

# **Contemporary Mystic Christianity**

## **Bible Self-Study Supplement**

### **David's Song of Deliverance**

David's Song of Deliverance comprises the whole of the 22nd chapter of II Samuel, to which we refer the student, and from which we quote the following verses:

*And he said, The Lord is my rock, and my fortress, and my deliverer;*

*The God of my rock; in him will I trust he is my shield, and the horn of my salvation, my high tower, and my refuge, my savior; thou savest me from violence.*

*When the waves of death compassed me, the floods of ungodly men made me afraid;*

*The sorrows of hell compassed me about;*

*In my distress, I called upon the Lord, and he did hear my voice,*

*Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.*

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

*He bowed the heavens also, and came down; and darkness was under his feet.*

*He rode upon a cherub, and did fly: and he was seen upon the wings of the wind.*

*The Lord thundered from heaven, and the most High*

*uttered his voice.*

*And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.*

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

*For thou art my Lamp, O Lord:*

*For by thee I have run through a troop: by my God have I leaped over a wall.*

*Thou also hast delivered me from the strivings of my people, thou hast kept me to be head of the heathen: a people which I knew not shall serve me.*

*Strangers shall submit themselves unto me: as soon as they hear, they shall be obedient unto me.*

The early history of David begins with the slaying of the giant Goliath, or the overcoming of the lower nature by the higher. His career ends with the slaying of the Philistine giants. "And there was yet a great battle in Gath (strength, the strength of evil); there was a man of great stature, that had on every hand six fingers and every foot six toes, four and twenty in number, and he also was born to the giant! This giant of Gath fell by the hand of David and by the hands of his servants.

This giant, as noted, typifies the Dweller on the Threshold. The final act of the victorious neophyte is to

transmute all the essence of the evil of past lives, which is symbolized by this Dweller. With the additional power thus gained he now parts the veil before the Holy of Holies and enters through Initiation truly into the kingdom of heaven, as the Master outlined the way for Nicodemus. Such a one has indeed become as a little child, verily born again into the consciousness of a new life — the life that is eternal.

It is in this light that we interpret this Song of Deliverance of David, sung by an Initiate and written for those who may find and understand its message.

David begins his song with the perfect trust and faith which always must characterize the one who has found the glory of the new life, the one who has lifted the veil and stands face to face with Reality. From this high place he triumphantly sings, "The Lord is my rock, and my fortress, and my deliverer . . . ; my high tower, and my refuge, my saviour." He represents the true and complete dedication of the awakened spirit to the deeper quests of the spirit.

In the ecstasy of his song David outlines some of the wonders of his celestial visions and experiences on the inner planes. He even sings of the discovery of the world.

"He sent from above, He took me; He drew me out of many waters." He is here corroborating the experience of Moses, another high Initiate of the Aryan Dispensation.

Everyone who reaches this place of attainment must also be drawn out from many waters.

"He delivered me from my strong enemy." Not an external enemy, but man's own lower nature, the dragon within himself. How accurately the way is outlined here!

"He brought me forth also into a large place." Again the beautiful ideal for all.

Perfectly he gives the law of causation: "The Lord rewarded me according to my righteousness, according to the cleanness of my hands hath he recompensed me." Throughout the Bible purity and chastity constitute the only true key given whereby man may find new life.

Beginning with verse 29 we find an even higher keynote sounding through the song of David's triumph. His soul is laved in the conscious ecstasy of spiritual communion, that form of prayer which esoteric Schools describe by the word "Adoration," the form of communion Christ Jesus knew when He said, "The Father and I are one." David sings, "For thou art my lamp, Oh Lord ... As for God His way is perfect ... and He maketh my way perfect."

When we are worthy to sing this song of David's Deliverance, we shall follow him to the same soul freedom which he attained, the same deliverance or liberation.

The principal theme of David's song is the overcoming of the lower man. Without this process no true attainment is possible. In many ways throughout his song he refers to this great overcoming.

In the last verses as he enumerates the many spiritual benefits which are his, the many spiritual joys that he knows, he adds: "Thou also hast lifted me on high above them that rose up against me: thou hast delivered me from the violent man."

David closes his triumphant song with praise, another well known practice of the Initiate, who spends more of his time in praise than he does in prayer. "Therefore, I will give thanks unto thee, O Lord, and I will sing praises unto thy name." Here is also a reference to the deepest form of esoteric prayer. One who learns thus to pray may be sure that he will receive that gift which was David's, the Mercy which is always shown to the anointed of the Lord.

Later Joab (the personal life) is killed by the command of Solomon. He accomplished that which David, despite arduous struggles, had not succeeded in accomplishing. For this reason Solomon and not David became the Master Temple Builder.

David's work of pacifying and unifying Palestine, Israel (head) and Judah (heart), was by no means yet completed,

as we saw in the story of the battle of Gath. It was following the destruction of the giants of Gath that David sang his great Song of Thanksgiving which we have quoted in part.

Gath, as previously stated, means strength. In esoteric symbology the ludicrous figure of the six fingers and six toes signify the development of an extra or sixth sense known to Initiates. In Raphael's Sistine Madonna the figure of the Pope is thus portrayed, indicating that this Pope had supernormal powers of the spirit.

In I Chronicles, twentieth chapter, we read of David's conquest of the Ammonites, and of the great crown which David took: "And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head."

The victory over Ammon is that victory over the lower self which results in the attainment of the celestial Crown, the golden or diamond halo of light which glitters above the head within the aura of the saint and Initiate. This ultimate victory over Ammon necessarily takes place in the very citadel of Peace, and is that without which the children of men can never return to the Holy City of the God Consciousness. The keynote of this story, as of the rest of the Bible, may well be expressed in the words of an

inspired writer, "Men are not fighting against men, but against darkness." When this overcoming has become the universal heritage of the race, Jerusalem will again be the wonder city of the world in which the Christian Mystery School instituted by David and Solomon and perfected by Christ Jesus will be re-established for the glory of all mankind.

— ***Corinne Heline***