ignorant: I was as a beast before thee.
²³ Nevertheless I am continually with thee: thou hast holden me by my right hand.
²⁴ Thou shalt guide me with thy counsel, and afterward receive me to glory.

Comments

Cf. Isa. IX: 6.

- ²⁵ Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.
²⁶ My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

Comments

Cf. II Cor: IV: 16,

- ²⁷ For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.
²⁸ But it is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

Psalm 74

¹ O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

² Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

Comments

rod. Cf. Jer. X: 16 and LI: 19.

³ Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

⁴ Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

⁵ A man was famous according as he had lifted up axes upon the thick trees.

⁶ But now they break down the carved work thereof at once with axes and hammers.

⁷ They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.

⁸ They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.

⁹ We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.

¹⁰ O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

¹¹ Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.

¹² For God is my King of old, working salvation in the midst of the earth.

¹³ Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.

¹⁴ Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.

¹⁵ Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.

¹⁶ The day is thine, the night also is thine: thou hast prepared the light and the sun.

¹⁷ Thou hast set all the borders of the earth: thou hast made summer and winter.

¹⁸ Remember this, that the enemy hath reproached, O LORD, and that the foolish people have blasphemed thy name.

¹⁹ O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.

²⁰ Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

²¹ O let not the oppressed return ashamed: let the poor and needy praise thy name.

²² Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

²³ Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

Comments

A deep esoteric meaning all through. It is the *foolish* — those ignorant of the Truth — who blaspheme and reproach God (verses 18 and 22), This school set up their own “ensigns,” or party passwords, “for signs” instead of the LIVING WORD (verse 4). There is a Spirit of Prophecy which leads to a correct calculation of Periods (verse 9). Working Salvation is the Work of God — God is the *Vis Solvatrix* of the Universe, always working, and *for this reason* is King (verse 13). Darkness — ignorance, is the place of Cruelty (verse 20), Rising up against God results in *tumult*: it is the opposite of the Divine Spirit which is Peace and Order (verse 23).

Psalm 75

¹ Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.

² When I shall receive the congregation I will judge uprightly.

³ The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

⁴ I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

⁵ Lift not up your horn on high: speak not with a stiff neck.

⁶ For promotion cometh neither from the east, nor from the west, nor from the south.

⁷ But God is the judge: he putteth down one, and setteth up another.

⁸ For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.

⁹ But I will declare for ever; I will sing praises to the God of Jacob.

¹⁰ All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

Comments

The “I” in the Psalm is clearly the self-re cognizing “I AM.” Its basis is *thanksgiving* to God — singing praises with understanding. The *scientific reason* is stated, *viz.*, that the Name of God is so *near* to those who have learnt (Deut. XXX: 14). Verses 2 and 3 indicate the opposite poles of consciousness, the outermost objective and the innermost subjective. In the former upright judgment (*i.e.*, by Principle and not by appearance) is the fundamental factor: in the latter it is True self-recognition. In this latter state “the earth and all its inhabitants” are dissolved, they pass out of sight, or rather you yourself pass through them all into the Infinity, which is also nonentity. This is ascending to “the Father.” Then you find it is I myself who bear up the pillars of the earth and its inhabitants, *i.e.*, Jachin and Boaz. Fools are those ignorant of the truths which therefore go contrary to the innermost Laws of Nature. *Promotion* (verse 6)—note the significant omission of the North. The North is the Quarter of Power. Enlightenment from the East. Material applications in the West. Passional and psychic developments from the South. Controlling spiritual power from the North.

Psalm 76

¹ In Judah is God known: his name is great in Israel.

² In Salem also is his tabernacle, and his dwelling place in Zion.

Comments

The names Judah, Israel, Salem, and Zion explain all that follows. It states the destruction of the War Principle (verse 6). Chariot- Merkabah and Horse as usual. These are put into “deep sleep” — then “God” Operates.

³ There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.

⁴ Thou art more glorious and excellent than the mountains of prey.

⁵ The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.

⁶ At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

⁷ Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?

⁸ Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

⁹ When God arose to judgment, to save all the meek of the earth. Selah.

¹⁰ Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

¹¹ Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

¹² He shall cut off the spirit of princes: he is terrible to the kings of the earth.

Psalm 77

¹ I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.

² In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

³ I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.

⁴ Thou holdest mine eyes waking: I am so troubled that I cannot speak.

⁵ I have considered the days of old, the years of ancient times.

⁶ I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.

⁷ Will the Lord cast off for ever? and will he be favourable no more?

⁸ Is his mercy clean gone for ever? doth his promise fail for evermore?

⁹ Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.

¹⁰ And I said, This is my infirmity: but I will remember the years of the right hand of the most High.

Comments

He discovers that the idea of being cast off by God is not *true*. It does not exist in *God*, but is his own weakness. He therefore puts it aside and calls to mind the true method of the Divine working.

¹¹ I will remember the works of the LORD: surely I will remember thy wonders of old.

¹² I will meditate also of all thy work, and talk of thy doings.

¹³ Thy way, O God, is in the sanctuary: who is so great a God as our God?

¹⁴ Thou art the God that doest wonders: thou hast declared thy strength among the people.

¹⁵ Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.

¹⁶ The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.

¹⁷ The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.

¹⁸ The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.

¹⁹ Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

²⁰ Thou leddest thy people like a flock by the hand of Moses and Aaron.

Psalm 78

¹ Give ear, O my people, to my law: incline your ears to the words of my mouth.

² I will open my mouth in a parable: I will utter dark sayings of old:

Comments

We are here told (verse 2) that the Psalm contains a parable, and “dark sayings,” *i.e.*, it has an inner meaning. This inner meaning is the true meaning of “God” which is not anthropomorphic. But in whatever manner we realize “God,” the essential point is to set our hope on God (verse 7) and to have our spirit steadfast with God (verse 8). The true Worship of the Father in spirit and in truth is the only sound foundation for all else, whether activities or receptivities. If we are thus “rooted and grounded in Love” (the root in us, and “God” Itself as the ground), then we shall have strength with all saints to search all lengths and breadths and heights and depths with safety.

We must trust in “his salvation” (verse 32), *i.e.*, in the Saving-Principle of the Universal Mind. The error is in *Limiting* “God” (verse 41). “God” says, “Is my hand shortened in any way?” (Isa. L: 2). Note the mystical names Jacob, Israel, David (verses 5 and 70). David’s work is to feed the sheep — “Lovest thou me?” — then “Feed my sheep.”

³ Which we have heard and known, and our fathers have told us.

⁴ We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

⁵ For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:

⁶ That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:

⁷ That they might set their hope in God, and not forget the works of God, but keep his commandments:

⁸ And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.

⁹ The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

¹⁰ They kept not the covenant of God, and refused to walk in his law;

¹¹ And forgot his works, and his wonders that he had shewed them.

¹² Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

¹³ He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

¹⁴ In the daytime also he led them with a cloud, and all the night with a light of fire.

¹⁵ He clave the rocks in the wilderness, and gave them drink as out of the great depths.

- ¹⁶ He brought streams also out of the rock, and caused waters to run down like rivers.
- ¹⁷ And they sinned yet more against him by provoking the most High in the wilderness.
- ¹⁸ And they tempted God in their heart by asking meat for their lust.
- ¹⁹ Yea, they spake against God; they said, Can God furnish a table in the wilderness?
- ²⁰ Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?
- ²¹ Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;
- ²² Because they believed not in God, and trusted not in his salvation:
- ²³ Though he had commanded the clouds from above, and opened the doors of heaven,
- ²⁴ And had rained down manna upon them to eat, and had given them of the corn of heaven.
- ²⁵ Man did eat angels' food: he sent them meat to the full.
- ²⁶ He caused an east wind to blow in the heaven: and by his power he brought in the south wind.
- ²⁷ He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:
- ²⁸ And he let it fall in the midst of their camp, round about their habitations.
- ²⁹ So they did eat, and were well filled: for he gave them their own desire;
- ³⁰ They were not estranged from their lust. But while their meat was yet in their mouths,
- ³¹ The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.
- ³² For all this they sinned still, and believed not for his wondrous works.
- ³³ Therefore their days did he consume in vanity, and their years in trouble.
- ³⁴ When he slew them, then they sought him: and they returned and enquired early after God.
- ³⁵ And they remembered that God was their rock, and the high God their redeemer.

Comments

rock. Cf. Ps. LXXI: 3 and LXXXI: 16.

- ³⁶ Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.
- ³⁷ For their heart was not right with him, neither were they stedfast in his covenant.
- ³⁸ But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.
- ³⁹ For he remembered that they were but flesh; a wind that passeth away, and cometh not again.
- ⁴⁰ How oft did they provoke him in the wilderness, and grieve him in the desert!
- ⁴¹ Yea, they turned back and tempted God, and limited the Holy One of Israel.

- ⁴² They remembered not his hand, nor the day when he delivered them from the enemy.
- ⁴³ How he had wrought his signs in Egypt, and his wonders in the field of Zoan.
- ⁴⁴ And had turned their rivers into blood; and their floods, that they could not drink.
- ⁴⁵ He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
- ⁴⁶ He gave also their increase unto the caterpillar, and their labour unto the locust.
- ⁴⁷ He destroyed their vines with hail, and their sycamore trees with frost.
- ⁴⁸ He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
- ⁴⁹ He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.
- ⁵⁰ He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;
- ⁵¹ And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:
- ⁵² But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
- ⁵³ And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.
- ⁵⁴ And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.
- ⁵⁵ He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
- ⁵⁶ Yet they tempted and provoked the most high God, and kept not his testimonies:
- ⁵⁷ But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
- ⁵⁸ For they provoked him to anger with their high places, and moved him to jealousy with their graven images.
- ⁵⁹ When God heard this, he was wroth, and greatly abhorred Israel:
- ⁶⁰ So that he forsook the tabernacle of Shiloh, the tent which he placed among men;
- ⁶¹ And delivered his strength into captivity, and his glory into the enemy's hand.
- ⁶² He gave his people over also unto the sword; and was wroth with his inheritance.
- ⁶³ The fire consumed their young men; and their maidens were not given to marriage.
- ⁶⁴ Their priests fell by the sword; and their widows made no lamentation.
- ⁶⁵ Then the LORD awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.
- ⁶⁶ And he smote his enemies in the hinder parts: he put them to a perpetual reproach.
- ⁶⁷ Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:
- ⁶⁸ But chose the tribe of Judah, the mount Zion which he loved.
- ⁶⁹ And he built his sanctuary like high palaces, like the earth which he hath established for ever.

⁷⁰ He chose David also his servant, and took him from the sheepfolds:

⁷¹ From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

⁷² So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

Psalm 79

¹ O god, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.

² The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.

³ Their blood have they shed like water round about Jerusalem; and there was none to bury them.

⁴ We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

⁵ How long, LORD? wilt thou be angry for ever? shall thy jealousy burn like fire?

⁶ Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.

⁷ For they have devoured Jacob, and laid waste his dwelling place.

⁸ O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.

⁹ Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.

¹⁰ Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.

¹¹ Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;

¹² And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

¹³ So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

Comments

These psalms [LXXIX and LXXX] are a beseeching of God to return. This is just where some of the Old Testament writers fail in their conception of God. God is first a *Principle* and only sequentially a Person, hence, as St. James says, "with him is *no variableness* neither shadow of turning." It is our own weakness, as Ps. LXXVII: 10 says.

Psalm 80

- ¹ Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.
- ² Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.
- ³ Turn us again, O God, and cause thy face to shine; and we shall be saved.
- ⁴ O LORD God of hosts, how long wilt thou be angry against the prayer of thy people?
- ⁵ Thou feedest them with the bread of tears; and givest them tears to drink in great measure.
- ⁶ Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.
- ⁷ Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
- ⁸ Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
- ⁹ Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.
- ¹⁰ The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.
- ¹¹ She sent out her boughs unto the sea, and her branches unto the river.
- ¹² Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?
- ¹³ The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
- ¹⁴ Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;
- ¹⁵ And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.
- ¹⁶ It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.
- ¹⁷ Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.
- ¹⁸ So will not we go back from thee: quicken us, and we will call upon thy name.
- ¹⁹ Turn us again, O LORD God of hosts, cause thy face to shine; and we shall be saved.

Psalm 81

- ¹ Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.
- ² Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.
- ³ Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
- ⁴ For this was a statute for Israel, and a law of the God of Jacob.
- ⁵ This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.
- ⁶ I removed his shoulder from the burden: his hands were delivered from the pots.
- ⁷ Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.
- ⁸ Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
- ⁹ There shall no strange god be in thee; neither shalt thou worship any strange god.
- ¹⁰ I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
- ¹¹ But my people would not hearken to my voice; and Israel would none of me.
- ¹² So I gave them up unto their own hearts' lust: and they walked in their own counsels.
- ¹³ Oh that my people had hearkened unto me, and Israel had walked in my ways!
- ¹⁴ I should soon have subdued their enemies, and turned my hand against their adversaries.
- ¹⁵ The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.
- ¹⁶ He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Comments

Cf. Ps. LXXVIII: 35, LXXXIX; 26, and Isa. VII: 15 and 22.

The keynote of this Psalm is *Rejoicing*, because God is our *Strength*. “*This*,” *i.e.*, this *Joyous Attitude of Mind*, based on the true *Knowledge of “God,”* is the true Law, and as such is the *Foundation* of the whole life of the True Israel (verses 4 and 5). Verses 9 and 10 are a restatement of St. John’s advice “*keep yourselves from idols*,” *i.e.*, realize the true *conception* of God and make it the foundation of your life; as Jesus says, “This is life eternal, to *know* thee the only true God and Jesus Christ whom thou hast sent”—Verses 11 to 16 show the natural results of the opposite course. Keeping to the True God produces: 1, *conquest* of all opposition and that quickly (soon); 2, *perpetual Life* (enduring for ever); and 3, fulness of *supply* and the best quality, so that we shall be *satisfied* — “ask and ye shall receive, that *your joy may be full*.”

Remember the starting-point is Confident rejoicing in possession of “God.”

Psalm 82

¹ God standeth in the congregation of the mighty; he judgeth among the gods.

² How long will ye judge unjustly, and accept the persons of the wicked? Selah.

³ Defend the poor and fatherless: do justice to the afflicted and needy.

⁴ Deliver the poor and needy: rid them out of the hand of the wicked.

⁵ They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

⁶ I have said, Ye are gods; and all of you are children of the most High.

Comments

This passage was used by our Lord to prove that Man is the concentration of the Universal Divine Spirit into a centre of individuality. The establishment of such *conscious* Divine individualization depends on using the principles of Justice and Kindness. Cf. Ps. XCVII: 7 and John X: 34.

⁷ But ye shall die like men, and fall like one of the princes.

⁸ Arise, O God, judge the earth: for thou shalt inherit all nations.

Psalm 83

¹ Keep not thou silence, O God: hold not thy peace, and be not still, O God.

² For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.

³ They have taken crafty counsel against thy people, and consulted against thy hidden ones.

Comments

God's "hidden ones" (Cf. Ps. XXXI: 20 and Col. III: 3) are those who have learnt the secret of their true relation to the Great Divine Mind and are therefore always drawing from It and concentrating It in the innermost or "secret" principle of their being. "Thou shalt hide them in the secret of thy presence," etc. (Ps. XXXI: 20). This *hiding* is the same as Hephzibah. These hidden ones are assaulted by spiritual enemies, here called by various names, just as the hidden ones themselves are called Israel. Various retributions are called down on the enemies, not for their everlasting destruction, but that they may "seek thy name, O Lord." God willeth not the death of the wicked, but rather that they should turn from their wickedness and live. This Name of God is Jehovah, the expansion of which into its meanings would take a volume.

⁴ They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

⁵ For they have consulted together with one consent: they are confederate against thee:

⁶ The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

⁷ Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

⁸ Assur also is joined with them: they have holpen the children of Lot. Selah.

⁹ Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

¹⁰ Which perished at Endor: they became as dung for the earth.

¹¹ Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:

¹² Who said, Let us take to ourselves the houses of God in possession.

¹³ O my God, make them like a wheel; as the stubble before the wind.

¹⁴ As the fire burneth a wood, and as the flame setteth the mountains on fire;

¹⁵ So persecute them with thy tempest, and make them afraid with thy storm.

¹⁶ Fill their faces with shame; that they may seek thy name, O LORD.

¹⁷ Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

¹⁸ That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

Psalm 84

¹ How amiable are thy tabernacles, O LORD of hosts!

² My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

³ Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O LORD of hosts, my King, and my God.

⁴ Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Comments

thy house. Cf. Ps. LXXIII: 17.

⁵ Blessed is the man whose strength is in thee; in whose heart are the ways of them.

⁶ Who passing through the valley of Baca make it a well; the rain also filleth the pools.

⁷ They go from strength to strength, every one of them in Zion appeareth before God.

⁸ O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

⁹ Behold, O God our shield, and look upon the face of thine anointed.

¹⁰ For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

¹¹ For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly.

¹² O LORD of hosts, blessed is the man that trusteth in thee.

Comments

The keynote of this Psalm is confidence in God. God is the source of strength flowing into man (verse 5) who has the *Way* of God in his heart. There is a continual progress from strength to greater strength (verse 7)—see Ps. LXVIII: 28, II Cor. IV: 16, Job XVII: 9—that they may have Life and have it *more abundantly*. It is an *individual* progress — each of the “initiates” goes on till he reaches the immediate presence of God in “Zion,” which is the Mount of the Lord. God is twice said to be our “shield” (verses 9 and 11), a sphere of Divine protection is thrown out from the central “Zion.” “Thine Anointed” the *internal (greek)*. “A Doorkeeper” — This is always our position — we open and close the various “doors” for our own innermost individuality to the Infinite. “Behold I stand at the door and knock” — “To him the porter openeth.” I give you the keys of the Kingdom of Heaven. He that entereth not in by the door is a thief and a robber, *i.e.*, is not the Divine Spirit, which, because it enters by the *door*, becomes the increased individuality of the man himself, and not an obsession or control.

God is also our Sun (verse n). Sun is the physical correspondence of “God.” In our *Body* it is the Solar Plexus. In our *Wholeness* it is the centralization of the Divine *in ourselves* which therefore has its centre everywhere, *i.e.*, wherever we are, and its circumference nowhere.

“Sol” is a grand subject of study, God will withhold no good thing (verse n). “Uprightly” = not inverting the Principles. *No* good thing, but there is absolutely no limitation — “Ask and ye shall receive, that your joy may be full.” Simply asking and receiving = Cause and Effect. See I Tim. IV: 8. *Shield*. See verse g and Ps. XCI: 4.

The Law of the Lord is *the* great subject of study and the deepest knowledge of its Philosophy brings us to the most perfect trust in God (verse 12).

Psalm 85

¹ Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

² Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

³ Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.

⁴ Turn us, O God of our salvation, and cause thine anger toward us to cease.

⁵ Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

⁶ Wilt thou not revive us again: that thy people may rejoice in thee?

⁷ Shew us thy mercy, O LORD, and grant us thy salvation.

⁸ I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

⁹ Surely his salvation is nigh them that fear him; that glory may dwell in our land.

¹⁰ Mercy and truth are met together; righteousness and peace have kissed each other.

Comments

Cf. Ps. LXXXVI: 15 and John I: 17.

¹¹ Truth shall spring out of the earth; and righteousness shall look down from heaven.

¹² Yea, the LORD shall give that which is good; and our land shall yield her increase.

¹³ Righteousness shall go before him; and shall set us in the way of his steps.

