



On the Brink of the 21st Century

True Government Understood

**Theocracy:
Self-government
under the immediate direction
of the laws of Principle, God**

Mary Baker Eddy (discoverer and founder of Christian Science) states in "Prose Works":

"In divine Science, God is One and All; and, governing Himself, He governs the universe." (Mis. 258:13-15)

The self-evolving, self-organizing, self-regulating universe is governed by the divine laws of Life, Truth and Love — **based on divine Principle, Love — God.** Remove these divinely cybernetic laws of God, and the universe would collapse. Mrs. Eddy says:

"What are termed in common speech the principle of harmonious vibration, the principle of conservation of number in geometry, the principle of the inclined plane in mechanics, etc., are but an effect of *one universal cause*, — an emanation of the one divine intelligent Principle that holds the earth in its orbit by evolved spiritual power, that commands the waves and the winds, that marks the sparrow's fall, and that governs all from the infinitesimal to the infinite, — namely, **God.** Withdraw **God, divine Principle,** from man and the universe, and man and the universe would no longer exist. But annihilate matter, and man and the universe would remain the forever fact, the spiritual "substance of things hoped for;" and the evidence of the immortality of man and the cosmos is sustained by the intelligent **divine Principle, Love.**

Beloved students, in this you learn to hallow His name, even as you value His all-power, all presence, all-Science, and **depend on Him** for your existence."

(My 226:6-23)

Joel Jessen, Editor



Educational Program

Theocracy:

The Self-government of God

“From the infinite One in Christian Science comes one Principle and its infinite idea, and with this infinitude come spiritual rules, laws, and **their** demonstration...” (S&H 112:16-19)

The self-evolving, self-governing, self-organizing laws of God are demonstrating **divine Principle, Love’s** perfect plan in all of our human experience. In Max Kappeler’s *Epitomes for the Spiritually Structured Interpretation of the Christian Science Textbook: The Apocalypse (page 4)* we find the scientific structure behind the 23rd Psalm as presented in “Science and Health with Key to the Scriptures” (Mary Baker Eddy) ‘The Apocalypse’ page 578:4-18 as follows:

Psalm 23: A Psalm of David in the light of Christian Science:

Love:	The incorporeal or spiritual sense of Deity demonstrates Love’s perfection in human experience.
/as Mind	[Divine Love] is my shepherd; I shall not want. <i>Mind guides</i>
/as Spirit	[Love] maketh me to lie down in green pastures: [Love] leadeth me beside the still waters. <i>Spirit feeds and clothes</i>
/as Soul	[Love] restoreth my soul [spiritual sense]: <i>Soul restores</i>
/as Principle	[Love] leadeth me in the paths of righteousness for His name’s sake. <i>Principle demonstrates itself</i>
/as Life	Yea, though I walk through the valley of the shadow of death, I will fear no evil: for [Love] is with me; [Love’s] rod and [Love’s] staff they comfort me. <i>Life leads to deathless life</i>
/as Truth	[Love] prepareth a table before me in the presence of mine enemies: [Love] anointeth my head with oil; my cup runneth over. <i>Truth’s consciousness saves</i>
/as Love	Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [Love] for ever. <i>Love bestows infinite good</i>



Educational Program

Divine Principle, Love's Laws of Self-adjustment

Mrs. Eddy states:

“Some people try to tend folks,
as if they should steer the regulator of mankind.
God makes us pay for tending the action
that **He** adjusts.”

(Mis. 353:18-20)

Our responsibility in the self-governing universe of Principle, God

Max Kappeler in *Introduction to the Science of Christian Science* (pp. 13-25) shows very clearly our role under the theocratic government of Principle, God:

The four prime factors for solving problems

1. We must respond to the self-government of God by choosing the right guiding principle.
2. To trust the problem-solving power of this guiding principle.
3. To act in accordance with the guiding principle.
4. To understand the Principle of being, God to be the guiding principle of Life and our very own every day life experience.

This is our birthright, to be governed by God, divine Principle, Love alone.