Comments

This is a Psalm of the removal of the apprehension of God's anger and of the realization of the Life-givingness which God is in truth. The anger is the reflection of the Law, and not the *direct* action of the Divine Law or the Divine Volition, which can be always *lifeward*. The Knowledge of this shows that God Himself is our salvation (verses 4, 7, g). Righteousness-thinking in the true order and not in an inverted order, is the cause of all this. It is in Heaven (verse xx), *i.e., in principio*. The result may appear in Earth, *i.e., in Externals*, as Truth = the True Order, the opposite of every form of disorder. The Lord, or the Law Personal, gives only good (verse la). We have not got far to go to seek this; it is *nigh* us (verse g). Cf. Deut. XXX: 14 and Rom. X: 8. This shows us the Way (verse 13), which is the knowledge of "I AM." This combines the principles of Love and Truth (verse 10), and the result of it all is Rejoicing, Glory, and Peace (verses 6, 8, g). The Life = Principle, is the Joy-Principle and the true realization of it must make it a Joy to live: the Yoke is turned into Ease and the Burden into Lightness, and it is said to us "Enter thou into the Joy of thy Lord."

Psalm 86

- ¹ Bow down thine ear, O LORD, hear me: for I am poor and needy.
- ² Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.
- ³ Be merciful unto me, O Lord: for I cry unto thee daily.
- ⁴ Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
- ⁵ For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
- ⁶ Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.
- ⁷ In the day of my trouble I will call upon thee: for thou wilt answer me.
- ⁸ Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.
- ⁹ All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
- ¹⁰ For thou art great, and doest wondrous things: thou art God alone.
- ¹¹ Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.
- ¹² I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
- ¹³ For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.
- ¹⁴ O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.
- ¹⁵ But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

Comments

Cf. Ps. LXXXV: 10 and LXXXIX: 14, and Jer. IX: 24.

¹⁶ O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

¹⁷ Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

Comments

The relation between “God,” *the* spirit, and “the soul.” It *rejoices* the soul (verse 4) and delivers the soul from “hell” (verse 13), *i.e.*, the “hell” of the soul’s own making, *not* God’s making. *The* spirit *answers* those who call to it (verses 5 to 7) and it can therefore teach us the Way, or Law, of its own nature and use (verse 11). Its nature is “full of compassion” (verse 15). “*Unite my heart*” (verse 11) perhaps points to sectional personalities. *The* spirit gives Its

own strength to us (verse 16) by *becoming* us. We do not have to work all this; God does it alone (verse 10).

Psalm 87

¹ His foundation is in the holy mountains.

² The LORD loveth the gates of Zion more than all the dwellings of Jacob.

³ Glorious things are spoken of thee, O city of God. Selah.

⁴ I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.

⁵ And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.

⁶ The LORD shall count, when he writeth up the people, that this man was born there. Selah.

⁷ As well the singers as the players on instruments shall be there: all my springs are in thee.

Comments

It would be difficult to get more meaning into such a small space. This is a poem of The Second Birth. The man was originally born *outside* of Zion, in Babylon, or Philistine, etc. But his true Birth into Life takes place only in Zion (verses 5 and 6) which is the “*Civitas Dei*” (verse 3). His *Foundation* indeed has *always* been in The Holy Mountains (verse 1), for it cannot be otherwise — we can never really start but as the Bible does, “*in principio Deus*”; only until we come to examine what our Foundation really is we may not know it. “Mountains” and all the names in the Psalm must, of course, be understood esoterically. Zion, the City of God, is “established by the highest” *i.e.*, the Recognition of the Supreme Mind: “Glory to God in the highest” (verse 5). It is only from the time of his spiritual awakening that the man *counts* as an *intelligent centre* in the world of real causes which is called the City of God.

Psalm 88

- ¹ O lord God of my salvation, I have cried day and night before thee:
- ² Let my prayer come before thee: incline thine ear unto my cry;
- ³ For my soul is full of troubles: and my life draweth nigh unto the grave.
- ⁴ I am counted with them that go down into the pit: I am as a man that hath no strength:
- ⁵ Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.
- ⁶ Thou hast laid me in the lowest pit, in darkness, in the deeps.
- ⁷ Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.
- ⁸ Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.
- ⁹ Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.
- ¹⁰ Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.
- ¹¹ Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?
- ¹² Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
- ¹³ But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.
- ¹⁴ LORD, why castest thou off my soul? why hidest thou thy face from me?
- ¹⁵ I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.
- ¹⁶ Thy fierce wrath goeth over me; thy terrors have cut me off.
- ¹⁷ They came round about me daily like water; they compassed me about together.
- ¹⁸ Lover and friend hast thou put far from me, and mine acquaintance into darkness.

Comments

This Psalm appears to consist of nothing but uninspired ignorance of God.

Psalm 89

- ¹ I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.
- ² For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.
- ³ I have made a covenant with my chosen, I have sworn unto David my servant,
- ⁴ Thy seed will I establish for ever, and build up thy throne to all generations. Selah.
- ⁵ And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.
- ⁶ For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?
- ⁷ God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.
- ⁸ O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee?
- ⁹ Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.
- ¹⁰ Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.
- ¹¹ The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.
- ¹² The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.
- ¹³ Thou hast a mighty arm: strong is thy hand, and high is thy right hand.
- ¹⁴ Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.

Comments

mercy and truth. Cf. Ps. LXXXVI: 15, XCVIII: 3, and Jer. IX: 24.

- ¹⁵ Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.
- ¹⁶ In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
- ¹⁷ For thou art the glory of their strength: and in thy favour our horn shall be exalted.
- ¹⁸ For the LORD is our defence; and the Holy One of Israel is our king.
- ¹⁹ Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.
- ²⁰ I have found David my servant; with my holy oil have I anointed him:

- ²¹ With whom my hand shall be established: mine arm also shall strengthen him.
- ²² The enemy shall not exact upon him; nor the son of wickedness afflict him.
- ²³ And I will beat down his foes before his face, and plague them that hate him.
- ²⁴ But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.
- ²⁵ I will set his hand also in the sea, and his right hand in the rivers.
- ²⁶ He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

Comments

P.T.R.; CL Ps. LXXXI: 16 and XCII: 15.

- ²⁷ Also I will make him my firstborn, higher than the kings of the earth.
- ²⁸ My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
- ²⁹ His seed also will I make to endure for ever, and his throne as the days of heaven.
- ³⁰ If his children forsake my law, and walk not in my judgments;
- ³¹ If they break my statutes, and keep not my commandments;
- ³² Then will I visit their transgression with the rod, and their iniquity with stripes.
- ³³ Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
- ³⁴ My covenant will I not break, nor alter the thing that is gone out of my lips.
- ³⁵ Once have I sworn by my holiness that I will not lie unto David.
- ³⁶ His seed shall endure for ever, and his throne as the sun before me.
- ³⁷ It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
- ³⁸ But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
- ³⁹ Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.
- ⁴⁰ Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
- ⁴¹ All that pass by the way spoil him: he is a reproach to his neighbours.
- ⁴² Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.
- ⁴³ Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
- ⁴⁴ Thou hast made his glory to cease, and cast his throne down to the ground.
- ⁴⁵ The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
- ⁴⁶ How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire?
- ⁴⁷ Remember how short my time is: wherefore hast thou made all men in vain?
- ⁴⁸ What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

⁴⁹ Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

⁵⁰ Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

⁵¹ Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.

⁵² Blessed be the LORD for evermore. Amen, and Amen.

Comments

A magnificent Psalm of *almost* perfect knowledge. But the *failure* comes in at verse 48 which shows that the writer has not yet grasped the Truth that Jesus taught, and it is the failure that causes the mournful falling off from verse 38 to the end. To comment on this Psalm would want a book to itself. The writer seems to have realized the whole thing *in the abstract*, but to have missed its *personal* application.

Psalm 90

- ¹ Lord, thou hast been our dwelling place in all generations.
- ² Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.
- ³ Thou turnest man to destruction; and sayest, Return, ye children of men.
- ⁴ For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.
- ⁵ Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up.
- ⁶ In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.
- ⁷ For we are consumed by thine anger, and by thy wrath are we troubled.
- ⁸ Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.
- ⁹ For all our days are passed away in thy wrath: we spend our years as a tale that is told.
- ¹⁰ The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.
- ¹¹ Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.
- ¹² So teach us to number our days, that we may apply our hearts unto wisdom.
- ¹³ Return, O LORD, how long? and let it repent thee concerning thy servants.
- ¹⁴ O satisfy us early with thy mercy; that we may rejoice and be glad all our days.
- ¹⁵ Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.
- ¹⁶ Let thy work appear unto thy servants, and thy glory unto their children.
- ¹⁷ And let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Comments

The same defect as in the preceding Psalm. He partially realizes the higher aspect of "God," but realizes God in the Negative also. God as a "dwelling" = "I am *in* the Father." The conception of *Beauty* (verse 17) as the completeness of the Divine is remarkable and indicates a high class of knowledge. Beauty is the *Reality* proceeding from perfect Ideal, and perfect Power working it out. Cf.XCVI;6.

Psalm 91

¹ He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

Comments

Cf. Ps. XXXI: 20 and XCI: 9.

² I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

³ Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

⁴ He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Comments

Cf. Ps. LXXXIV: ii and CXIX: 9.

⁵ Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

⁶ Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

⁷ A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

⁸ Only with thine eyes shalt thou behold and see the reward of the wicked.

⁹ Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

¹⁰ There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

¹¹ For he shall give his angels charge over thee, to keep thee in all thy ways.

¹² They shall bear thee up in their hands, lest thou dash thy foot against a stone.

¹³ Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

¹⁴ Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

¹⁵ He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

¹⁶ With long life will I satisfy him, and shew him my salvation.

Comments

The Emperor of Russia's Psalm.

Note that all the blessings are for those who habitually dwell in God's presence (verses 1 and 9) — also because of setting our love, and therefore our hope, upon the Living God. The Knowledge of the Truth concerning God is the basis of all this (verses 4 and 14). And the final result is to deliver us from *all* fear (verses 5-16). "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1: 7). The same abiding and dwelling, *i.e.*, having our *home* in God as in Ps. XV.

"My God," it is the Personal Indwelling God that we thus use as the Basis of Life and the Centre of Conscious Activity, and also of Conscious Rest (verses 2 and 9). Note the sequence of Cause and Effect in verses 9 and 14.

To Know the Name of God (verse 14) is to know the Law of God.

Note the Divine Responsiveness (verses 15 and 16).

Note also *the addition* of honour and long life (verse 16) as in the case of Solomon (II Chron. I and I Kings III).

Psalm 92

¹ It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

² To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

³ Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

⁴ For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands.

⁵ O LORD, how great are thy works! and thy thoughts are very deep.

⁶ A brutish man knoweth not; neither doth a fool understand this.

⁷ When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

⁸ But thou, LORD, art most high for evermore.

⁹ For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

¹⁰ But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

¹¹ Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me.

¹² The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon.

¹³ Those that be planted in the house of the LORD shall flourish in the courts of our God.

¹⁴ They shall still bring forth fruit in old age; they shall be fat and flourishing;

¹⁵ To shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.

Comments

The reason why it is good to give thanks is that it keeps the individual Mind fixed on the Unindividual Mind, as the Source of All Good— (verse 3). Two qualities of the Unindividual Mind: 1. Lovingness; 2, Stability or Law — Boaz and Jachin (verses 4 and 5). We learn the Unindividual Mind by its *Working*, and we perceive that its working proceeds from its *thinking*. It is those who do not *try* to consider (verse 6) these things and therefore do not understand them, who are brutal fools. The All-centralizing Truth (verse 8) is that the Lord, the Spirit, is at the Top of the *Scala Grande*, The exaltation of “God” (verse 10) becomes our exaltation, because “God” becomes *in* us and as us, that which we apprehend it to be. This means (verse 13) Rooted in that Innermost Principle which is *Domus Sancti Spiritus*. Experience brings *Knowledge* (verse 14), hence fruition comes in advanced life. Advancing Life — Greater development. There is *no* “age” with spirit. Cf. Ps. XXII: 29. Uprightness (verse 15) = the converse of Inversion. *Unrightness* - Inversion. Realizing this Uprightness, *viz.*, the Higher as distinguished from the Lower, we are upon *the Rock*, *viz.*, P.T.R. and this Rock is *our own (my)* again P.T.R. Cf. Ps. LXXXIX; 20 and XCIV; 22.

Psalm 93

¹ The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

² Thy throne is established of old: thou art from everlasting.

³ The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

⁴ The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

⁵ Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.

Comments

The keynote to this Psalm is the Power of Spirit, “the Lord,” over the “water” as in Gen. I, Water by itself is chaotic, the Spirit is mightier and can control it into Forms of Harmony. The Lord, or Spirit, girds *Itself* with strength. It is Self-action, the only sort we can conceive of Spirit. As Spirit conceives of itself, so it becomes. The Abode of the Lord (verse 5), or Perfected Spirit, is *Wholeness, i.e.*, the Trinity of Spiritual, Psychic and Material = Israel, in Unity = Jakub. This is absolutely certain Law.

Psalm 94

¹ O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself.

² Lift up thyself, thou judge of the earth: render a reward to the proud.

³ LORD, how long shall the wicked, how long shall the wicked triumph?

⁴ How long shall they utter and speak hard things? and all the workers of iniquity boast themselves?

⁵ They break in pieces thy people, O LORD, and afflict thine heritage.

⁶ They slay the widow and the stranger, and murder the fatherless.

⁷ Yet they say, The LORD shall not see, neither shall the God of Jacob regard it.

⁸ Understand, ye brutish among the people: and ye fools, when will ye be wise?

⁹ He that planted the ear, shall he not hear? he that formed the eye, shall he not see?

¹⁰ He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?

¹¹ The LORD knoweth the thoughts of man, that they are vanity.

¹² Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law;

¹³ That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

¹⁴ For the LORD will not cast off his people, neither will he forsake his inheritance.

¹⁵ But judgment shall return unto righteousness: and all the upright in heart shall follow it.

¹⁶ Who will rise up for me against the evildoers? or who will stand up for me against the workers of iniquity?

¹⁷ Unless the LORD had been my help, my soul had almost dwelt in silence.

¹⁸ When I said, My foot slippeth; thy mercy, O LORD, held me up.

¹⁹ In the multitude of my thoughts within me thy comforts delight my soul.

²⁰ Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

²¹ They gather themselves together against the soul of the righteous, and condemn the innocent blood.

²² But the LORD is my defence; and my God is the rock of my refuge.

Comments

rock. Cf. Ps. XCII: 15 and XCV: 1.

²³ And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the LORD our God shall cut them off.

Comments

The two opposite Laws. The Law of Uprightness and the Law of Inversion — the Higher and the Lower. Each works as *a Law*. The Law of the Higher gives rest (verses 12 and 13). All this takes place primarily in the Thought-Realm (verse 19). The Spirit teaches the Higher knowledge (verses 10 and 12).

Psalm 95

¹ O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

² Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

³ For the LORD is a great God, and a great King above all gods.

⁴ In his hand are the deep places of the earth: the strength of the hills is his also.

⁵ The sea is his, and he made it: and his hands formed the dry land.

⁶ O come, let us worship and bow down: let us kneel before the LORD our maker.

⁷ For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,

⁸ Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

⁹ When your fathers tempted me, proved me, and saw my work.

¹⁰ Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:

¹¹ Unto whom I swear in my wrath that they should not enter into my rest.

Comments

The keynote in this Psalm is “The Rock,” *i.e.*, the Bed-rock or Foundation of everything else. “On this Rock I will build my church.” This Rock is here said to be “the Lord,” *i.e.*, the universal Life-Spirit, and the Right Attitude towards The Spirit is Joy (verses 1 and 2). Verses 4 and 5 are full of occult meaning. Note the distinction between “the Earth,” or “the Dry,” and “the Sea.” Also the distinction between “the Deep places” and “the Hills.” Hills — Intelligence and Aspiration, implying correlative Inspiration. The deep places of the *Earth* as distinguished from the sea indicate the control of the *Outermost*, or Material, Plane. “Blessed are the meek, for they shall inherit the *earth*” — the *meek*, because they allow Time for Growth, and are not hurried on by passion and impatience. “He that believeth shall not make haste.” This Principle (the Rock) is “our maker,” *i.e.*, the Builder of the whole Temple in all its Courts (planes), and therefore becomes *our own God personally* (verses 6 and 7). We are the correlative — sheep, people, *i.e.*, *multiplicity*, each being a *Hand*. This being the case we now see the force of the word “*hand*” in verses 4 and 5. Note that it is “the Earth” and “the Dry” that is formed by “*the Hands*,” *i.e.*, through Water; while regarding “the Sea” it is said that *He* made it, and it is *His* (*i.e.*, as distinguished from the Hands). The depth, beauty, and strength of the teaching are wonderful. The time for this is always present (verse 7). It is Error, want of understanding that produces inverted action (verse 10) — the result of which is failure to enter into Rest. Rest is the Natural Result of Uprightness.

Psalm 96

- ¹ O sing unto the LORD a new song: sing unto the LORD, all the earth.
- ² Sing unto the LORD, bless his name; shew forth his salvation from day to day.
- ³ Declare his glory among the heathen, his wonders among all people.
- ⁴ For the LORD is great, and greatly to be praised: he is to be feared above all gods.
- ⁵ For all the gods of the nations are idols: but the LORD made the heavens.
- ⁶ Honour and majesty are before him: strength and beauty are in his sanctuary.
- ⁷ Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength.
- ⁸ Give unto the LORD the glory due unto his name: bring an offering, and come into his courts.
- ⁹ O worship the LORD in the beauty of holiness: fear before him, all the earth.
- ¹⁰ Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.
- ¹¹ Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.
- ¹² Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice
- ¹³ Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Comments

The keynote in this Psalm is rejoicing (Sing) in “God” as Beauty and Strength — the two go together — and this glory is that of the Divine Name (verses 1, 6, 8). This Beauty is that of Holiness,” *i.e.*, *Wholeness* (Hale, heil, heilig), which is the Divine Name, *viz.*, (Hebrew). And ultimately it is found to be the secret Name of God, which no one knows save those to whom it is revealed, and which they do not repeat and cannot communicate. This Secret Name of God is the correlative of the Hidden New Name given to “him that overcometh” (Rev. II: 17), and Jesus also says that “the sheep” are called each “by name” (John XI 3). The difference between *idols* and the Living God is pointed out (verse 5); The Living One makes. The knowledge of the Strength and Beauty of Wholeness contained in the Divine Name is Salvation, and *this daily* (verse 3)—“that we might be saved from the hand of them that hate us and serve him without fear.” “Give unto the Lord glory and strength” (verse 7). This is not inversion but uprightness. It is the principle of impressing a certain character upon the Universal Mind, which it then Reflects upon *us*. As a consequence of this comes the desire of Worship (verse 9). The reign of the Spirit (verse 10) consists in judging, not according to Appearances, but Right Judgment resulting from True Knowledge. Note carefully the Fivefold distribution of principles inverses n and 12: First the Great Polarity of Heaven and Earth (as in Gen. I: 1); next the intermediary between the two, *viz.*, the sea or “Water” (also as in Gen. I). Then “the Field” — the cultivated Portion = the Individual Mind, whose attitude should be Joy. Lastly, “all the Trees” = particular Ideas, which are also to be Joyful. And the cause of this Joy is the Recognition of the Spirit as controlling “the Earth.” “They shall no more go out” is the description in Rev. and the reason is that in that day “that which

is without shall be as that which is within," *i.e.*, we no more recognize Two—only ONE, and the distinction between Outer and Inner, Higher and Lower, will cease. The Truth is that Duality and Trinity subsist in all Being; they do not exist. Existence is Unity. We discover the subsisting Duality and Trinity by *Analysis*. but Life is not in the separately analysed principles, but in the *Synthesis* which combines them into One. The True Worship is that of the *Eternal Strength* and *Beauty*, this being the Manifested Outcome of the Eternal Love, Power, and Wisdom. This Worship avoids *every sort* of Idolatry and leaves free play to the Self-conscious Evolutionary Principle in ourselves, while retaining it in the "Highest."