Article by Max Kappeler

Theocratic Government: Understood and Demonstrated

I and II Samuel
The David Story
by

Max Kappeler

The solution to present-day problems concerning government is in the Bible

Today, when the question of government is in the forefront of discussion, it's wise to search the Bible — the book of Life — for the answer to such a fundamental issue. Specifically, with Saul's appointment as the first king of Israel, Bible-history entered a period when the main problem centered around the question of government. Why?

Samuel was the last priest-prophet-judge. Samuel's rule over the children of Israel constituted a theocratic form of government, for he acknowledged God as the only true Lawgiver, supreme Ruler and rightful Judge. His sons, however, failed to walk in his way and so were found unworthy to take his place, leaving no suitable successor. Samuel, aware of the situation, made no effort to impose the rulership of his sons on Israel. He knew that only an understanding of God could govern properly, and therefore he did not institute hereditary-rulership. Nonetheless he had to face the fact that he was becoming old and that there was no successor. No one seemed to have enough vision and understanding to take his place. (Compare '00 9:25-30; Ret. 44:10-16.)

“Make us a king”

Israel pleaded for a king. Israel wanted a king that would judge them as all the other kings did in the neighboring countries (I Sam. 8:4-5). Why this plea? The adjoining kingdoms and their kings enjoyed worldly material success, while Israel remained comparatively poor. Since the distinguishing feature lay in the fact that Israel had no king, the people concluded that success depended upon such rulership. The tendency of the masses is always towards believing that success depends on something outside of themselves, instead of on a knowledge of the true spiritual kingdom within. The human mind is tempted to give spiritual values an outward and visible appearance.

Samuel realized that from a divine standpoint the people were mistaken in their request (I Sam. 8:6). Yet he understood that they were not ready to go to the way of Science, so there was only the way of experience left — the way of suffering. (See S&H 296:6-9.) He was sad and troubled about their choice, and so he prayed to God. The Lord told Samuel to do according to the wishes of the people (I Sam. 8:7), and so Samuel chose Saul as king (I Sam. 9:17).

God is Mind, the infallible intelligence which neither errs nor repents. Yet the same “Lord” later repented of having installed Saul as king (I Sam. 15:11). It was not God, divine Principle, which agreed to human kingship and government, but Samuel's best sense of dealing with the acuteness of the situation. He must have felt that once again Israel had to learn by experience. In this case, they were going to have to learn the infallibility of government by Principle and the falseness of personal government.



Article by Max Kappeler continued

Samuel's warning

Even though Samuel consented to name Saul as king, he did not let the occasion pass without pointing out what human government implies, namely, organization, which enslaves man and means death to spiritualization. Again and again, organization ends up taking away individual rights and is limiting in every direction. (Read for example the vivid exposition of these negative consequences in I Sam. 8:10-18.)

It is highly instructive to read Samuel's rebuke to the Israelites. In his speech Samuel shows how the many experiences of the Israelites from the patriarchs onward should have made them realize that their only need was to know God. Since the right knowledge of God alone had helped them innumerable times, there was no reason now to seek help from a 'human form of government.' In this speech, Samuel related all the wonders which the God of Israel had brought about to save Israel. (See I Sam. 12:6-11.) And yet Samuel had to state: "Ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king" (I Sam. 12:12).

Samuel continued to hope that Israel would make the best of its mistake: "If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God" (I Sam. 12:14). He saw a way out in spite of the rigid laws which human rule inevitably imposes. How? The Israelites would have to be vigilant in putting the "commandment of the Lord" above the king and his reign. If one acknowledges *Principle and its eternal laws as supreme above human law*, always honoring divine law above all, then the situation is safe — even humanly. "But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you" (I Sam. 12:15). The moment the laws of God are not obeyed but made subordinate to the laws of human government, there is chaos.

The true idea is always the victor

When Saul's kingship inevitably brought forth bad experiences, Samuel knew that the time was right to declare that this sort of material, human organization had to be abolished. He told Saul frankly: "But now thy kingdom shall not continue" (I Sam. 13:14). He had enough wisdom and vision to see that any organization must have its end and that a definite stand was necessary to effect this proper end. From that moment on, Samuel looked for a higher form of government and never again went to see Saul (I Sam. 15:35) — he no longer paid attention to that which had been outgrown.