Psalm 97

¹ The LORD reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

² Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

³ A fire goeth before him, and burneth up his enemies round about.

⁴ His lightnings enlightened the world: the earth saw, and trembled.

⁵ The hills melted like wax at the presence of the LORD, at the presence of the Lord of the whole earth.

⁶ The heavens declare his righteousness, and all the people see his glory.

⁷ Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Comments

all ye gods. Cf. Ps. LXXXII: 6.

⁸ Zion heard, and was glad; and the daughters of Judah rejoiced because of thy judgments, O LORD.

⁹ For thou, LORD, art high above all the earth: thou art exalted far above all gods.

¹⁰ Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

¹¹ Light is sown for the righteous, and gladness for the upright in heart.

¹² Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

Comments

The subject is the Ruling Power of the Spirit — “Now *the Lord is the Spirit*” — and this is a cause of Rejoicing (verses 1, 8, 11, 12). The Earth — the outward principles, rejoice, Multitude of isles — the Principle of Multiplicity = Polarity to the Unity. The Central Point, the ONE, is where the Throne is (verse 2) = Right Judgment, Uprightness is there: and until this is reached the outward manifestations are clouds and darkness. To the enemies the Spirit is a *Consuming Fire*: Inversion. “Like as the lightning cometh out of the east and shineth even into the west” (verse 4). The “hills” melt like wax = *reductio ad ab-surdum* of the Intellectual Principle when taken as one (verse 5). Belief in *Idols* causes confusion (verse 7). “Little children, keep yourselves from idols” Zion rejoices for Unrightness which is destruction — Uprightness which is Building up. To hate evil — to Love the Lord (verse 10). The Spirit preserves the Soul that trusts it (verse 10). Light, which makes all clear, comes to the righteous. Uprightness causes gladness. The perception of the Wholeness is the cause of Rejoicing (verses 11, 12). The *Centre*, or *Throne*, is *within ourselves*, for otherwise it would be impossible to find the Centre of the Infinite — “The centre is Everywhere and the circumference Nowhere” — “The Kingdom of Heaven is *within* you,” and the Whole radiates

from the centre, and finds *Equilibrium* there. Hence, “there is no divination or enchantment against Israel,” i.e, no such thing as *Influences*.

Psalm 98

¹ O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

² The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

³ He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

Comments

Cf. Ps. LXXXIX: 14.

⁴ Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

⁵ Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

⁶ With trumpets and sound of cornet make a joyful noise before the LORD, the King.

⁷ Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

⁸ Let the floods clap their hands: let the hills be joyful together

⁹ Before the LORD; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

Comments

The keynote of this Psalm is Rejoicing. The Reason for this Rejoicing is the Saving Work of the Spirit ("Now the Lord = the Spirit.") Throughout the Old Testament and the Teachings of Jesus it is *The Divine Spirit* that is set forth as "The Saviour." There is the usual esoteric meaning of "Water" and "Earth" and also "Hills." The Way that Salvation takes place is by the bringing-in of *Right Judgment* and *Equitable Adjustment* into the world (verse 9). And the reason is that these two constitute the very nature of "The Spirit" which is Mercy and Truth (verse 3). This is the Aspect of the Spirit to the House of Israel, *i.e.*, "The People of the I AM," because they *recognize* it *to be* the Nature of the Spirit. This is to desire the Essential and Unchanging Nature of the Spirit as it says in Ps. C; 5, the *reason* being because It is the Spirit of *Life* in *all*, therefore Living and Life-giving by respect of persons, only tending always to the Increase of Life = Joy. What "The Spirit" therefore needs is not *Beseeching*, but *Recognition*,

Psalm 99

¹ The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.

² The LORD is great in Zion; and he is high above all the people.

³ Let them praise thy great and terrible name; for it is holy.

⁴ The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

⁵ Exalt ye the LORD our God, and worship at his footstool; for he is holy.

⁶ Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the LORD, and he answered them.

⁷ He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them.

⁸ Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

⁹ Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy.

Comments

The *reason* given three times for the Worship of God is “for he is Holy.” Holy — Whole (cf. “hale, hell, Heiland,” etc.). Whatever is unholy is so because it is contrary to the principle of Wholeness, *i.e.*, Life-givingness, and therefore belongs to the region of Death. Life, which = the Spirit, is the opposite of Death, and by realizing our own place in the Universal Wholeness, we realize ourselves as *individual manifestations* of the Spirit of Life, *i.e.*, Sons of God, and thus being One with the Father, we are for ever in the Kingdom of His dear Son, *i.e.*, in the principle of Divine Sonship, which is the Kingdom of Light, Life, and the Affirmative. Then we find that God answers us (verses 6 and 8).

Psalm 100

¹ Make a joyful noise unto the LORD, all ye lands.

² Serve the LORD with gladness: come before his presence with singing.

³ Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.

⁴ Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

⁵ For the LORD is good; his mercy is everlasting; and his truth endureth to all generations.

Comments

mercy and truth. Cf. Ps. XCVIII: 3 and CVIII: 4

The keynote of this Psalm is Joy, Gladness, Singing for Joy. The reason of this is Reliance on God as the Supreme Principle of Guidance (the Shepherd), The ground of this reliance is the recognition of God as Truth and Love (verse 5): and the result of this is Thankfulness. Note the place given to the Divine Name (verse 4).

Psalm 101

¹ I will sing of mercy and judgment: unto thee, O LORD, will I sing.

² I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

³ I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

⁴ A froward heart shall depart from me: I will not know a wicked person.

⁵ Whoso privily slandereth his neighbour, him will I cut off: him that hath an high look and a proud heart will not I suffer.

⁶ Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

⁷ He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

⁸ I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

Comments

The subject of this Psalm is “Mercy and Judgment” or Love and Right Principle = True Knowledge. The two go together as the Emotional and Mathematical forming a single WHOLE. “The Perfect Way” (verses 3 and 6) is Living according to the Wholeness. “Within my house” (verse 2) - in the innermost Thought. Those who do not make the Wholeness their Standard cannot dwell in “the city of the Lord” (verse 9). We cannot yet *attain* to the Wholeness, but we can make it our Standard.

Psalm 102

- ¹ Hear my prayer, O LORD, and let my cry come unto thee.
- ² Hide not thy face from me in the day when I am in trouble; incline thine ear unto me: in the day when I call answer me speedily.
- ³ For my days are consumed like smoke, and my bones are burned as an hearth.
- ⁴ My heart is smitten, and withered like grass; so that I forget to eat my bread.
- ⁵ By reason of the voice of my groaning my bones cleave to my skin.
- ⁶ I am like a pelican of the wilderness: I am like an owl of the desert.
- ⁷ I watch, and am as a sparrow alone upon the house top.
- ⁸ Mine enemies reproach me all the day; and they that are mad against me are sworn against me.
- ⁹ For I have eaten ashes like bread, and mingled my drink with weeping.
- ¹⁰ Because of thine indignation and thy wrath: for thou hast lifted me up, and cast me down.
- ¹¹ My days are like a shadow that declineth; and I am withered like grass.
- ¹² But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.
- ¹³ Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.
- ¹⁴ For thy servants take pleasure in her stones, and favour the dust thereof.
- ¹⁵ So the heathen shall fear the name of the LORD, and all the kings of the earth thy glory.
- ¹⁶ When the LORD shall build up Zion, he shall appear in his glory.
- ¹⁷ He will regard the prayer of the destitute, and not despise their prayer.
- ¹⁸ This shall be written for the generation to come: and the people which shall be created shall praise the LORD.
- ¹⁹ For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth;
- ²⁰ To hear the groaning of the prisoner; to loose those that are appointed to death;
- ²¹ To declare the name of the LORD in Zion, and his praise in Jerusalem;
- ²² When the people are gathered together, and the kingdoms, to serve the LORD.
- ²³ He weakened my strength in the way; he shortened my days.
- ²⁴ I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.
- ²⁵ Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.
- ²⁶ They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:
- ²⁷ But thou art the same, and thy years shall have no end.

²⁸ The children of thy servants shall continue, and their seed shall be established before thee.

Comments

The first leading idea in this Psalm is depression. The writer attributes this to God's anger (verse 10), but this is from the merely superficial point of view. "Fury is not in me" (Isa. XXVII: 4). God being *unchangeable* cannot be angry. It is an appearance *resulting from a wrong mental attitude on our part*. For this reason, the writer finds his confidence in the fact that God endures for ever (verse 12), *i.e.*, is unchangeable *Law* or *Principle*, as in Isa. L: 10 *where we are told to rely on the unchangeable Law and not on variable feelings*. Thus the second leading idea is that of God as Unchanging *Principle*. The third leading idea is that of *Building* (verses 13 and 16). The fourth idea is that of *Measurement by fixed periods* (verse 13). The fifth idea is that of LIBERTY (verse 20) as in Luke IV: 18. All this results from declaring *the Name* (verse 21) and the intention to *serve* the Lord (verse 22), which means concurrence with the Movement of Whole-Spirit. The gist of this Psalm is therefore the strength that results from reliance upon recognized *Principle*, and the Measurements of fixed Periods for events.

Psalm 103

- ¹ Bless the LORD, O my soul: and all that is within me, bless his holy name.
- ² Bless the LORD, O my soul, and forget not all his benefits:
- ³ Who forgiveth all thine iniquities; who healeth all thy diseases;
- ⁴ Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
- ⁵ Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.
- ⁶ The LORD executeth righteousness and judgment for all that are oppressed.
- ⁷ He made known his ways unto Moses, his acts unto the children of Israel.
- ⁸ The LORD is merciful and gracious, slow to anger, and plenteous in mercy.
- ⁹ He will not always chide: neither will he keep his anger for ever.

Comments

Cf. Isa. XXVII: 4.

- ¹⁰ He hath not dealt with us after our sins; nor rewarded us according to our iniquities.
- ¹¹ For as the heaven is high above the earth, so great is his mercy toward them that fear him.
- ¹² As far as the east is from the west, so far hath he removed our transgressions from us.
- ¹³ Like as a father pitieth his children, so the LORD pitieth them that fear him.
- ¹⁴ For he knoweth our frame; he remembereth that we are dust.
- ¹⁵ As for man, his days are as grass: as a flower of the field, so he flourisheth.
- ¹⁶ For the wind passeth over it, and it is gone; and the place thereof shall know it no more.
- ¹⁷ But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;
- ¹⁸ To such as keep his covenant, and to those that remember his commandments to do them.
- ¹⁹ The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all.
- ²⁰ Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.
- ²¹ Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure.
- ²² Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

Comments

The first idea in this Psalm is that of the removal of sin (verses 3 and 12). This is done by God himself. Then follows the Healing of Disease (verse 3). The redeeming of Life from Destruction (verse 4) — See Ps. LXVI: 9—which seems to mean the over-balancing of the

Disintegrative Force by the Integration, thus causing continual *Renewal of Youth* (verse 5). — See Job XXXIII: 25; Isa. XL: 31, and II Cor. IV: 16. — The Knowledge of these things is the knowledge received by Moses and *Israel* (Jacob) (verse 7) the Law and the *Perception of the Law*, These things are to those that keep the Divine *Covenant* (verse 18), *i.e.*, who recognize Whole-Spirit as *Leading*, for “his kingdom ruleth over all” (verse 19). Cf. Dan. The result is thankfulness and Blessing God (verses i, 2, 30-22).

Psalm 104

¹ Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

² Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

³ Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Comments

These three = the Material, the Word, and the Spirit substance.

⁴ Who maketh his angels spirits; his ministers a flaming fire:

⁵ Who laid the foundations of the earth, that it should not be removed for ever.

⁶ Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

⁷ At thy rebuke they fled; at the voice of thy thunder they hasted away.

⁸ They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

⁹ Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

¹⁰ He sendeth the springs into the valleys, which run among the hills.

¹¹ They give drink to every beast of the field: the wild asses quench their thirst.

¹² By them shall the fowls of the heaven have their habitation, which sing among the branches.

¹³ He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

¹⁴ He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

¹⁵ And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart.

¹⁶ The trees of the LORD are full of sap; the cedars of Lebanon, which he hath planted;

¹⁷ Where the birds make their nests: as for the stork, the fir trees are her house.

¹⁸ The high hills are a refuge for the wild goats; and the rocks for the conies.

¹⁹ He appointed the moon for seasons: the sun knoweth his going down.

²⁰ Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth.

²¹ The young lions roar after their prey, and seek their meat from God.

²² The sun ariseth, they gather themselves together, and lay them down in their dens.

²³ Man goeth forth unto his work and to his labour until the evening.

²⁴ O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

²⁵ So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.

²⁶ There go the ships: there is that leviathan, whom thou hast made to play therein.

²⁷ These wait all upon thee; that thou mayest give them their meat in due season.

²⁸ That thou givest them they gather: thou openest thine hand, they are filled with good.

²⁹ Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

³⁰ Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

³¹ The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

³² He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

³³ I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

³⁴ My meditation of him shall be sweet: I will be glad in the LORD.

³⁵ Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

Comments

This is a description of the Divine operation in Nature into which a good deal of esoteric meaning can be read. Note the garment of light (verse 2) and compare "The Father of Lights." Also the Lord *rejoicing* in His works (verse 31). Cf. Eccles. III: 11. As the correspondence of this Joy of the Lord, meditation on Him is sweet, and "I will *be glad* in the Lord" (verse 34).

Psalm 105

- ¹ O give thanks unto the LORD; call upon his name: make known his deeds among the people.
- ² Sing unto him, sing psalms unto him: talk ye of all his wondrous works.
- ³ Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
- ⁴ Seek the LORD, and his strength: seek his face evermore.
- ⁵ Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth;
- ⁶ O ye seed of Abraham his servant, ye children of Jacob his chosen.
- ⁷ He is the LORD our God: his judgments are in all the earth.
- ⁸ He hath remembered his covenant for ever, the word which he commanded to a thousand generations.
- ⁹ Which covenant he made with Abraham, and his oath unto Isaac;
- ¹⁰ And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
- ¹¹ Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:
- ¹² When they were but a few men in number; yea, very few, and strangers in it.
- ¹³ When they went from one nation to another, from one kingdom to another people;
- ¹⁴ He suffered no man to do them wrong: yea, he reprov'd kings for their sakes;
- ¹⁵ Saying, Touch not mine anointed, and do my prophets no harm.
- ¹⁶ Moreover he called for a famine upon the land: he brake the whole staff of bread.
- ¹⁷ He sent a man before them, even Joseph, who was sold for a servant:
- ¹⁸ Whose feet they hurt with fetters: he was laid in iron:
- ¹⁹ Until the time that his word came: the word of the LORD tried him.
- ²⁰ The king sent and loosed him; even the ruler of the people, and let him go free.
- ²¹ He made him lord of his house, and ruler of all his substance:
- ²² To bind his princes at his pleasure; and teach his senators wisdom.
- ²³ Israel also came into Egypt; and Jacob sojourn'd in the land of Ham.
- ²⁴ And he increased his people greatly; and made them stronger than their enemies.
- ²⁵ He turned their heart to hate his people, to deal subtilly with his servants.
- ²⁶ He sent Moses his servant; and Aaron whom he had chosen.
- ²⁷ They shewed his signs among them, and wonders in the land of Ham.
- ²⁸ He sent darkness, and made it dark; and they rebelled not against his word.
- ²⁹ He turned their waters into blood, and slew their fish.
- ³⁰ Their land brought forth frogs in abundance, in the chambers of their kings.

- ³¹ He spake, and there came divers sorts of flies, and lice in all their coasts.
- ³² He gave them hail for rain, and flaming fire in their land.
- ³³ He smote their vines also and their fig trees; and brake the trees of their coasts.
- ³⁴ He spake, and the locusts came, and caterpillers, and that without number,
- ³⁵ And did eat up all the herbs in their land, and devoured the fruit of their ground.
- ³⁶ He smote also all the firstborn in their land, the chief of all their strength.
- ³⁷ He brought them forth also with silver and gold: and there was not one feeble person among their tribes.
- ³⁸ Egypt was glad when they departed: for the fear of them fell upon them.
- ³⁹ He spread a cloud for a covering; and fire to give light in the night.
- ⁴⁰ The people asked, and he brought quails, and satisfied them with the bread of heaven.
- ⁴¹ He opened the rock, and the waters gushed out; they ran in the dry places like a river.
- ⁴² For he remembered his holy promise, and Abraham his servant.
- ⁴³ And he brought forth his people with joy, and his chosen with gladness:
- ⁴⁴ And gave them the lands of the heathen: and they inherited the labour of the people;
- ⁴⁵ That they might observe his statutes, and keep his laws. Praise ye the LORD.

Comments

The subject of this Psalm is the covenant which God made with Abraham and through him with Israel. This is that special selection which results from the law of Evolution when working at the highest levels of Individualization, that second thread which all through the Book is intertwined with that of universal *generic* Law. Note the place assigned to the Sacred Name (verses 1 and 3).

Call upon it, Glory in it. Note also the Joy, Gladness, and Rejoicing associated with it (verses 3 and 43). *Strength*, the *Lord's* strength, we are to seek that (verse 4). This is the *correlative* to "Thy God hath commanded thy strength." Our strength is the reflection of the Divine strength, by contemplating which we individualize it. *Our* God (verse 7), *i.e.*, *individually* personal to ourself.

Psalm 106

¹ Praise ye the LORD. O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

² Who can utter the mighty acts of the LORD? who can shew forth all his praise?

³ Blessed are they that keep judgment, and he that doeth righteousness at all times.

⁴ Remember me, O LORD, with the favour that thou bearest unto thy people: O visit me with thy salvation;

⁵ That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

⁶ We have sinned with our fathers, we have committed iniquity, we have done wickedly.

⁷ Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even at the Red sea.

⁸ Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

⁹ He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

¹⁰ And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy.

¹¹ And the waters covered their enemies: there was not one of them left.

¹² Then believed they his words; they sang his praise.

¹³ They soon forgot his works; they waited not for his counsel:

¹⁴ But lusted exceedingly in the wilderness, and tempted God in the desert.

¹⁵ And he gave them their request; but sent leanness into their soul.

¹⁶ They envied Moses also in the camp, and Aaron the saint of the LORD.

¹⁷ The earth opened and swallowed up Dathan and covered the company of Abiram.

¹⁸ And a fire was kindled in their company; the flame burned up the wicked.

¹⁹ They made a calf in Horeb, and worshipped the molten image.

²⁰ Thus they changed their glory into the similitude of an ox that eateth grass.

²¹ They forgot God their saviour, which had done great things in Egypt;

²² Wondrous works in the land of Ham, and terrible things by the Red sea.

²³ Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them.

²⁴ Yea, they despised the pleasant land, they believed not his word:

²⁵ But murmured in their tents, and hearkened not unto the voice of the LORD.

²⁶ Therefore he lifted up his hand against them, to overthrow them in the wilderness:

²⁷ To overthrow their seed also among the nations, and to scatter them in the lands.

- ²⁸ They joined themselves also unto Baalpeor, and ate the sacrifices of the dead.
- ²⁹ Thus they provoked him to anger with their inventions: and the plague brake in upon them.
- ³⁰ Then stood up Phinehas, and executed judgment: and so the plague was stayed.
- ³¹ And that was counted unto him for righteousness unto all generations for evermore.
- ³² They angered him also at the waters of strife, so that it went ill with Moses for their sakes:
- ³³ Because they provoked his spirit, so that he spake unadvisedly with his lips.
- ³⁴ They did not destroy the nations, concerning whom the LORD commanded them:
- ³⁵ But were mingled among the heathen, and learned their works.
- ³⁶ And they served their idols: which were a snare unto them.
- ³⁷ Yea, they sacrificed their sons and their daughters unto devils,
- ³⁸ And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.
- ³⁹ Thus were they defiled with their own works, and went a whoring with their own inventions.
- ⁴⁰ Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.
- ⁴¹ And he gave them into the hand of the heathen; and they that hated them ruled over them.
- ⁴² Their enemies also oppressed them, and they were brought into subjection under their hand.
- ⁴³ Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity.
- ⁴⁴ Nevertheless he regarded their affliction, when he heard their cry:
- ⁴⁵ And he remembered for them his covenant, and repented according to the multitude of his mercies.
- ⁴⁶ He made them also to be pitied of all those that carried them captives.
- ⁴⁷ Save us, O LORD our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise.
- ⁴⁸ Blessed be the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD.

Comments

A general description of the waywardness of Israel and the constancy of God, keeping to His promise in the covenant. Verses 1 to 5 are an opening song of Rejoicing; “Thy People” “thy Nation,” “thine Inheritance” *i.e.*, ”The People of the I AM.” The writer glories in belonging to them. The Psalm ends with praise to the God of *Israel* (*i.e.*, in especial) “and let *all* the people say Amen,” *all* nations, or Mankind in the universal.

Psalm 107

- ¹ O give thanks unto the LORD, for he is good: for his mercy endureth for ever.
- ² Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy;
- ³ And gathered them out of the lands, from the east, and from the west, from the north, and from the south.
- ⁴ They wandered in the wilderness in a solitary way; they found no city to dwell in.
- ⁵ Hungry and thirsty, their soul fainted in them.
- ⁶ Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.
- ⁷ And he led them forth by the right way, that they might go to a city of habitation.
- ⁸ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- ⁹ For he satisfieth the longing soul, and filleth the hungry soul with goodness.
- ¹⁰ Such as sit in darkness and in the shadow of death, being bound in affliction and iron;
- ¹¹ Because they rebelled against the words of God, and contemned the counsel of the most High:
- ¹² Therefore he brought down their heart with labour; they fell down, and there was none to help.
- ¹³ Then they cried unto the LORD in their trouble, and he saved them out of their distresses.
- *****

Comments

Cf. Dan. XII: 10.

- ¹⁴ He brought them out of darkness and the shadow of death, and brake their bands in sunder.
- ¹⁵ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- ¹⁶ For he hath broken the gates of brass, and cut the bars of iron in sunder.
- ¹⁷ Fools because of their transgression, and because of their iniquities, are afflicted.
- ¹⁸ Their soul abhorreth all manner of meat; and they draw near unto the gates of death.
- ¹⁹ Then they cry unto the LORD in their trouble, and he saveth them out of their distresses.
- ²⁰ He sent his word, and healed them, and delivered them from their destructions.
- ²¹ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- ²² And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.
- ²³ They that go down to the sea in ships, that do business in great waters;

- ²⁴ These see the works of the LORD, and his wonders in the deep.
- ²⁵ For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof.
- ²⁶ They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.
- ²⁷ They reel to and fro, and stagger like a drunken man, and are at their wit's end.
- ²⁸ Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.
- ²⁹ He maketh the storm a calm, so that the waves thereof are still.
- ³⁰ Then are they glad because they be quiet; so he bringeth them unto their desired haven.
- ³¹ Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!
- ³² Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.
- ³³ He turneth rivers into a wilderness, and the watersprings into dry ground;
- ³⁴ A fruitful land into barrenness, for the wickedness of them that dwell therein.
- ³⁵ He turneth the wilderness into a standing water, and dry ground into watersprings.
- ³⁶ And there he maketh the hungry to dwell, that they may prepare a city for habitation;
- ³⁷ And sow the fields, and plant vineyards, which may yield fruits of increase.
- ³⁸ He blesseth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease.
- ³⁹ Again, they are minished and brought low through oppression, affliction, and sorrow.
- ⁴⁰ He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way.
- ⁴¹ Yet setteth he the poor on high from affliction, and maketh him families like a flock.
- ⁴² The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.
- ⁴³ Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD.

Comments

The general idea is that of being “*Redeemed*” from the hand of “*the enemy*.” “The enemy” is “the adversary” spoken of by Jesus. It is “the Devil” or “the Power of the Negative.” It is “*the Lord*” that redeems us, *i.e.*, “the Power of the Affirmative.” “The Devil is an Ass” = Non-intelligence. “The Lord” is the spirit of True Wisdom, and He delivers out of all distress (verses 2 to 6). The end of the journey is coming into “a city of habitation” (verse 7). All this is *reciprocal* to the mental attitude, it is “the *longing* soul that is satisfied” (verse 9). “Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.” Darkness, the Shadow of Death, and Bondage result from going contrary to the Divine Word and Counsel, *i.e.*, the True Order of the things at *that supreme level where Principles become Personal*. But by calling on God we are brought out of this state (verses 11 to 14). The way this deliverance is accomplished is by God’s *sending His Word* (verse 20). Jesus says, “Thy Word is Truth therefore Truth is Thy Word.” The true *Sacrifice* is *Thanksgiving* (verse 22). *Fools* are those who pay no heed to the Divine Word (verse 17). The *Wise* are those

who *observe* things with a view to learn the Principles of Truth, and they *shall understand*. *The Truth is not incomprehensible* and when it is understood it is found to be the Divine Love (verse 43). “ Let him that glorieth glory in this, that he *understandeth* and *knoweth* me, saith the Lord.” Verses 23 to 30 are exoterically a description of sea-life, but esoterically they refer to the *Psychic Realm of “Water.”* Verse 29 is a generalized statement of the calming of the “vrittis” or psychic vibrations. Verse 34 touches the influence of collective mental attitude on external nature. The ascription of Praise to God is repeated in verses 1, 8, 15, 21, 31.

Psalm 108

- ¹ O god, my heart is fixed; I will sing and give praise, even with my glory.
- ² Awake, psaltery and harp: I myself will awake early.
- ³ I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
- ⁴ For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.
- ⁵ Be thou exalted, O God, above the heavens: and thy glory above all the earth;
- ⁶ That thy beloved may be delivered: save with thy right hand, and answer me.
- ⁷ God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
- ⁸ Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
- ⁹ Moab is my washpot; over Edom will I cast out my shoe; over Philistia will I triumph.
- ¹⁰ Who will bring me into the strong city? who will lead me into Edom?
- ¹¹ Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts?
- ¹² Give us help from trouble: for vain is the help of man.
- ¹³ Through God we shall do valiantly: for he it is that shall tread down our enemies.

Comments

David says, "I will give praise to God with *my* glory" (verse 1), and again, "Be *God's* glory exalted above all the earth" (verse 5). This is explained by I Cor. XI: 1-12, especially verse 7. The reference is really to the Male and Female principles as *Universals*. In Cor. we are told that the "Man," *i.e.*, the Male principle in us, is both the *image* and *glory* of God, and that the "Woman," *i.e.*, the Female principle in us, is the glory of "the Man" or Male principle, but not that she is *the image* of him. And St. Paul goes on to say that "the Man" is *of* God, *i.e.*, *direct* from the Universal Spirit, but that he is *by* "the woman," *i.e.*, finds *expression through* the Female principle. The Female is the *Formative* principle, and the Male the *Generative*. Therefore, David here speaks of the Female principle in itself (verse 1) as "my glory," Similarly, "thy glory be exalted above ail the earth" (verse 5) is "let the Male principle," which is the image *and* glory of God, rule completely over "the earth," or Neutre Principle. God, the Universal Spirit, is "above the heavens," *i.e.*, the Supreme Radix, the reflection or glory of this, *i.e.*, the individualized Spirit (Male) is in like manner above all the earth (Neutre), and this is done through the Formative Principle or Soul (Female). "God hath spoken in his holiness" (verse 7) — Wholeness = the Word of Power; *Perfect Success* is through God (verse 13), Union of Mercy (Love) and Truth (verse 4). Also Ps. C: 5, CXV: 7, XCVIII: 3, LXXXIX: 14, LXXXVI: 15, and John 1: 17.

Psalm 109

- ¹ Hold not thy peace, O God of my praise;
- ² For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.
- ³ They compassed me about also with words of hatred; and fought against me without a cause.
- ⁴ For my love they are my adversaries: but I give myself unto prayer.
- ⁵ And they have rewarded me evil for good, and hatred for my love.
- ⁶ Set thou a wicked man over him: and let Satan stand at his right hand.
- ⁷ When he shall be judged, let him be condemned: and let his prayer become sin.
- ⁸ Let his days be few; and let another take his office.
- ⁹ Let his children be fatherless, and his wife a widow.
- ¹⁰ Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places.
- ¹¹ Let the extortioner catch all that he hath; and let the strangers spoil his labour.
- ¹² Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
- ¹³ Let his posterity be cut off; and in the generation following let their name be blotted out.
- ¹⁴ Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.
- ¹⁵ Let them be before the LORD continually, that he may cut off the memory of them from the earth.
- ¹⁶ Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
- ¹⁷ As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.
- ¹⁸ As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.
- ¹⁹ Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually.
- ²⁰ Let this be the reward of mine adversaries from the LORD, and of them that speak evil against my soul.
- ²¹ But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy is good, deliver thou me.
- ²² For I am poor and needy, and my heart is wounded within me.
- ²³ I am gone like the shadow when it declineth: I am tossed up and down as the locust.
- ²⁴ My knees are weak through fasting; and my flesh faileth of fatness.

²⁵ I became also a reproach unto them: when they looked upon me they shook their heads.

²⁶ Help me, O LORD my God: O save me according to thy mercy:

²⁷ That they may know that this is thy hand; that thou, LORD, hast done it.

²⁸ Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

²⁹ Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

³⁰ I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

³¹ For he shall stand at the right hand of the poor, to save him from those that condemn his soul.

Comments

A habitual attitude of cursing will doubtless produce the evil reflex action of the Law here alluded to, but that is no reason why we should invoke the retribution on any one. David does not seem to have seen that he himself was cursing for all he was worth and this Psalm is very far from the attitude of non-condemnation which Jesus taught. It shows us that we should read the Bible with common sense and see that it is possible even for Bible writers very imperfectly to grasp the great principles. Even Noah got drunk. This may be distinguished as The Cursive Psalm.

Psalm 110

¹ The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Comments

Note the distinction between *the* Lord and *my* Lord. The first = the Universal I AM. and the second the Individual I AM, i.e., the conscious Mind aware of its relation to the Universal Mind. Note the attitude of the latter: *sitting still*, but with a consciousness of Power (*i.e.*, at the Lord's right hand): Matt. XXII: 44. Meanwhile the process of subduing all opposing forces is going on ah the time. Sit *until* I make thine enemies thy footstool.

² The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

Comments

The Rod of command is of "thy" strength, *i.e.*, the Individual's strength — "thy God hath commanded thy strength" (Ps, LXVIII: 38) and the source of this strength is *the* Lord (verse 5). Things then seem to become *willing* to help us (verse 3) and assume *beauty*: also there is renewing of youth. These are generalizations applicable to *all* who realize the Truth and therefore supremely applicable to the work of Christ.

³ Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

⁴ The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

Comments

Melchizedek. Cf. Heb. V: 6.

⁵ The Lord at thy right hand shall strike through kings in the day of his wrath.

⁶ He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.

Comments

Fill... with dead bodies. Cf. "filled with their flesh," Rev. XIX: 21.

⁷ He shall drink of the brook in the way: therefore shall he lift up the head.

Comments

of the brook. Cf. John VII: 38.

Psalm 111

¹ Praise ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation.

² The works of the LORD are great, sought out of all them that have pleasure therein.

³ His work is honourable and glorious: and his righteousness endureth for ever.

⁴ He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion.

⁵ He hath given meat unto them that fear him: he will ever be mindful of his covenant.

⁶ He hath shewed his people the power of his works, that he may give them the heritage of the heathen.

⁷ The works of his hands are verity and judgment; all his commandments are sure.

⁸ They stand fast for ever and ever, and are done in truth and uprightness.

⁹ He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

¹⁰ The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.

Comments

The subject of this Psalm is the study of the works of God, *i.e.*, the working of the Spirit. The nature of an invisible imponderable power can only be deduced from its working. This working is “great,” and to be “sought out,” or *studied* by those who “have pleasure therein,” *i.e.*, interest themselves to understand the subject. This study has *practical results* (verse 6). “He hath *shewed* his people the *power* of his works” — why? “That he may give them the heritage of the heathen,” *i.e.*, *complete control over all less fully organized modes of Spirit*. We are told (verse 7) that the working of this principle is “sure,” there is no uncertainty about it. This recognition is our redemption from the power of the Negative (verse 9). The certainty of it is a *covenant*, a specific individual realization of “God”: and that is based on knowledge of the Divine Name. The *fear* of God (verse 10) is the *beginning* of wisdom, but the Perfect Wisdom is the Love which casteth out fear. Praise, *i.e.*, joyful recognition in the realization of the *Wholeness of the Unity*, is the result of the knowledge, and by reason of the Law of suggestion and reflection, this joyful recognition strengthens our perception of the Truth and so causes continual growth in Power and Liberty (verses 1 and 10) and also the general tone of the whole Psalm.

Psalm 112

¹ Praise ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments.

Comments

Cf. John XV: 14.

² His seed shall be mighty upon earth: the generation of the upright shall be blessed.

³ Wealth and riches shall be in his house: and his righteousness endureth for ever.

Comments

wealth and riches. Cf. Job XXII: 24 and Prov. III: 16, VIII: 18, XIV: 24.

⁴ Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.

Comments

Cf. Jer. IX: 34.

⁵ A good man sheweth favour, and lendeth: he will guide his affairs with discretion.

⁶ Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.

⁷ He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.

Comments

heart is fixed. Cf. Ps. CVIII: 1.

⁸ His heart is established, he shall not be afraid, until he see his desire upon his enemies.

⁹ He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.

¹⁰ The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Comments

The idea of delighting in studying the Divine Working is continued (verse i). Material wealth is also promised, as in Job XXII: 18 and Prov. III: 16 and VIII: 18, and the explanation of this

is contained in Prov. XIV: 24. But the *right attitude* towards material riches is given in Prov. XI: 28: “He that *trusteth* in riches shall fall,” as in Ps. LXII: 10: “If riches increase set not *your heart* upon them” and “the *love* of money is the root of all evil.” But there is nothing wrong with the riches themselves. It is trusting in them, loving them, and looking upon them as originating — Power in itself that does the mischief. Their true order is that of an *undifferentiated potential of the third septenary*, a Term of *Transition*. When that is clearly understood and the fact that they belong to the *Third* septenary and not to the *First*, then we can safely and usefully claim all the Scripture promises regarding material wealth. This use of riches is indicated in the remainder of the Psalm. It is the principle of *circulation*, sowing and reaping (verse 9). Yet all this is not done in a happy-go-lucky style, but “with discretion” (verse 5). *All fear is removed* when we *fix* our heart on trusting in God (verse 7). “Thou wilt keep him in perfect peace, whose mind is stayed on thee: *because* he trusteth in thee” (Isa. XXVI: 3).

Psalm 113

¹ Praise ye the LORD. Praise, O ye servants of the LORD, praise the name of the LORD.

² Blessed be the name of the LORD from this time forth and for evermore.

³ From the rising of the sun unto the going down of the same the LORD's name is to be praised.

⁴ The LORD is high above all nations, and his glory above the heavens.

⁵ Who is like unto the LORD our God, who dwelleth on high,

⁶ Who humbleth himself to behold the things that are in heaven, and in the earth!

⁷ He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;

⁸ That he may set him with princes, even with the princes of his people.

⁹ He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD.

Comments

The keynote of this Psalm is Praise, *i.e.* Joyful Recognition as in the note to Ps. III. Note the reference to the Divine *Name* (verse 3). Verses 7 to 9 express the raising to power and rendering fruitful the soul which through ignorance of the Divine Name had previously been degraded and unfruitful.

Psalm 114

¹ When Israel went out of Egypt, the house of Jacob from a people of strange language;

² Judah was his sanctuary, and Israel his dominion.

³ The sea saw it, and fled: Jordan was driven back.

⁴ The mountains skipped like rams, and the little hills like lambs.

⁵ What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?

⁶ Ye mountains, that ye skipped like rams; and ye little hills, like lambs?

⁷ Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;

⁸ Which turned the rock into a standing water, the flint into a fountain of waters.

Comments

“Israel” is delivered from “Egypt.” Note the vivifying of the Intelligence (verse 4), “Earth” is entirely subordinated to “God” as “the Lord”: and note particularly that it is “the God of *Jacob*” *i.e.*, that Nameless ONE, whom he wrestled with and overcame (verse 7). The result is that “rock” (the very hardest form of the earth) is changed into “Water.” The only true operation is that of Fire upon Water.

Psalm 115

¹ Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

Comments

mercy and truth. Cf. Ps. CVIII: 4.

² Wherefore should the heathen say, Where is now their God?

³ But our God is in the heavens: he hath done whatsoever he hath pleased.

⁴ Their idols are silver and gold, the work of men's hands.

⁵ They have mouths, but they speak not: eyes have they, but they see not:

⁶ They have ears, but they hear not: noses have they, but they smell not:

⁷ They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

⁸ They that make them are like unto them; so is every one that trusteth in them.

⁹ O Israel, trust thou in the LORD: he is their help and their shield.

¹⁰ O house of Aaron, trust in the LORD: he is their help and their shield.

¹¹ Ye that fear the LORD, trust in the LORD: he is their help and their shield.

¹² The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.

¹³ He will bless them that fear the LORD, both small and great.

¹⁴ The LORD shall increase you more and more, you and your children.

¹⁵ Ye are blessed of the LORD which made heaven and earth.

¹⁶ The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

¹⁷ The dead praise not the LORD, neither any that go down into silence.

¹⁸ But we will bless the LORD from this time forth and for evermore. Praise the LORD.

Comments

The contrast between the *living* God and idols. They who make "idols" are like them (verse 8). This is a general principle. We become like what we make, because the making is the embodiment of our own conception. Thus we reproduce in ourselves our conception of God. For this reason we may "*magnify* the Lord." Note that the glory of the doing should be ascribed to the Divine Name (verse i). *Our* God is in "Heaven," the Kingdom of the innermost (verse 3). "The Lord" is the Help and Shield of all that trust in Him (verses 9, 10, 11). "The Lord" becomes the principle of increase to us (verse 14). It — spirit in Self-evolution. The Dead — those who do not realize the true *reason* of praising God. Praising

God is the Recognition of the Source of Power, *i.e.*, the *Divine undifferentiated Potential*, and also *Affirming its Increase*, and therefore thereby *increasing our own Power*, because we are the *same Power* in evolution. Therefore, the Psalm ends with the words “Praise the Lord.”

Psalm 116

¹ I love the LORD, because he hath heard my voice and my supplications.

² Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

³ The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.

⁴ Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

⁵ Gracious is the LORD, and righteous; yea, our God is merciful.

⁶ The LORD preserveth the simple: I was brought low, and he helped me.

⁷ Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.

⁸ For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

Comments

from falling. Cf. Jude 24.

⁹ I will walk before the LORD in the land of the living.

¹⁰ I believed, therefore have I spoken: I was greatly afflicted:

¹¹ I said in my haste, All men are liars.

¹² What shall I render unto the LORD for all his benefits toward me?

¹³ I will take the cup of salvation, and call upon the name of the LORD.

¹⁴ I will pay my vows unto the LORD now in the presence of all his people.

¹⁵ Precious in the sight of the LORD is the death of his saints.

¹⁶ O LORD, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

¹⁷ I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

¹⁸ I will pay my vows unto the LORD now in the presence of all his people.