Samuel then chose in secret another king, David. Although Samuel was the most respected person in Israel, he was afraid of telling the people plainly of his decision — of informing them that Saul's kingship and organization had lost its temporal authority, and that a higher type of government had been established, namely, the government of the "heart" and not of the "outward appearance" (I Sam. 16:7) Samuel even allowed the publicly acknowledged king, Saul, to continue to reign side by side with the more spiritual concept represented by David's unacknowledged kingship, until Saul's kingship eventually brought its own self-destruction. In spite of Saul's aggressive persecutions, David could stand firm and step by step assume his rightful rulership. This incident shows clearly that a right sense of government needs no public acknowledgment to be effective and true. Samuel was confident that the true idea is always the victor.

At first David still had too great an esteem for human forms of government. In his eyes, Saul was God's anointed (I Sam. 24:6; 26:9, 23; II Sam. 1:14), and David was hesitant to take his place. Saul, however, lost his right to be king before David was openly proclaimed king of Judah (I Sam. 15:23,28). So it is in spiritual evolution: beneath the ashes of things passed, new life has already taken root and is strong. A new era does not begin when the old is over, but long before, for it is the strength and rightness of the new that causes the old to pass away.



Article by Max Kappeler continued

Analyzing Saul's government, one cannot fail to see that Saul symbolizes a type of human organization. Why? Saul is introduced to the reader as the son of a "mighty man of power", as "a choice young man, and...there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (I Sam. 9:1-2). Saul symbolizes the second degree of the "Scientific Translation of Mortal Mind" (S&H 115). Every organization endeavors to have a splendid and imposing outward make-up, hoping that people will be impressed by it and will judge it according to its appearance — regardless of its inward poverty. By contrast, David was chosen because of his inner values and higher qualities. He was the youngest son of a family of the smallest tribe of Israel. His strength lay not in human or material might but in the love of the spiritual.

Watchfulness essential

Illustrative of this difference between Saul and David is the story of the lost "asses" (I Sam. 9:3). Saul needed a servant for seeking the lost "asses." How typical of this mentality! Organization as such is always lost in the details and misses the big picture of what is really important. Saul went looking for his father's lost "asses", while David "kept" the sheep (I Sam. 17:34). Organization is always looking for material support (the "ass" was considered to be one of the most valuable beasts, but unclean and unfit for sacrifice), while true government draws its strength from constant watching, protecting and nurturing the spiritual idea (sheep). Eventually Saul even lost interest in looking for the asses (I Sam. 9:5). David's attitude was quite different: he "kept his father's sheep" — God's spiritual ideas — and when a lion and a bear robbed a lamb from his flock, young David smote and slew them (I Sam. 17:34-36). He was constantly on the watch for animal magnetism and ever vigilant to preserve the idea. Whereas David's focus rested on the spiritual idea, Saul's gaze rested on self-interest all his life.

No permanent substance in organization

Saul needed his servant to point out that there was a spiritual way to solve the problem and, to his credit, was humble enough to accept the advice (I Sam. 9:5-10). Saul listened to the untroubled, calm, clear and more spiritual views of his servant. But alas! Saul had no substance within himself to approach the spiritual vision (symbolized by Samuel). An organization as such has no strength or resources of its own; all true substance lies with the spiritual idea. In the beginning, an organization is usually willing to draw from the true source of substance — just as Saul did — but after a while, organizations tend to become an aim and end in themselves. At this point, they are ripe for dissolution.

Just as organizations "take no cognizance of the spiritual facts of the universe, or of the real man and God" (Ret. 60:26), so Saul took only material factors into account. When he went to war, for example, he relied on the number of people (I Sam. 13:15; 15:4), on the quantity of weapons, on the bodily stature of his warriors (I Sam. 14:52) and on the vox populi (I Sam. 15:24). Not so with David: he unwaveringly relied on spiritual facts; number and stature of warriors meant nothing to him. For example, he met Goliath alone, without armor or sword (I Sam. 17:38,39,45). In spite of mass opinion and fears, he relied wholly on God, the intelligence of divine Mind, to deliver him by striking material thought (Goliath) dead. Mary Baker Eddy writes: "A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires" (My. 162:7-9). Government is never an issue of quantity — whether by many or by few — but always an issue of the quality of consciousness.