¹⁹ In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

Comments

The love of God here spoken of is distinctly said to be the result of finding "God" *actually a reliable working power* (verses 1 and 3). He makes no pretence of loving God for nothing. He loves Him for what He *does*. "God" is the soul's Rest (verse 7). "The land of the *living*" (verse 9) as distinguished from "the dead" = (greek). The whole aim is at Livingness, as Jude says. The idea of Abundance is stated in verse 7. These things are attributed to *Belief* (verse 10). The return to be made for the Life-giving and Abundance is stated in verse 13. The "cup" of salvation at once suggests the *First He* (=Jehovah = the three Dispensations) And the same idea in its *completeness* is carried out by calling on the *Name of*

the Lord. The Whole *Name* can be realized only through “the cup.” The *Name* is mentioned three times (verses 4, 13, 17).

“The Son of thine handmaid” (verse 16) = of Ishi and Hephzibah — the Second He. The principle of *Guidance* (verse 8) and of *Supply* (verse 7). “The Simple” (verse 6) — same idea as becoming as little children.

Praise to “God” = that *Magnifying* of God which can produce correlatively strength in ourselves.

Psalm 117

¹ O praise the LORD, all ye nations: praise him, all ye people.

Comments

Cf. Ps. CXV: 1. CXVITI: 1, CXXXVIII: 2.

² For his merciful kindness is great toward us: and the truth of the LORD endureth for ever. Praise ye the LORD.

Comments

Note particularly that it is the positive quality of Universal Spirit that is the subject of praise, whether as Love or as Truth. The Universal being the infinite of *ourselves*, the more highly we conceive of it, the more this conception can be reproduced *in ourselves*. This is the rationale of praising God.

Psalm 118

¹ O give thanks unto the LORD; for he is good: because his mercy endureth for ever.

Comments

Cf. Ps. CXVII: 2.

² Let Israel now say, that his mercy endureth for ever.

³ Let the house of Aaron now say, that his mercy endureth for ever.

⁴ Let them now that fear the LORD say, that his mercy endureth for ever.

⁵ I called upon the LORD in distress: the LORD answered me, and set me in a large place.

Comments

Cf. II Cor. III: 17.

⁶ The LORD is on my side; I will not fear: what can man do unto me?

⁷ The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

⁸ It is better to trust in the LORD than to put confidence in man.

⁹ It is better to trust in the LORD than to put confidence in princes.

¹⁰ All nations compassed me about: but in the name of the LORD will I destroy them.

¹¹ They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

¹² They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

¹³ Thou hast thrust sore at me that I might fall: but the LORD helped me.

¹⁴ The LORD is my strength and song, and is become my salvation.

¹⁵ The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

¹⁶ The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

¹⁷ I shall not die, but live, and declare the works of the LORD.

¹⁸ The LORD hath chastened me sore: but he hath not given me over unto death.

¹⁹ Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

²⁰ This gate of the LORD, into which the righteous shall enter.

²¹ I will praise thee: for thou hast heard me, and art become my salvation.

²² The stone which the builders refused is become the head stone of the corner.

Comments

Cf Matt. XXI: 42.

²³ This is the LORD's doing; it is marvellous in our eyes.

²⁴ This is the day which the LORD hath made; we will rejoice and be glad in it.

²⁵ Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

²⁶ Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

²⁷ God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

²⁸ Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

²⁹ O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

Comments

The same idea of *magnifying* the positive quality of "God" as in Ps. CXVII. One and God — = a majority (verse 6). See Rom. VIII: 31. The recognition of help from other individuals whether (verse 7) in or out of the flesh, *viz.*, such as are holding the same conscious relation to God as ourselves and who therefore cannot hurt us, Note the repetition of the Divine Name as the Source of Power (verses 10-13 and 26) Verses 14-16: (1) The Lord is my Strength = the Eternal Pact. Sec II Cor. III: 5; (2) The Voice = the Recognition of this Fact; (3) The Right Hand = the Externalization of our Recognition. The Work of the Word and the Work of the Hand always go together, but the latter results from the former. The Work of the Word is in the Innermost = "the Tabernacle." The nature of this Word is *Rejoicing* and a "Saving from" *i.e.*, withdrawing from, evil and creating good, therefore always substantial Affirmative. Then the Right Hand, being that of the Lord, brings mighty things to pass. The consequence of this is *The Conquest of Deaths* the prospect is no longer death, but eternally increasing Life (verse 17). See Ps. CIII: 4 and CIV: 31, and II Cor, IV: 16. And this Life consists in "declaring," *or bringing into manifestation*, the Divine Working. The gate of the Lord — that which *opens out into the Divine Mind*. It is the way of rightness, *i.e.*, the recognition of the true relations of things (verses 19 and 20).

"The stone" (verse 22) = the Shepherd (Gen. XLIX: 44). The whole question is that of the Shepherd and the sheep, or whether we divide the circle into 360" and thus get 6 for our radix, or into 100" and so get 5 for our radix — thus Quadrant — 25°, and 5 is the root of 25. The *only* time in the Absolute is the Present (verses 24 and 25). Success attends all done in The Name (verse 26). *Light*. Illumination and also Creative Substance (verse 37), This is *shown* us (freely) by God, *My God* = Reciprocal (verse 28). The Divine Love (verse 29).

Psalm 119

¹ Blessed are the undefiled in the way, who walk in the law of the LORD.

² Blessed are they that keep his testimonies, and that seek him with the whole heart.

³ They also do no iniquity: they walk in his ways.

⁴ Thou hast commanded us to keep thy precepts diligently.

⁵ O that my ways were directed to keep thy statutes!

⁶ Then shall I not be ashamed, when I have respect unto all thy commandments.

⁷ I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

⁸ I will keep thy statutes: O forsake me not utterly.

Comments

Aleph (verses 1-8). This section treats of two correlatives: (1) walking in the Law of the Lord (verse 1), and (2) seeking Him with the Whole heart (verse 3). This = Jachin and Boaz. Note Walking and Seeking, *i.e.*, Building and the Plan, as far as laid out, and Aspiration with its *correlative* Inspiration for the *Extension of the Plan*.

⁹ Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.

¹⁰ With my whole heart have I sought thee: O let me not wander from thy commandments.

¹¹ Thy word have I hid in mine heart, that I might not sin against thee.

¹² Blessed art thou, O LORD: teach me thy statutes.

¹³ With my lips have I declared all the judgments of thy mouth.

¹⁴ I have rejoiced in the way of thy testimonies, as much as in all riches.

¹⁵ I will meditate in thy precepts, and have respect unto thy ways.

¹⁶ I will delight myself in thy statutes: I will not forget thy word.

Comments

Beth (verses 9-16). This section treats of the word hidden in the heart = individualized First Cause (verse 11). We can and should Rejoice in the Way as in all riches, because it *is* all riches. The Way = *Adaptation of Means to Ends*, and this being done perfectly, without any restriction as to purpose except that it may not be a wicked purpose, desire becomes a Perpetual Source of Supply and therefore all riches (Job V: 19. XI: 13, XXII: 24, XXXIII: 23; Ps. CXII: 3; Prov, III: 16, VIII: 18, XIV: 24; Luke XII: 23) The Principles (precepts) of these things are to be *meditated* upon (growth by *Reflection*). Having respect to the Divine Way (verse 15) is to realize its working and therefore not to fuss round to fix up a way of our own. Are not these things written in the 9th Chapter of the Edinburgh Lectures? Again the same

idea of seeking a Person, as in section *Aleph* (verse 2), The Grand Camarado. Not forgetting the Word (verse 16), *i.e.*, relying on First Cause and not going back to Second causation. To Delight in these principles (verse 16) is to see the Joyous Life that they produce — “Thou *meetest him* that *rejoiceth* and worketh righteousness” (Isa. LXIV: 5). Declaring with the lips (verse 13) is the correlative to hiding the WORD in the heart (verse 11). It is the *formulated Affirmation* whether spoken or silent.

¹⁷ Deal bountifully with thy servant, that I may live, and keep thy word.

¹⁸ Open thou mine eyes, that I may behold wondrous things out of thy law.

Comments

Cf. Eph. I: 18.

¹⁹ I am a stranger in the earth: hide not thy commandments from me.

²⁰ My soul breaketh for the longing that it hath unto thy judgments at all times.

²¹ Thou hast rebuked the proud that are cursed, which do err from thy commandments.

²² Remove from me reproach and contempt; for I have kept thy testimonies.

²³ Princes also did sit and speak against me: but thy servant did meditate in thy statutes.

²⁴ Thy testimonies also are my delight and my counsellors.

Comments

Gimel (verses 17-24). The subject is the Study of the Law of God, *i.e.*, the Law which *is* God.

This reveals “wondrous things” (verse 18) but in order to attain the knowledge we desire our eyes to be opened to Truth (Cf. Eph. I: 18). The result of this is Life (verse 17).

The *process* by which the result is attained is Meditating on the Law (verse 23). The Law thus becomes our Counsellor (verse 24), It is also “my delight.” Note that this is the meaning of the “Hephzibah” and therefore indicates that *relatively to ourselves* the Law becomes Hephzibah and ourselves Ishi. The idea is the same as in the parable of the Girding. The person who attains to this is “a stranger in *the earth*” (verse 19), *i.e.*, he is not principled in the outermost but in the innermost, not in secondary causation but in First Cause.

²⁵ My soul cleaveth unto the dust: quicken thou me according to thy word.

²⁶ I have declared my ways, and thou heardest me: teach me thy statutes.

²⁷ Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

²⁸ My soul melteth for heaviness: strengthen thou me according unto thy word.

²⁹ Remove from me the way of lying: and grant me thy law graciously.

³⁰ I have chosen the way of truth: thy judgments have I laid before me.

³¹ I have stuck unto thy testimonies: O LORD, put me not to shame.

³² I will run the way of thy commandments, when thou shalt enlarge my heart.

Comments

Cf. verses 45 and 171.

Daleth (verses 25-32), This section represents a condition of low feelings, and the remedy is found in recognizing our possession of the Law, the Way, the Word. We must *choose* the Way of Truth (verse 30), and then the Law, the Way, and the Word become open to us, with the result that we are quickened, or made full of life (verse 25). This comes from understanding (verse 27). The recognition of the Divine Word *Strengthens* us (verses 28 and 25). Note the request “grant me thy law” (verse 29), The meaning of the whole section seems to be that we must base our life on the recognition that we are dealing with a *Reliable Law* which *becomes* Personal in us and to us, thus becoming *The Word*, but *continuing* to be a Reliable Law *all the same*. Thus we can trust It as at once Law, Love, and Intelligence.

³³ Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end.

³⁴ Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.

³⁵ Make me to go in the path of thy commandments; for therein do I delight.

³⁶ Incline my heart unto thy testimonies, and not to covetousness.

³⁷ Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

³⁸ Stablish thy word unto thy servant, who is devoted to thy fear.

³⁹ Turn away my reproach which I fear: for thy judgments are good.

⁴⁰ Behold, I have longed after thy precepts: quicken me in thy righteousness.

Comments

He (verses 33-40). The same general idea of the Way and the Law. The relation is as follows:

1. We *know* the Law (also verse 50)

2. We *understand* the Way (*Process*)

3. We *speak* the Word (also verses 43 and 49) It is the understanding or realizing of this *Process* or *Way* that is Life-giving (quickenning). Then we see it as a desirable fact that the *speaking of the Word sets the Law in motion*, and the Law being quite impersonal works with *absolute accuracy*. We can look to the *Universal Intelligence* to give us enlightenment regarding these things: and if we look to it, it is *bound to do so*. again because in the Absolute it is impersonal and assumes a *Personal Action* corresponding to *our own mental attitude*. And the mental attitude which gives it the Best Personality is what we may call *Prayer combined with certainty* asking with the Assurance that we, *ipso facto*, Receive.

⁴¹ Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word.

⁴² So shall I have wherewith to answer him that reproacheth me: for I trust in thy word.

⁴³ And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

⁴⁴ So shall I keep thy law continually for ever and ever.

⁴⁵ And I will walk at liberty: for I seek thy precepts.

Comments

liberty. Cf. II Cor. III: 17.

⁴⁶ I will speak of thy testimonies also before kings, and will not be ashamed.

⁴⁷ And I will delight myself in thy commandments, which I have loved.

⁴⁸ My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes.

Comments

Vau (verses 41-48). The following terms occur: The Word, the Law, the Testimony. The Word and the Law as in preceding section and verse 4g. To this is added the *Testimony*, *i.e.*, the *Evidence* given to the Truth of the Law and the Power of the Word by *actual results*. This produces *Salvation* "that we might be saved from them that hate us," *i.e.*, all the *Power* of the Negative, and consequently we attain *Liberty* (verse 45). All this comes from *seeking* (verse 45) and *meditating* on Divine Truth and *loving it for its own sake*. "The Word of Truth" (verse 43) — "Thy Word is Truth" (John XVII: 17) — Truth — God's Word.

⁴⁹ Remember the word unto thy servant, upon which thou hast caused me to hope.

⁵⁰ This is my comfort in my affliction: for thy word hath quickened me.

⁵¹ The proud have had me greatly in derision: yet have I not declined from thy law.

⁵² I remembered thy judgments of old, O LORD; and have comforted myself.

⁵³ Horror hath taken hold upon me because of the wicked that forsake thy law.

⁵⁴ Thy statutes have been my songs in the house of my pilgrimage.

⁵⁵ I have remembered thy name, O LORD, in the night, and have kept thy law.

⁵⁶ This I had, because I kept thy precepts.

Comments

Zain (verses 49-56). The *strengthening* power (comfort) of the Divine Word, Law, and Name.

Name — statement of Being in Essence.

Law — statement of Being in Action

Word — statement of Being in Personality

The knowledge of the *Word* quickens us (verses 40 and 93) and causes us to *hope* (verses 49 and 50). — Also verses 38 and 42. — The knowledge of the *Law* is a cause of Rejoicing ("songs" — verse 54). Meditation upon the Truths of the *Name* in the *night*, *i.e.*, at the most *receptive* time (verse 55). The results are stated in the next section (verse 56).

- ⁵⁷ Thou art my portion, O LORD: I have said that I would keep thy words.
⁵⁸ I intreated thy favour with my whole heart: be merciful unto me according to thy word.
⁵⁹ I thought on my ways, and turned my feet unto thy testimonies.
⁶⁰ I made haste, and delayed not to keep thy commandments.
⁶¹ The bands of the wicked have robbed me: but I have not forgotten thy law.
⁶² At midnight I will rise to give thanks unto thee because of thy righteous judgments.
⁶³ I am a companion of all them that fear thee, and of them that keep thy precepts.
⁶⁴ The earth, O LORD, is full of thy mercy: teach me thy statutes.

Comments

Cheth (verses 57—64). Taking God for our portion we are in possession of *the Spring* from which all else flows; and we thus do take God for our portion when we study the principles of the Law, the Testimony (*i.e.*, *working evidence* of the Law), and the Word, and make use of them in the Harmony of the True Order. This leads to the recognition that the earth is full of the Divine Mercy, or that all *completely realized creation* is the manifestation of Love (Life-givingness) (verse 64). “Let him that glorieth glory in this, that he *understandeth* and *knoweth* me, that I am the Lord, which exercise lovingkindness, judgment and righteousness in the earth; for in these things I delight, saith the Lord” (Jer. IX: 24). The result is to make us give Thanks; thereby *Multiplying* the force of the outgoing Power, We can never forget the *Reciprocity* of mutual Action and Reaction between the Individual and the Universal Minds.

- ⁶⁵ Thou hast dealt well with thy servant, O LORD, according unto thy word.
⁶⁶ Teach me good judgment and knowledge: for I have believed thy commandments.
⁶⁷ Before I was afflicted I went astray: but now have I kept thy word.
⁶⁸ Thou art good, and doest good; teach me thy statutes.
⁶⁹ The proud have forged a lie against me: but I will keep thy precepts with my whole heart.
⁷⁰ Their heart is as fat as grease; but I delight in thy law.
⁷¹ It is good for me that I have been afflicted; that I might learn thy statutes.
⁷² The law of thy mouth is better unto me than thousands of gold and silver.

Comments

Teth (verses 65-72). In this section great stress is laid on the Divine *Teaching* (verses 66, 69, 71) and the corresponding *Learning*. The subject of this Learning is always the Divine Law, the Law of *Creative Truth*. Sound *Judgment* and *Knowledge* are what we shall thus be taught and the foundation of the teaching is *Belief in God* (verse 66) or the *Universal Good*, to the *exclusion of the Belief in Evil which is the original sin*. The result is the *actual experience* of “the Good” forming itself around us in all that concerns us — “thou hast dealt well with thy servant, O Lord, according to thy word” (verse 65). “Thou art good

and *doest* good” (verse 68) — The *Being* and the *Working* that *results from the Being*. ”There is only One Good,” said the Master, and “*that is God.*” It is *Wholeness of Heart* towards these things that makes them work *relatively to ourselves: Feeling*, not mere intellectuality, is the *Creative Power*. The Heart must lead the Head and the Head must show the Heart where to stop, i.e., the successive steps of Cause-and-Effect (verse 69). The Law of *thy mouth* = “*the Word*” — this is better than riches for it can *create* all that is desired whether of money or any other thing, thus fulfilling Job XXII: 24.

⁷³ Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments.

⁷⁴ They that fear thee will be glad when they see me; because I have hoped in thy word.

⁷⁵ I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

⁷⁶ Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

⁷⁷ Let thy tender mercies come unto me, that I may live: for thy law is my delight.

⁷⁸ Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts.

⁷⁹ Let those that fear thee turn unto me, and those that have known thy testimonies.

⁸⁰ Let my heart be sound in thy statutes; that I be not ashamed.

Comments

Jod (73-80). The same idea of learning as in the previous section. The Law and the Word are a source of Hope (verse 74), strengthening (verse 76), and Life (verse 77), and the method is Meditating on the Law of Truth in the World of the Positive till we *know* its working (verses 78 and 79). The Heart must be sound in these things (verse 80).

⁸¹ My soul fainteth for thy salvation: but I hope in thy word.

⁸² Mine eyes fail for thy word, saying, When wilt thou comfort me?

⁸³ For I am become like a bottle in the smoke; yet do I not forget thy statutes.

⁸⁴ How many are the days of thy servant? when wilt thou execute judgment on them that persecute me?

⁸⁵ The proud have digged pits for me, which are not after thy law.

⁸⁶ All thy commandments are faithful: they persecute me wrongfully; help thou me.

⁸⁷ They had almost consumed me upon earth; but I forsook not thy precepts.

⁸⁸ Quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth.

Comments

Caph (verses 81-88). The Word is the vivifying and strengthening power. The Divine Laws are *faithful* (verse 86), i.e., always to be *calculated* upon. The realization of the

Divine *Love* is the *Life-giving* Power (verse 88), and when we realize this we *keep. i.e., make our own*, the testimony or practical evidence of “thy mouth” —The Word.

⁸⁹ For ever, O LORD, thy word is settled in heaven.

⁹⁰ Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

⁹¹ They continue this day according to thine ordinances: for all are thy servants.

⁹² Unless thy law had been my delights, I should then have perished in mine affliction.

⁹³ I will never forget thy precepts: for with them thou hast quickened me.

Comments

quickened. Cf. verses 50 and 107.

⁹⁴ I am thine, save me: for I have sought thy precepts.

⁹⁵ The wicked have waited for me to destroy me: but I will consider thy testimonies.

⁹⁶ I have seen an end of all perfection: but thy commandment is exceeding broad.

Comments

Lamed (verses 89-96). “The Heaven” = the region of Causation in First Principles, *the Innermost*. There the Divine Word is settled for ever. From the source proceeds this Law which is the subject of the whole Psalm. The “Word settled in heaven” is *faithfully* reproduced “into all generations,” *i.e.*, the generation of each successive “Plane” from the one above it, and thus “the Word” originally settled in heaven” reproduces itself in every link of the sequence which follows: and we should remember that this may be the outermost as well as the innermost.

But if we “seek first the Kingdom of God” it can desire only the Innermost. In this way “the Earth,” or outermost, is established. “For all are thy servants” (verse 91), *i.e.*, everything proceeds from First Cause, whether Innermost or Outermost. Again the writer says that the Law saved him in affliction (verse 92), *i.e.*, *by using it with understanding*, and it is also Life-giving (verses 92 and 93). We reach the understanding of the Law by *considering* it and its manifestation, or *testimony, to itself* (verse 95). And the Law is without *Limit* in its possibilities (verse 96).

⁹⁷ O how love I thy law! it is my meditation all the day.

⁹⁸ Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

⁹⁹ I have more understanding than all my teachers: for thy testimonies are my meditation.

¹⁰⁰ I understand more than the ancients, because I keep thy precepts.

¹⁰¹ I have refrained my feet from every evil way, that I might keep thy word.

¹⁰² I have not departed from thy judgments: for thou hast taught me.

103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every false way.

Comments

Mem (verses 57-104), The *Love* of the Law, *i.e.*, "the Love of the Truth" — and as a consequence constant Meditation upon it (verses 97 and 99). This Meditation, or putting the mind into a Receptive attitude, attracts the correlative *Teaching* (verse 102). "The Spirit of Truth [*Desire* for Truth] shall guide you into *all* Truth." By this Teaching we come to *understand more* than our external teachers and than the ancient learning (verses 99 and 100). Thus we "keep," or get possession of and retain, "the *Divine Word*".

105 Thy word is a lamp unto my feet, and a light unto my path.

106 I have sworn, and I will perform it, that I will keep thy righteous judgments.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me thy judgments.

109 My soul is continually in my hand: yet do I not forget thy law.

110 The wicked have laid a snare for me: yet I erred not from thy precepts.

111 Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart.

112 I have inclined mine heart to perform thy statutes alway, even unto the end.

Comments

Nun (verses 105-112). The *Illuminating* power of the Word (verse 105) — also its "quickenings" or *Vivifying* Power (verse 107)—together *Light* and *Warmth*: see verses 93 and 144. The same idea of a *Divine Teaching* as in sections *Teth* and *Jod*.

This *knowledge*, which of course implies a corresponding *Power*, is *the grand inheritance* which endures *for ever* (verse 111).

113 I hate vain thoughts: but thy law do I love.

114 Thou art my hiding place and my shield: I hope in thy word.

Comments

Cf. Prov. II: 7.

115 Depart from me, ye evildoers: for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope.

117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually.

118 Thou hast trodden down all them that err from thy statutes: for their deceit is falsehood.

119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

Comments

Samech (verses 113-120). Vain thoughts — Empty, *uncreative, negative*. Erring from the true Law of Divine *Beings* Falsehood, *i.e.*, the *Affirmation of the Negative* which = Unrightness; and the consequence of this is to be *crushed* by the steady advance of the Affirmative = the Law (verses 118 and 119). In verses 114 to 117 the Aim is Life, which comes by Receiving the Divine Word. Life being thus *assured safety is a desired consequence*, and the knowledge of God is therefore a *Hiding-place* and a *Shield* (Ps. LXXXIV: 11, XCI: 4, CXLIV: 2). This knowledge also creates a *perfectly certain* Hope because it creates its own fulfilment (Rom. V: 13 and VIII: 24).

121 I have done judgment and justice: leave me not to mine oppressors.

122 Be surety for thy servant for good: let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I am thy servant; give me understanding, that I may know thy testimonies.

126 It is time for thee, LORD, to work: for they have made void thy law.

127 Therefore I love thy commandments above gold; yea, above fine gold.

128 Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.

Comments

Ain (verses 121-12&). It is the *doing* of judgment and justice that gives effect to the principles of the Law, *i.e.*, the Law is not manifest of *itself*: but can only be manifested by some sort of *action*. This practical recognition of the Law thus results in *Certainty of Good* (verse 122). “Thy salvation” (verse 123) — Salvation is the result of the working of the Spirit. “The Word of God” (verse 123) — the Power of the Word God.

This Power results from *understanding* the principles involved (verse 135); and consequently we have the same *Aspiration* for *teaching*, as in previous sections (verse 124). Remember this Aspiration (= desire) has Inspiration and Re-spiration as its correlatives. It is *time* for God to *work* (verse 126), *i.e.*, *Now*, and thus show the *Truth of the Law*. This knowledge is more valuable than Gold (verse 127). It = *Life-Power*, and can produce if wanted (Job XXII: 21). Whenever the question arises, what is right? the answer is, whatever is in accordance with the principles of the Law.- (verse 128).

129 Thy testimonies are wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it giveth understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

¹³² Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

¹³³ Order my steps in thy word: and let not any iniquity have dominion over me.

¹³⁴ Deliver me from the oppression of man: so will I keep thy precepts.

¹³⁵ Make thy face to shine upon thy servant; and teach me thy statutes.

¹³⁶ Rivers of waters run down mine eyes, because they keep not thy law.

Comments

Pe (verses 129-136). Testimony = the evidence of a witness, i.e., the *Manifestation* of the Divine Being. This, when intelligently studied, on *any* plane, is always wonderful. The Word *is* God (St. John), therefore the entrance of the Word gives *Light*. "God *is* Light, and in Him is no darkness at all" (I John 1: 5). This Light gives understanding to the *simple* — *simplex* — one-fold — those who can receive it *in simplicity*, like little children, not arguing about it but *trying* it. This is the Way in which the wayfaring man though a fool cannot err (Isa. XXXV).

Panting — The earnest *Breathing* of the soul. Its breathing is threefold — Aspiration, Inspiration, and Re-spiration, or *passing on* the *Breath* so as to start the *Vibratory Series*. Breathing is Vital, Vibration is Mechanical, *even on the inner planes*.

"The Name" (verse 132).

"*Order*" is brought forward (verse 133). "Order is Heaven's first Law." The True Order is that which is according to the Word. When this is kept *iniquity* or *unequalness (in-equitas)*, i.e., *want of balance*, ceases to be the dominating power. There is then *Centralization* which means *Infinite Potential under Conscious Control*, which is the *combination* of all the unfoldment which the ONE is aiming at. The "oppression of man" results from *Ignorance* and consequent *Fear*.

"Thy Face to shine" = the realization of the *Universal Person*. *Teaching* can be received only from God. Anything short of keeping the Divine Law of Being must bring all sorts of misery, therefore he weeps for those who do not keep the Law.

¹³⁷ Righteous art thou, O LORD, and upright are thy judgments.

¹³⁸ Thy testimonies that thou hast commanded are righteous and very faithful.

¹³⁹ My zeal hath consumed me, because mine enemies have forgotten thy words.

¹⁴⁰ Thy word is very pure: therefore thy servant loveth it.

¹⁴¹ I am small and despised: yet do not I forget thy precepts.

¹⁴² Thy righteousness is an everlasting righteousness, and thy law is the truth.

¹⁴³ Trouble and anguish have taken hold on me: yet thy commandments are my delights.

¹⁴⁴ The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

Comments

Tzaddi (verses 137-144). In this division we have *four facts, viz.*, (1) The *Uprightness* of the Divine judgment; (2) The *Pureness* of the Divine *Word*; (3) the Divine *Law* — TRUTH. Also verse 51; (4) Livingness comes from *Understanding*. Also verses 107 and 149: (1) Uprightness (the Divine Word). (2) Pure = *Einfach*. This indicates the “Word” as *First* cause working upon *First* substance, the operation of “Spirit” upon “Water.” Here we are in the region of *Pure Spirit* and *Pure Soul, i.e., undifferentiated, not yet limited by Form*, and therefore not yet subject to *Relation* which is the operation of *Conditions* or Secondary causes. Being thus “Pure” to start with and being *discriminated* by Divine judgment (verse 137), the Results would always be *pure* all the way down the line, *ad infinitum*. (3) This is a *Definition of Truth*. Truth = the Law, and the Law— Perfect Liberty (St. James). It is the Law of the exact correspondence of Fact to *Conception*, conception itself being *Perfectly Free*. (4) Obviously the Perfect Understanding of the above is Eternal Life, and our Life *Expands* in exact proportion to our understanding of these things.

¹⁴⁵ I cried with my whole heart; hear me, O LORD: I will keep thy statutes.

¹⁴⁶ I cried unto thee; save me, and I shall keep thy testimonies.

¹⁴⁷ I prevented the dawning of the morning, and cried: I hoped in thy word.

¹⁴⁸ Mine eyes prevent the night watches, that I might meditate in thy word.

¹⁴⁹ Hear my voice according unto thy lovingkindness: O LORD, quicken me according to thy judgment.

¹⁵⁰ They draw nigh that follow after mischief: they are far from thy law.

¹⁵¹ Thou art near, O LORD; and all thy commandments are truth.

¹⁵² Concerning thy testimonies, I have known of old that thou hast founded them for ever.

Comments

Koph (verses 145-152). Note the *Personal* action attributed to God. Ready to save (verse 146) and Lovingness and Kindness (verse 149). This *Personal* God is *near* (verse 151); as Tennyson says, “nearer than hands and feet.” Note the idea of retaining the Divine Law (verses 145 and 146). Also the twofold use of “the Word” (verses 147 and 148). It is a source of *certain* hope and also a subject of meditation and study. The more we know of it the more certain becomes our hope. To receive judgment from God is to gain that power of *Decision* which would enable us to discriminate the True from the false and then *steadily* advance on the Line of Truth without *any wavering* (verse 149). The *Truth* is Whatever *God commands*, and therefore when God says “So be it,” that thing *becomes*, and therefore is a Truth (verse 151). It is the *Creative Power* of *the Word* and this is reproduced in Our Word, And the *Law of the Word* is *Eternal* (verse 152),— Also verses 114, 142, 144, 154, 160.

¹⁵³ Consider mine affliction, and deliver me: for I do not forget thy law.

¹⁵⁴ Plead my cause, and deliver me: quicken me according to thy word.

¹⁵⁵ Salvation is far from the wicked: for they seek not thy statutes.

¹⁵⁶ Great are thy tender mercies, O LORD: quicken me according to thy judgments.

¹⁵⁷ Many are my persecutors and mine enemies; yet do I not decline from thy testimonies.

¹⁵⁸ I beheld the transgressors, and was grieved; because they kept not thy word.

¹⁵⁹ Consider how I love thy precepts: quicken me, O LORD, according to thy lovingkindness.

Comments

Quicken, Cf. Ps. CXLIII: 11.

¹⁶⁰ Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Comments

Resh (verses 153-160). Deliverance comes from remembering the God-Law. Quickening or Livingness comes from the God-Word (verses 154, 156, 159). The Divine Lovingness is the Cause of this Quickening (verses 159 and 156). This Divine Word is True *from the beginning* (verse 160), *i.e., in principio* — the beginning in order of causation as well as of time. And right judgment or *perfect adjustment* endures *for ever* (verse 160). Tender Mercy and Loving Kindness imply the Personal *Quality* of the Divine Spirit, which as the *Law is Universal*. and as the Word is the *Individual Expression* of the Law. By our *recognition* of these things, God becomes to us a Perpetual Salvation. — See Ps. CXLVI: 6 — so that we can dwell in Peace. Also verses 149, 151, 154, 156, 159.

¹⁶¹ Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

Comments

princes. One edition reads “Printers.”

¹⁶² I rejoice at thy word, as one that findeth great spoil.

¹⁶³ I hate and abhor lying: but thy law do I love.

¹⁶⁴ Seven times a day do I praise thee because of thy righteous judgments.

¹⁶⁵ Great peace have they which love thy law: and nothing shall offend them.

¹⁶⁶ LORD, I have hoped for thy salvation, and done thy commandments.

¹⁶⁷ My soul hath kept thy testimonies; and I love them exceedingly.

¹⁶⁸ I have kept thy precepts and thy testimonies: for all my ways are before thee.

Comments

Schin (verses 161-168). The knowledge of the Divine Word is like finding a great treasure (verse 162). “The Word” is primarily the *Principle of Intelligence* in the Universal Mind, since the speaking of Words implies Reason and Intelligence. The fact that this Intelligence is (from our point of view) subconscious does not affect its Power of Understanding. The

recognition of “the Word” is therefore the answer to the question put by the “ungodly,” those who do not know God “is there knowledge in the most High?” (Ps, LXXIII: 11). It is to this aspect of the Universal Spirit that we should wish to address ourselves, and it is this aspect which St. John tells us is “the Son.” We get at the Divine *Power* (original, generating), *i.e.*, “the Father,” through the Universal *Intelligence*, *i.e.*, “the Son”: and the personal realization of this power *in ourselves* is thus “the spirit proceeding from the Father and the Son.”

The “Law” (verses 163,165) is “the Father” — Love “Attraction = the One Law. The “Word” is “the Son,” making use of this Law. If we do not conceal our Way from God, we would work with the Father and the Son by the Spirit (verse 168).

¹⁶⁹ Let my cry come near before thee, O LORD: give me understanding according to thy word.

¹⁷⁰ Let my supplication come before thee: deliver me according to thy word.

¹⁷¹ My lips shall utter praise, when thou hast taught me thy statutes.

¹⁷² My tongue shall speak of thy word: for all thy commandments are righteousness.

¹⁷³ Let thine hand help me; for I have chosen thy precepts.

¹⁷⁴ I have longed for thy salvation, O LORD; and thy law is my delight.

¹⁷⁵ Let my soul live, and it shall praise thee; and let thy judgments help me.

¹⁷⁶ I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments.

Comments

Tau (verses 169-176). The keynote is *understanding* with its correlative *teaching*. This teaching and understanding is of Thy Word, Statutes, etc., *i.e.*, a Law and an Utterance of a Personal Element. This is the result of a Choice made by us (verse 173); in other words, because we Will or Desire so to become *acquainted* with God (Job XXII: 21 and John XVII: 3), *i.e.*, it is making the Divine Impersonal become Personal relatively to ourselves *through our Thought* of it. By the *responsiveness* of Pure Spirit. It must at *once* flow into the channel thus provided for It, and thus “seeks” those who are willing to impart this *Personal character to it, and becomes to them all that they desire It to be* (verse 176. Cf. John IV: 23).

This Personal Presence of the Affirmative results in Salvation from the Power of the Negative (verse 174), *and the soul being thus made fully alive* (verse 175) *praises God and has delight in thus vivifying Personal Law* (verse 174).

Psalm 120

¹ In my distress I cried unto the LORD, and he heard me.

² Deliver my soul, O LORD, from lying lips, and from a deceitful tongue.

³ What shall be given unto thee? or what shall be done unto thee, thou false tongue?

⁴ Sharp arrows of the mighty, with coals of juniper.

⁵ Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!

⁶ My soul hath long dwelt with him that hateth peace.

⁷ I am for peace: but when I speak, they are for war.

Comments

The way out of distress, which — the power of the Negative, is by realization of the Principle of Sincerity. The ultimate Principle of Truth — Peace. It is the innermost Principle of stability both in ourselves and in all things with which we have to deal. We must calm the Vritis. [— Natural disposition, i.e., violence of temper] This is done by “crying unto the Lord,” *i.e.*, by realizing the Presence of the Great Heart which is also the Great Intelligence, and by this Presence is the Innermost Principle in *all* things including ourselves. When we get into equal vibration with this we find deliverance.

Psalm 121

¹ I will lift up mine eyes unto the hills, from whence cometh my help.

² My help cometh from the LORD, which made heaven and earth.

³ He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

⁴ Behold, he that keepeth Israel shall neither slumber nor sleep.

⁵ The LORD is thy keeper: the LORD is thy shade upon thy right hand.

⁶ The sun shall not smite thee by day, nor the moon by night.

⁷ The LORD shall preserve thee from all evil: he shall preserve thy soul.

⁸ The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Comments

The constant watchful care of God over those [who] *took* to the Divine. It is the lifting up of the eyes to the hills, or the supreme Ideal, that does this. It is the Mental Attitude which by the Law of Attraction produces corresponding movement in the Universal Mind. This attitude preserves us from being smitten by the Sun or the Moon, *i.e.*, neither by such an overwhelming conception of God as an Autocrat as would endeavour or tend to crush us, or on the other hand by such an overweening conception of ourselves as would tend to explode us. The even balance is like that of the atmosphere which, preserving an *equal pressure* both *within* and *without*, becomes the means of life and not of destruction.

Psalms CXXI and CXXII describe the whole "Life of God": CXXI, the Receiving portion; CXXII, the Giving-out portion.

Psalm 122

¹ I was glad when they said unto me, Let us go into the house of the LORD.

² Our feet shall stand within thy gates, O Jerusalem.

³ Jerusalem is builded as a city that is compact together:

⁴ Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

⁵ For there are set thrones of judgment, the thrones of the house of David.

⁶ Pray for the peace of Jerusalem: they shall prosper that love thee.

⁷ Peace be within thy walls, and prosperity within thy palaces.

⁸ For my brethren and companions' sakes, I will now say, Peace be within thee.

⁹ Because of the house of the LORD our God I will seek thy good.

Comments

This is a highly esoteric Psalm. "Jerusalem" — the spring of Wholeness, and therefore its essence is that it is "compact together," *i.e.*, the coordination in its proper order of the Three Mental Planes, the spiritual = plane of Atma Buddhi, the Psychic — Plane of Thought Forms, and the Physical, including the Astral Body. These — the Four Lights, *viz.*, the Solar, Lunar, Astral, and Earthlight. The Proper Co-ordination of them all constitutes perfect being or the fully built Jerusalem. In this "City" the central point is "the House of the Lord," or Atma Buddhic consciousness. All the tribes go up there, *i.e.*, all the other faculties are co-ordinated by this one (the Seventh) and vitalized by it. Therefore they all give thanks to the Divine Name, *viz.*, (hebrew). As a consequence *Judgment is enthroned* — a right judgment in all things, and the alpha and omega of all that is Peace. We can first *will* to realize Perfect Peace in Perfect Love as the Foundation of everything, both in the Universal and the Particular. Then this being the Root, all is Fruit and Flowers [and] will be manifestations of the Root Principle. We can first realize this as the Root Principle of the *Universal*, and in all things get back to this centre. Then we can see that *God* cannot have any intention *against* us, and we ourselves can have no intention *against* any one, and consequently we are One with the Universal Power, Wisdom, and Love, and since this is the ultimate controlling Power of the Universe, it is a logical result of this Oneness that all things must work together for our good.

Psalm 123

¹ Unto thee lift I up mine eyes, O thou that dwellest in the heavens.

² Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.

³ Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

⁴ Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud.

Comments

The same “lifting up of the eyes” to God as in Ps. CXXI. It seems to indicate an attitude of *Expectancy*— a waiting for *Direction* (verse 2). Those who are ignorant of the Divine hold this position in contempt, but it is the True Position for advance to Real Power, and it has for its foundation Peace-in-Love.

Motto: “Pax in Amore, in Pace Potestas.”

Psalm 124

- ¹ If it had not been the LORD who was on our side, now may Israel say;
² If it had not been the LORD who was on our side, when men rose up against us:
³ Then they had swallowed us up quick, when their wrath was kindled against us:
⁴ Then the waters had overwhelmed us, the stream had gone over our soul:
⁵ Then the proud waters had gone over our soul.
⁶ Blessed be the LORD, who hath not given us as a prey to their teeth.
⁷ Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.
⁸ Our help is in the name of the LORD, who made heaven and earth.

Comments

This Psalm shows that the source of Power is in the Recognition, that God *is on our side*. "If God be for us, who can be against us" (Rom. VIII: 31; Ps. CXVIII: 6; Isa. L; 8 and 9). We get God on our side by putting ourselves on the side of God, *i.e.*, we work from the principle of Interior (= Divine) Power, realizing that the Primary Action always takes place on the Interior Plane, and *assuming* the Love and Intelligence and Impersonality of God, both as our starting point and as the *Continuous Causa Causans* at every moment. "Our help is in the name of the Lord" — How can a *Name* help? "The Name of the Lord is a strong tower; the righteous runneth into it and is safe" (Prov. XVIII: 10). The answer is that this NAME is (hebrew)'.

Psalm 125

¹ They that trust in the LORD shall be as mount Zion, which cannot be removed, but abideth for ever.

² As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.

³ For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

⁴ Do good, O LORD, unto those that be good, and to them that are upright in their hearts.

⁵ As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.

Comments

Firm trust in “God” is the only true foundation of Peace. “Thou wilt keep him in Perfect Peace, whose mind is stayed on thee: because he trusteth in thee” (Isa. XXVI: 3). It is the Radiant Centre of Life (Zion) which cannot be removed and abides for ever. The reflex of the Power within is a corresponding Working without which is a circle of protecting mountains round Jerusalem, which is the Habitation of our Life. Zion the Radiating Centre of Life in ourselves = centre of the Infinite, and Jerusalem the City of our Habitation — all our circumstances and surroundings. The way to get this is to be upright in our hearts (verse 4) and to turn aside from crooked ways (verse 5). The opposite to a crooked way is to act from Love in Sincerity, *i.e.*, Love, either for the person or the work. If we are doing it for a person, then purely for the person’s sake — if for a work, then purely for the work’s sake, without *arriere pensee*. Peace shall be upon *Israel*, even such as are of a Pure heart.

Psalm 126

- ¹ When the LORD turned again the captivity of Zion, we were like them that dream.
- ² Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them.
- ³ The LORD hath done great things for us; whereof we are glad.
- ⁴ Turn again our captivity, O LORD, as the streams in the south.
- ⁵ They that sow in tears shall reap in joy.
- ⁶ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Comments

Zion in bondage, and Zion released from bondage, is the subject of this Psalm. “Zion” (Zi or Ji) — the Innermost Principle of Life in ourselves, that of which Jesus speaks as “a Well of Water in us springing up into everlasting Life.” This is the Supreme Principle of the Affirmative becoming *Self-Recognizing in ourselves*. So long as it is not *allowed to flow freely* it is in bondage. This bondage—the affirmation of the Negative, in *some* degree, greater or less. But Recognition of the Supreme Truth sets it free to flow out as *Perfect Life and Perfect Joy*. “Like them that dream” —the *Creative Power is ultimately controlled and consciously organized Dream*. “Precious Seed”: the Word — the Seed.

Psalm 127

¹ Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.

² It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Comments

sleep. Cf. Prov. III: 24.

³ Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.

⁴ As arrows are in the hand of a mighty man; so are children of the youth.

⁵ Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

Comments

Here “the Lord” is distinctly said to be “*The Builder.*” All true “Building” can take place by the action of The Spirit working at once *for* us and *through* us: and it is the recognition of the co-operation of the Spirit that distinguishes those who are really using Spiritual Power from those who are not. Psychic Power is not Spiritual Power. But Spiritual Power, that of the seventh sense, can *make use* of Psychic Power, that of the Sixth Sense, just as the sixth sense *ordinarily* makes use of the Five outward senses. The same Power which is the Builder is also The Guardian, who *keeps* ”the city.”

Diligence is desired but not over-work. As soon as we realize the co-operation of The Spirit this becomes evident. The Spirit as the Creator of the Physical recognises the requirements of the Physical. By the Co-operation of the Spirit we are Creating conditions and therefore do not wish to be ground down as slaves by conditions.

Psalm 128

¹ Blessed is every one that feareth the LORD; that walketh in his ways.

² For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.

Comments

happy . . . well with thee. Cf. Isa. LXV: 22.

³ Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

⁴ Behold, that thus shall the man be blessed that feareth the LORD.

⁵ The LORD shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

⁶ Yea, thou shalt see thy children's children, and peace upon Israel.

Comments

The fear of the Lord is the desire not to offend against the great Principles in which the Divine Being consists. The basic intention of the individual mind being to co-operate with these principles, the fear of going contrary to them may by degrees change into such an intimate recognition of them that it may become our second nature, and we may then find, not only that these principles rule our lives by requiring us to co-operate with *them*, but that, subject to the *general direction* of our life, we can also *make* use of the principles and command them to co-operate with us for our particular purposes. Thus, though the fear of the Lord is the *beginning* of wisdom, the love of God is the fulness of it. The result is the blessing of the Lord (= the Spirit) out of *Zion* — the Supreme Centre of Life = Hayyim or Tsi in the Universal, and as a consequence the good of Jerusalem or the Fountain of Wholeness — the reproduction of “Zion” in the Individual. This may continue “all the days of thy life,” and under the conditions there could, *ex hypothesis*, be no end of Life — hence, the idea conveyed is that of everlasting life in the individual. You can also see peace upon “Israel the threefold completeness indicated by that name, Peace being the foundation, as “Pax in Amore, in Pace Potestas.” The phrases regarding the wife, children, and children's children are both literal and figurative.

Psalm 129

¹ Many a time have they afflicted me from my youth, may Israel now say:

² Many a time have they afflicted me from my youth: yet they have not prevailed against me.

³ The plowers plowed upon my back: they made long their furrows.

⁴ The LORD is righteous: he hath cut asunder the cords of the wicked.

⁵ Let them all be confounded and turned back that hate Zion.

⁶ Let them be as the grass upon the housetops, which withereth afore it groweth up:

⁷ Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom.

⁸ Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.

Comments

What appear to be curses in the Psalm are the natural consequences of hating “Zion,” because Zion = the Supreme Centre of Life. Note blessing in the Name of the Lord.

Psalm 130

¹ Out of the depths have I cried unto thee, O LORD.

² Lord, hear my voice: let thine ears be attentive to the voice of my supplications.

³ If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

⁴ But there is forgiveness with thee, that thou mayest be feared.

⁵ I wait for the LORD, my soul doth wait, and in his word do I hope.

⁶ My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.

⁷ Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption.

⁸ And he shall redeem Israel from all his iniquities.

Comments

“Out of the depths” means out of the *innermost* or deepest principle of his individuality, the central I AM. Note the repetition of the word “Voice” in verse 3 — this — Word—the idea is The Power of the Word. The Divine Mind does *not* mark iniquity (verse 3). It does *not* keep it in memory nor act vindictively — no more than any other Universal does, *e.g.*, Electricity. If it did, who could stand? Cf. Isa. XXVII; 4. Note the Expectant Attitude in verses 5 and 6, Here the Hope is in the Divine Word = Inspiring Power and Knowledge, Expectation also in verses 7 and B. *Israel* - the complete recognition of the I AM.

Psalm 131

¹ Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

² Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Comments

Cf. Matt. XIX: 14.

³ Let Israel hope in the LORD from henceforth and for ever.

Comments

The only commentary on this Psalm is — “Except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven.”

Psalm 132

¹ Lord, remember David, and all his afflictions:

² How he swore unto the LORD, and vowed unto the mighty God of Jacob;

³ Surely I will not come into the tabernacle of my house, nor go up into my bed;

⁴ I will not give sleep to mine eyes, or slumber to mine eyelids,

⁵ Until I find out a place for the LORD, an habitation for the mighty God of Jacob.

⁶ Lo, we heard of it at Ephratah: we found it in the fields of the wood.

⁷ We will go into his tabernacles: we will worship at his footstool.

⁸ Arise, O LORD, into thy rest; thou, and the ark of thy strength.

⁹ Let thy priests be clothed with righteousness; and let thy saints shout for joy.

¹⁰ For thy servant David's sake turn not away the face of thine anointed.

¹¹ The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.

¹² If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

¹³ For the LORD hath chosen Zion; he hath desired it for his habitation.

¹⁴ This is my rest for ever: here will I dwell; for I have desired it.

¹⁵ I will abundantly bless her provision: I will satisfy her poor with bread.

Comments

bread. Matt. IV: 4, "not bread alone." Also Rom, XIV: 17.

¹⁶ I will also clothe her priests with salvation: and her saints shall shout aloud for joy.

¹⁷ There will I make the horn of David to bud: I have ordained a lamp for mine anointed.

¹⁸ His enemies will I clothe with shame: but upon himself shall his crown flourish.

Comments

If taken literally, the opening verses record a rash vow which could only result in a very hurried selection for the site of an important building. The man who makes such a vow is an ass, and if he tries to keep it, is a greater ass, and if he thinks God expects him to keep it, he thinks God is an ass like himself. From verse 8 onwards the Psalm becomes intelligible. The names "David" and "Zion" have their usual *generic* significance which gives a key to the meaning. "I will satisfy *her* poor with bread," *i.e.*, those who are hungering for the Fulness of Life. "I will abundantly bless her provision" (*i.e.*, Zion's) = the Full Flowing of the Fountain of Life in the Individual and *also* the Law of Attraction working as an unlimited Law of Supply. "Shouting for Joy" (verses 9 and 16) —just as the Sons of God shouted for Joy at the

creation. The *Horn* of David = the Principle of Power, and the *Lamp* = principle of illumination (verse 17).

Psalm 133

¹ Behold, how good and how pleasant it is for brethren to dwell together in unity!

² It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

³ As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the LORD commanded the blessing, even life for evermore.

Comments

This is a highly esoteric Psalm. Note the reference to "The Unit." Conscious Dwelling in this is like the precious ointment, *viz.*, = Rubbing-in-the Anointing which teaches all things (I John II: 20 and 27). Note the idea of this anointing descending — first at the top of the head: the ideal brain; and then downwards — similarly on Zion. What the Lord commands for us is Life for evermore. Cf. Ps. LXVIII: 28, but see also Rom. VI: 23.

Psalm 134

¹ Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD.

² Lift up your hands in the sanctuary, and bless the LORD.

³ The LORD that made heaven and earth bless thee out of Zion.

Comments

“By night” — Esoterically the idea suggested is that of the sub-conscious Mentality. If this is retained in a position of realizing the constant overflow of Spirit from “the Lord” (“now the Lord is the Spirit”), the natural results would follow.

Psalm 135

- ¹ Praise ye the LORD. Praise ye the name of the LORD; praise him, O ye servants of the LORD.
- ² Ye that stand in the house of the LORD, in the courts of the house of our God.
- ³ Praise the LORD; for the LORD is good: sing praises unto his name; for it is pleasant.
- ⁴ For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.
- ⁵ For I know that the LORD is great, and that our Lord is above all gods.
- ⁶ Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places.
- ⁷ He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasuries.
- ⁸ Who smote the firstborn of Egypt, both of man and beast.
- ⁹ Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.
- ¹⁰ Who smote great nations, and slew mighty kings;
- ¹¹ Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:
- ¹² And gave their land for an heritage, an heritage unto Israel his people.
- ¹³ Thy name, O LORD, endureth for ever; and thy memorial, O LORD, throughout all generations.
- ¹⁴ For the LORD will judge his people, and he will repent himself concerning his servants.
- ¹⁵ The idols of the heathen are silver and gold, the work of men's hands.
- ¹⁶ They have mouths, but they speak not; eyes have they, but they see not;
- ¹⁷ They have ears, but they hear not; neither is there any breath in their mouths.
- ¹⁸ They that make them are like unto them: so is every one that trusteth in them.
- ¹⁹ Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:
- ²⁰ Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.
- ²¹ Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.

Comments

A magnifying, or making great, of “the Lord.” “Now the Lord is the Spirit.” An intensifying of the Divine Principle and therefore of ourselves □s its manifestation. Verses 9 to 18 = Destruction of the World of Negative when assuming to be the World of Positive, which is therefore evil. But when the World of Negative becomes the “heritage” of “Israel” then it is uprightness. This = *Malchu*, which is the correspondence of Kether the double-head Male and Female. The sacred Name (verses 3 and 13). Jacob and Israel (verse 4). Zion and Jerusalem (verse 21). All these have the usual meanings. “All deep places” (verse 6) — the *inner side*. The realization of the Spirit from the innermost to the outermost (Sol to Saturn), and

consequently “The Return” — the recognition of this in the *Eternal Worship*. This is the significance of this Psalm.

Psalm 136

- ¹ O give thanks unto the LORD; for he is good: for his mercy endureth for ever.
- ² O give thanks unto the God of gods: for his mercy endureth for ever.
- ³ O give thanks to the Lord of lords: for his mercy endureth for ever.
- ⁴ To him who alone doeth great wonders: for his mercy endureth for ever.
- ⁵ To him that by wisdom made the heavens: for his mercy endureth for ever.
- ⁶ To him that stretched out the earth above the waters: for his mercy endureth for ever.
- ⁷ To him that made great lights: for his mercy endureth for ever:
- ⁸ The sun to rule by day: for his mercy endureth for ever:
- ⁹ The moon and stars to rule by night: for his mercy endureth for ever.
- ¹⁰ To him that smote Egypt in their firstborn: for his mercy endureth for ever:
- ¹¹ And brought out Israel from among them: for his mercy endureth for ever:
- ¹² With a strong hand, and with a stretched out arm: for his mercy endureth for ever.
- ¹³ To him which divided the Red sea into parts: for his mercy endureth for ever:
- ¹⁴ And made Israel to pass through the midst of it: for his mercy endureth for ever:
- ¹⁵ But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.
- ¹⁶ To him which led his people through the wilderness: for his mercy endureth for ever.
- ¹⁷ To him which smote great kings: for his mercy endureth for ever:
- ¹⁸ And slew famous kings: for his mercy endureth for ever:
- ¹⁹ Sihon king of the Amorites: for his mercy endureth for ever:
- ²⁰ And Og the king of Bashan: for his mercy endureth for ever:
- ²¹ And gave their land for an heritage: for his mercy endureth for ever:
- ²² Even an heritage unto Israel his servant: for his mercy endureth for ever.
- ²³ Who remembered us in our low estate: for his mercy endureth for ever:
- ²⁴ And hath redeemed us from our enemies: for his mercy endureth for ever.
- ²⁵ Who giveth food to all flesh: for his mercy endureth for ever.
- ²⁶ O give thanks unto the God of heaven: for his mercy endureth for ever.

Comments

The keynote is *the Mercy* of “God.” This is the very opposite of the conception of “God” which looks on Him as always seeking vengeance, and this therefore is the True Ideal of God. We realize our Ideal — “Gleichst dem Geist den du Begreifst,” says Goethe, and that is the Alpha and Omega of the whole matter. God alone is The Door (verse 4).

God is said to create by Wisdom (verse 5). Cf. Prov. VIII: 22, Ps. CXLVII: 5 and Jer. X: 2. The God of gods (verse 2). Cf. Dan. XI: 36. This is as distinguished from the God of forces. God is *both*; but it is the former conception that is life-giving to us, for it means reflection itself as individualized God—John X: 36.

Psalm 137

¹ By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

² We hanged our harps upon the willows in the midst thereof.

³ For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

⁴ How shall we sing the LORD's song in a strange land?

⁵ If I forget thee, O Jerusalem, let my right hand forget her cunning.

⁶ If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

⁷ Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

⁸ O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

⁹ Happy shall he be, that taketh and dasheth thy little ones against the stones.

Comments

The opposition is always between Babylon and Zion. If you don't live in the one, you are bound to live in the other. On the one hand confusion, or Externals and Appearances taken by themselves without regard to the Unity behind them: and on the other, the Unifying Spring of Life.

Psalm 138

¹ I will praise thee with my whole heart: before the gods will I sing praise unto thee.

² I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

Comments

lovingkindness. Cf. Ps. CXVII:2.

truth. Cf. Prov. III: 3.

³ In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.

⁴ All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.

⁵ Yea, they shall sing in the ways of the LORD: for great is the glory of the LORD.

⁶ Though the LORD be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.

⁷ Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

⁸ The LORD will perfect that which concerneth me: thy mercy, O LORD, endureth for ever: forsake not the works of thine own hands.

Comments

This Psalm contains a very wide range of principles—"Before the gods," *i.e.*, in the presence of those people who realize their own divine son-ship. "I said ye are gods" — not merely "the God of forces" but "the God of gods" (Dan. XI: 36).

The Divine Name (verse 2), *viz.*, or the Sacred Tetragrammaton. The *reasons* for praising it are the Divine Loving Kindness and Truth as *universal* principles and therefore *repeated* in each particular. "Thou hast magnified thy Word *above all* thy Name *i.e.*, though Jachin is the Foundation, Boaz is the principle in which we fully realize Personal Life by Personal intercourse with God. "The Word" is the highest manifestation of the Divine. Answer to Prayer (verse 3) —strength in our soul. "Thy God has commanded thy strength" — strength is what we would never have too much of (verse 4). Kings of the earth—may mean principles of the physical. They "praise" or express the Lord, when they are brought under the Rule of the Word, which is the Equilibration of Jachin by Boaz. Singing (verse 5) = Joyousness — joyous life, extending to the physical as well as the mental. "The proud" (verse 6) are those who *invert the true order* by setting the Individual above the Universal, *i.e.*, the Human above the Divine. "The lowly" are those who affirm the opposite order, the Universal instead of the Individual. The inversion of the true order *inherently prevents* the Divine guidance and help from reaching us. God recognized (verse 7) as universal is The Saving Principle. God's Right Hand is the Working of the principle, whether *in us, through us,*

or *around* us. God is “the Saviour of all them that put their trust in Him.” If we do not oppose (verse 8) God’s working He can perfect it in us. It is the Self-Manifestation of the Divine *in* us, *as* us, and *through* us, and is therefore the Supreme Evolution; and we therefore must never fear its failure to work *forwards*, to perpetual advance, if we recognize and follow its principles. — See Phil. I: 6.

Psalm 139

- ¹ O lord, thou hast searched me, and known me.
- ² Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.
- ³ Thou compassest my path and my lying down, and art acquainted with all my ways.
- ⁴ For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.
- ⁵ Thou hast beset me behind and before, and laid thine hand upon me.
- ⁶ Such knowledge is too wonderful for me; it is high, I cannot attain unto it.
- ⁷ Whither shall I go from thy spirit? or whither shall I flee from thy presence?
- ⁸ If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.
- ⁹ If I take the wings of the morning, and dwell in the uttermost parts of the sea;
- ¹⁰ Even there shall thy hand lead me, and thy right hand shall hold me.
- ¹¹ If I say, Surely the darkness shall cover me; even the night shall be light about me.
- ¹² Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
- ¹³ For thou hast possessed my reins: thou hast covered me in my mother's womb.
- ¹⁴ I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.
- ¹⁵ My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
- ¹⁶ Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.
- ¹⁷ How precious also are thy thoughts unto me, O God! how great is the sum of them!
- ¹⁸ If I should count them, they are more in number than the sand: when I awake, I am still with thee.
- ¹⁹ Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
- ²⁰ For they speak against thee wickedly, and thine enemies take thy name in vain.
- ²¹ Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?
- ²² I hate them with perfect hatred: I count them mine enemies.
- ²³ Search me, O God, and know my heart: try me, and know my thoughts:
- ²⁴ And see if there be any wicked way in me, and lead me in the way everlasting.

Comments

The Lord understands and hears our Thoughts and our Words (verses 2 and 4). This is really the great question at issue —is “God” an *intelligent* principle? The true answer undoubtedly is that He is — hence, the Power of the Word. The Great Creative Principle, the Poetes,

both *hears* and *understands*. Then it proceeds to Create in accordance with what it has heard from us — according to our Intention. This Power also Sees (verse 16), It sees the Substance of things before they are produced and in that way produces it. Faith is seeing with the sight of this Power. God “callethe the things which are not” as *though they were*, and then they become. This Power also *Thinks* on its own account (verse 17). These Thoughts of God can only be Life-giving, strengthening and harmonizing, therefore the Creative Power cannot be destructive. It is only our inversion of it that becomes so. Seen thus the Thoughts of God are very precious to us, and become the Power which leads us in the Way Everlasting (verse 24). God is omnipresent, even in hell; only there it is Deus Inversus (= Destructive). But if we always look at God (the Creator) we can always remain in His Joy.

Psalm 140

- ¹ Deliver me, O LORD, from the evil man: preserve me from the violent man;
² Which imagine mischiefs in their heart; continually are they gathered together for war.
³ They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.
⁴ Keep me, O LORD, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
⁵ The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.
⁶ I said unto the LORD, Thou art my God: hear the voice of my supplications, O LORD.
⁷ O GOD the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
⁸ Grant not, O LORD, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.
⁹ As for the head of those that compass me about, let the mischief of their own lips cover them.
¹⁰ Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.
¹¹ Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.
¹² I know that the LORD will maintain the cause of the afflicted, and the right of the poor.
¹³ Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

Comments

“The Lord” (verses 6 and 7) = God in Personal relation to us instead of merely as “The God of Forces,” as the Guide and Director of our personal life. This recognition of God is the True Worship in Spirit and in Truth. The other recognition of the God of Forces is *the study of Nature*, whether on the visible or the invisible side. This study is a right and a good thing, only it must not exclude the Worship, otherwise it becomes the Deification of Matter. But “God’s Good Man,” “the man of God,” is thoroughly furnished to *all* good works and therefore grasps *both* sides of the Divine Expression both the Spiritual and the Material, and his title is this: A worshipper of God and a Student of Nature. Now when we *receive* the Universal God as also The Lord, then the Divine becomes our Strength in its twofold aspect both Personal and Impersonal. Its strength is our perpetual saving-power (verse 7). We then realize the plus column of strength as vivifying the minus column of Beauty. The violent man (verse 11) follows only force in all his methods — not the *Law of Growth* by the Planting of the Seed. Consequently he sees only from the standpoint of his isolated personality and induces a *corresponding activity* in the Universal Divine, which therefore *Creates Powers* of a similar sort *as ruling* this man’s life, *i.e.*, destructive powers, and so evil hunts him to his overthrow, unless he reverse his attitude towards the Divine. He makes a God of the Limited,

and therefore Antagonistic, instead of the Infinite and Unified. The apparent curses in this Psalm are only a statement of the inevitable consequences of fighting against the Infinite. The Mystery of the Divine Name (verse 13). Continually *dwelling* in the Divine Light and realizing its Personal Quality relatively to ourselves, and making this the Source of all our Expression is uprightness (Creation).

Psalm 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.

Comments

The keynote of this Psalm is personal confidence in God as the Reciprocating Personality.

Psalm 142

¹ I cried unto the LORD with my voice; with my voice unto the LORD did I make my supplication.

² I poured out my complaint before him; I shewed before him my trouble.

³ When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.

⁴ I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.

⁵ I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living.

⁶ Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.

⁷ Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

Comments

“I cried unto the Lord *with my voice*” (verse 1). The word *voice* here twice used, and also in the first verse of preceding Psalm - Vox or Vach. It is “the Word,” and may therefore be rendered “I called upon the Lord *with the Word*.” This is the Power of the Word. Note the idea of *showing* God our trouble (verse 2). The Lord *knows our path* (verse 3) and if we will leave it to Him to direct it we shall find Him to be The Opener-up of the Way. God is The Way, as well as the Truth and the Life. If we choose the Lord Himself for our portion (verse 5) we shall find this includes everything else — “all the things would be added unto you.” This is because all things are manifestations of God. And the result must be that we should be “in the Land of the Living,” *i.e.*, of those who live perpetually and live fully, because they live from the Innermost and Universal Life Principle, which is Pure Spirit, This is complete Freedom and brings our soul out of prison (verse 6). “The Truth shall make you free.” This Truth is stated in The Sacred Name — therefore, as the natural result of this Liberation from Limitation we praise the Name of the Lord.

Psalm 143

¹ Hear my prayer, O LORD, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.

² And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

Comments

Cf. John V: 24.

³ For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

⁴ Therefore is my spirit overwhelmed within me; my heart within me is desolate.

⁵ I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

⁶ I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.

⁷ Hear me speedily, O LORD: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.

⁸ Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

⁹ Deliver me, O LORD, from mine enemies: I flee unto thee to hide me.

¹⁰ Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

¹¹ Quicken me, O LORD, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.

¹² And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

Comments

“Faithfulness” (verse 1) = Certainty = something we can rely on as an unchangeable principle. “Righteousness” — the Right Order. That the Lord should answer our prayers is the Right and Proper Order of things which we can count upon as a natural Law. The two things this Psalm shows to be desired from the Lord are: (1) Deliverance from Evil, the Wrong Order, the Power of the Negative, and (2) Leading into Life, Light, and Liberty = the Right Order = the Power of the Affirmative (verses 8, 10, 11). The basis is knowing the Divine Love (verse 8) — then results following the Will of the Spirit (verse 10). In this way we are *quicken*ed (Ps. CXIX: 159) or made fully alive (verse 11). This is giving expression to the Sacred Name.

Psalm 144

¹ Blessed be the LORD my strength which teacheth my hands to war, and my fingers to fight:

² My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

Comments

shield. Cf. Ps. CXIX: 114.

³ LORD, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!

⁴ Man is like to vanity: his days are as a shadow that passeth away.

⁵ Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

⁶ Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

⁷ Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;

⁸ Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.

⁹ I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.

¹⁰ It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.

¹¹ Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:

¹² That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:

¹³ *That* our garners *may be* full, affording all manner of store: *that* our sheep may bring forth thousands and ten thousands in our streets.

¹⁴ That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.

¹⁵ Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

Comments

This Psalm describes “the Lord” as our strength. “Now the Lord is the Spirit.” It is the Great Teacher (verse 1) and can teach even fighting if need be. But Teaching implies *Knowledge*. and the Spirit as the Teacher is the answer to the question, “Is there knowledge in the most High?” (Ps. LXXIII: 11). Our deliverance comes by our recognizing this knowledge and acting upon it. God does the *knowing* and we, under instruction of the Spirit, do the *doing*. Deliverance out of *Great Waters* (verse 7). This is accomplished by the

Divine Hand *from above*. This is highly esoteric. Water — Female, and the Divine Hand = Male. Great Waters = Anima Mundi, of which our particular Anima (from *Animus*’) is only a minute atom subject to the swirl of the vortices of the Infinite of Anima Mundi. But Anima Dei separates us from all this, and we get *above* Anima Mundi and use it. It becomes only the vehicle of our will. A New Song (verse 9) —note how often the idea of song is connected in Scripture with that of Creation — a New song and a New Creation — *Vox and Music*. Music evolving within itself without needing any external object as in painting, etc., representing the Eternal Originating Movement of the ONE within itself. Hence, the Pythagorean Music of the Spheres. “Giveth Salvation” (verse 10). God — The Spirit, is alone the Saviour. Salvation is a continuous operation of the Spirit, continually saving us from evil. “Whose God is the Lord” (verse 15). To know God as “the Lord” = the Spirit, *i.e.*, one — with ourself, and not as an external power *forcing* us, in Peace, Joy, and Life.

Psalm 145

¹ I will extol thee, my God, O king; and I will bless thy name for ever and ever.

² Every day will I bless thee; and I will praise thy name for ever and ever.

³ Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

⁴ One generation shall praise thy works to another, and shall declare thy mighty acts.

⁵ I will speak of the glorious honour of thy majesty, and of thy wondrous works.

⁶ And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

⁷ They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

⁸ The LORD is gracious, and full of compassion; slow to anger, and of great mercy.

Comments

Cf. Jer. IX: 24.

⁹ The LORD is good to all: and his tender mercies are over all his works.

¹⁰ All thy works shall praise thee, O LORD; and thy saints shall bless thee.

¹¹ They shall speak of the glory of thy kingdom, and talk of thy power;

¹² To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

¹³ Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

¹⁴ The LORD upholdeth all that fall, and raiseth up all those that be bowed down.

¹⁵ The eyes of all wait upon thee; and thou givest them their meat in due season.

¹⁶ Thou openest thine hand, and satisfiest the desire of every living thing.

¹⁷ The LORD is righteous in all his ways, and holy in all his works.

¹⁸ The LORD is nigh unto all them that call upon him, to all that call upon him in truth.

¹⁹ He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.

²⁰ The LORD preserveth all them that love him: but all the wicked will he destroy.

²¹ My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.

Comments

The annotation of this Psalm might extend to a volume. When the true relation between the Individual and the Lord is clearly understood, then the reason for *magnifying*, or making

great, “the Lord” becomes apparent. It is that the Lord *becomes* to us exactly what we see him to be, and therefore [the] grander our ideal of “the Lord” the grander will the *reflection* of this ideal in *ourselves* become. Only the Magnifying of the Lord is *not* by mere words or ceremonies. To suppose *that* to be the right way is idolatry of an external idol, and sets *no cause in motion*. The Magnifying is that of a Grand Realization in our hearts of the Enormous Potential which “the Lord” is, and seeing that we ourselves are the channels through which it differentiates. We are the Feminine side of the Sacred Name; hence the praising of that Name (verses 1, 2, 21). The keynote of this Psalm is the Infinitude of “the Lord” (= the Spirit) supplying, supporting, and expanding the Individual (a) Cosmically and generically — “His tender mercies are over *all* his works”; and (b) in precise Response to the Recognition of the Individual. This is Scientific, and naturally results from the Psychological Relation of the Individual Mind to the Universal Mind. It is Law, and it is by this *Natural Law* that the Lord peculiarly favours those who call upon him in truth (*i.e.*, not as mere ceremony) and that love him (verses 18 and 20). The study of the Lord’s *Working* is commended, *i.e.*, the operation of the Law above referred to — it is a Science and the root of all other Sciences, and it becomes a Kingdom (verse 13), the Kingdom of Perfected Individuality.

Psalm 146

¹ Praise ye the LORD. Praise the LORD, O my soul.

² While I live will I praise the LORD: I will sing praises unto my God while I have any being.

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

⁴ His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

⁵ Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God:

⁶ Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:

⁷ Which executeth judgment for the oppressed: which giveth food to the hungry. The LORD looseth the prisoners:

⁸ The LORD openeth the eyes of the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous:

⁹ The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

¹⁰ The LORD shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the LORD.

Comments

The keynote of this Psalm is Trust in God. It shows that the trust is in God *both* as Person and as Principle. As Person God is “the Lord,” *i.e.*, the Guide and Director and Controller; therefore first we would praise *the Lord*, which implies willingness to be guided; “as many as are led by the spirit of God, they are the sons of God” (Rom. VIII: 14). The praise intended is not flattery to *get round* God, for God is Principle in the *Absolute*, and Person only *relatively* to *ourselves*, and you cannot flatter a Principle into favouring you. This praise is therefore sincere rejoicing in a recognized Principle of All-good or Life-givingness which becomes Personal in relation to ourselves. It is the Soul (verse 1) that thus praises God, *i.e.*, that in us which is intermediate between Spirit and Body and unites them into a single Whole. The Soul praises the Lord by realizing Union with Him. Soul is the Channel of Differentiation, and by recognizing that the Lord is the Power, and itself the Channel, it becomes *one* with the Lord. This “Lord” thus becomes our own God — our own special Providence and Guide (verse 5) and we can therefore always have a cheerful hope of the continual incoming of God — “the God of Hope” (Ps. CXLVII: 1 r; Rom. XV: 13; I Tim. IV: 10). This Hope and Trust is in the Lord, *i.e.*, God Personal. But note carefully that the Foundation of this recognition is in God Impersonal. The God (*not* Lord) of Jacob (verse 5), *i.e.*, the recognition of God as the ONE, the Power which produces visible nature (verse 6). CL Ps. CXIX: 160. And also in the esoteric sense of the words, the three great spiritual principles of the Spiritual (Heaven), the Material (Earth), and the Psychic (the sea — water). In *both* aspects, God is the Giver of Supply, of Liberty, of Light, of Strength, and is Essential LOVE (verses 7 and 8).

Psalm 147

¹ Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

² The LORD doth build up Jerusalem: he gathereth together the outcasts of Israel.

³ He healeth the broken in heart, and bindeth up their wounds.

⁴ He telleth the number of the stars; he calleth them all by their names.

⁵ Great is our Lord, and of great power: his understanding is infinite.

Comments

Cf. Ps. CXXXVI: 5 and Prov. III: 19.

⁶ The LORD lifteth up the meek: he casteth the wicked down to the ground.

⁷ Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

⁸ Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

⁹ He giveth to the beast his food, and to the young ravens which cry.

¹⁰ He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

¹¹ The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

¹² Praise the LORD, O Jerusalem; praise thy God, O Zion.

¹³ For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

¹⁴ He maketh peace in thy borders, and filleth thee with the finest of the wheat.

¹⁵ He sendeth forth his commandment upon earth: his word runneth very swiftly.

¹⁶ He giveth snow like wool: he scattereth the hoarfrost like ashes.

¹⁷ He casteth forth his ice like morsels: who can stand before his cold?

¹⁸ He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

¹⁹ He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

²⁰ He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the LORD.

Comments

A Psalm of praise to “the Lord” as our own God. *i.e.*, our Personal God. He is the Building-up Power (verse 2). Also the Healing Power (verse 3) to the broken in heart — “a broken spirit and a contrite heart wilt thou not despise” — “this man went down to his house justified rather than the other.” Our hope, which is certainty, is therefore in the Divine Mercy (verse

ii)—Ps. XXXI: 2, CXLV: 8, CXLVI: 5. The consequence of acknowledging our faults and relying on the *inherent* Mercy of God is Peace (verse 14).

Now the Power, which thus acts in a Personal relation to us, is here shown to be *the same* Power that underlies all cosmic activities (verses 4, 8, 9, 15-18), Note the twofold field of activity ascribed to the Divine Word (verse 15 *seq.*). The Word is spoken of as inherent in the activities of Nature, and in verses 19 and 20 as a Word, *shown* to certain persons spoken of under the collective title of Jacob and Israel. Others are not thus dealt with (verse 20) because they do not *contemplate* the Divine in the aspect of the Instructing and empowering Word.

Psalm 148

- ¹ Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.
- ² Praise ye him, all his angels: praise ye him, all his hosts.
- ³ Praise ye him, sun and moon: praise him, all ye stars of light.
- ⁴ Praise him, ye heavens of heavens, and ye waters that be above the heavens.
- ⁵ Let them praise the name of the LORD: for he commanded, and they were created.
- ⁶ He hath also stablished them for ever and ever: he hath made a decree which shall not pass.
- ⁷ Praise the LORD from the earth, ye dragons, and all deeps:
- ⁸ Fire, and hail; snow, and vapours; stormy wind fulfilling his word:
- ⁹ Mountains, and all hills; fruitful trees, and all cedars:
- ¹⁰ Beasts, and all cattle; creeping things, and flying fowl:
- ¹¹ Kings of the earth, and all people; princes, and all judges of the earth:
- ¹² Both young men, and maidens; old men, and children:
- ¹³ Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven.

Comments

his name above. Ci. Matt. XIX: 17.

- ¹⁴ He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the LORD.

Comments

A Song of Universal Praise to the Lord. He is praised, or worshipped, as the Source of Being (verse 5), and Manifestation is perpetual (verse 6) even though Form may alter. Note the Worship of the Sacred Name (verses 5 and 13). Then the whole culminates in the peculiar exaltation and fulness of Life of "Israel," the people who are near unto Him. "Draw nigh to God and he will draw nigh to you." The nearer we are to the Source of Life, the more abundantly we shall live.

Psalm 149

¹ Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints.

² Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.

³ Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

⁴ For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

⁵ Let the saints be joyful in glory: let them sing aloud upon their beds.

Comments

joyful. Cf. Rom. XIV: 17.

⁶ *Let the high praises of God be in their mouth, and a two edged sword in their hand;*

Comments

Two-edged sword. Cf. Heb. IV: 12.

mouth. Cf. Deut. XXX: 14.

⁷ To execute vengeance upon the heathen, and punishments upon the people;

⁸ To bind their kings with chains, and their nobles with fetters of iron;

⁹ To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Comments

This is a highly esoteric Psalm. The Personal Aspect of the Divine, as “The Lord,” is the great subject of Praise. Note the place given to *the song* (verses 1, 3,5). A *New Song* — Cf. Ps. XXXIII: 3; XL: 3; XCVI: 1; CXLIV: 9 and Rev. V: 9; XIV: 3 and XV: 3. Song and Dance stand for Rhythmical Word (Thought) and corresponding Motion. The creative song is a very old and widespread idea. Music represents the First Principle, being entirely Self-evolved without exterior object. A *New song* - the singing into existence of continually New Expansion. Note that the song refers to “The Lord” Himself: while the Dance (verse 3) = *Motion*, refers to the Name. The distinction and relation is significant — the first corresponds with “the Poet” and the second with “the Mathematician” and “the Artificer.” This is very important, and shows the great Wholeness. The song preludes the Dance, and then both proceed together. Israel and Zion (verse 2) have their usual meaning (I Pet. II: 9): Israel rejoices *in him that made him*; this is on the side Jachin, The children of Zion are joyful in their King: this is on the side Boaz. The two form the Royal Arch. (Col. III: 10).

Reciprocally “the Lord” is made happy and receives pleasure through His people (verse 4). The *meek* (verse 4) — “I wished to have by an effort what I could not acquire save in ceasing all effort” (Madame Guyon). “Two-edged sword the Word of God (Heb. IV: 12) in operation. First the Word is in the mouth (verse 6. also Deut. XXX: 14), then *of itself* it works outwardly and becomes the two-edged sword. This power is not an arrogated authority but is inherent in the nature of the thing, and therefore this honour have *All* his saints however humble their degree. “The judgment written.” This is the “*signatura revum*” and therefore cannot be avoided or cancelled; except by reversing the causation, and that can only be done from the Centre.

Psalm 150

¹ Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power.

² Praise him for his mighty acts: praise him according to his excellent greatness.

³ Praise him with the sound of the trumpet: praise him with the psaltery and harp.

⁴ Praise him with the timbrel and dance: praise him with stringed instruments and organs.

⁵ Praise him upon the loud cymbals: praise him upon the high sounding cymbals.

⁶ Let every thing that hath breath praise the LORD. Praise ye the LORD.

Comments

The Psalms conclude with an Acclamation of Universal Praise to “the Lord,” in *both* aspects as “God” and as “the Lord.” “Everything that has breath” — this is the Principle of *Conscious Individuality*— the greater the consciousness of Individuality, the greater the Praise that can be rendered. This is the *True Relation between the Individual and the Universal Mind*. When it is realized that the whole is Interior and that “the Lord” is to be found within, then the ascription of Praise becomes *the solution of the great Problem* which is that of *the Individualization of the Universal and the Universalization of the Individual*, and whatever we thus interiorly praise God for, *becomes manifest in ourselves*, therefore the *Two become One*, This is the central simplicity in which *differentiation ceases*, and consequently *Pure Causation* begins working out into *better modes of differentiation* and this *again returning* to the Primal Centre and so on *ad infinitum*, thus providing a *Self-Renewing Circulus* for ever expanding to greater externalization of *LOVE, BEAUTY, and POWER* in the *Individual Expressing the Universal*.

THE END

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