Saul's rule is a fine illustration of the autocracy and hypocrisy brought forth by human governments. I Samuel 13:5-14 tells us that Samuel sharply reproved Saul for not having kept the commandment of the Lord. He even told Saul outright that his kingdom would "not continue" (verse 14) and that the Lord had sought another man



Article by Max Kappeler continued

to take his place. However, none of this made any impression on Saul, and he continued as if nothing had happened. (Compare My. 255:6-10; Ret. 85: 16-17.)

In 1 Samuel 15:1-35, Samuel once again showed how Saul “hath not performed my commandments” (verse 11) and so told Saul that the Lord had rejected him as king (verses 23,26). The Lord had given the kingdom to his neighbor (verse 28). Yet once again, all this plain speaking had no effect on Saul. Even when the “Spirit of the Lord departed from Saul” (I Sam. 16:14), and when the “Spirit of the Lord came upon David” (I Sam. 16:13), Saul not only continued to reign many more years over Israel, but even started a hideous and unjust persecution of David. This pitiful picture unfortunately recurs throughout the ages. From time to time, a spiritual genius with a spiritual platform appears on the scene. As soon as this higher idea spreads and reaches the multitude, the cry comes as it did to Samuel: Let it be organized! The door is opened for the serpent to creep in by glorifying and perpetuating the organization instead of the idea. Before one knows it, “Saul” is shrouded in beliefs of infallibility and unquestionable authority.

In such a case, there is no alternative for the David-consciousness but to take and eat the shewbread (I Sam. 21:1-6). The shewbread was considered holy and was to be eaten only by priests. By eating the shewbread, David claimed for himself the right to partake of the fullness of the divine idea and so to become a priest unto God. In this way, the David-consciousness continually proves itself untouched by the attempts of material organization to deprive us of man’s right to go forward spiritually, sustained by the bread of a more scientific understanding of God.

Hypocrisy uncovered

Organizational monopoly always leads to subtle hypocrisy, veiling all iniquities in beautiful and lofty statements of ideals, as well as in repeated affirmations that all actions are justified according to the law. By this time, Saul was a master of this art. I Samuel 15:1-25 tells us that when Saul was in the battle with Amalek, he failed to perform the commandments of the Lord but nevertheless saluted Samuel by saying: “Blessed be thou of the Lord: I have performed the commandment of the Lord” (verse 13). When Samuel argued with him — a thing which no despotic government likes — Saul still pretended that he had obeyed the voice of the Lord (verse 20) and afterwards tried to find a scapegoat to absolve him of any responsibility for wrong-doing (verse 21). Saul twisted the whole incident around to give the impression of having greatly delighted the Lord. He interpreted the laws and statues to suit his own intentions and self-perpetuation. However, to Saul’s credit, he did finally confess to having transgressed the commandments (verse 24). Yet even here, had he been able to avoid the argument with Samuel, he would not have been forced to confess his transgression.

Saul learned from this incident that reasoning leads to the uncovering of error, and so he avoided at all costs a direct and open confrontation with David. It would have been too uncomfortable for Saul and too certain of his undoing, so he persecuted David with subtlety, intrigue and covert schemes. David and ‘Davidites’ have always been persecuted, whether for right or wrong. David appealed to Saul to refrain from such judicial blindness, to stop judging things on the basis of “men’s words” (I Sam. 24:9.) His admonition had little effect; as soon as Saul was no longer under David’s constructive influence, the persecution began anew.

The inevitable end of false government

The belief in human and personal infallibility culminates in arbitrary actions and dictatorial behavior. One of the stories about Saul provides a perfect example of this. (See I Sam. 14.) There was war between Israel and the Philistines. Whereas Jonathan — Saul’s son — realized that “it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few” (verse 6), Saul and his people were afraid and hid



Article by Max Kappeler continued

themselves. The Saul-mentality always believes that there is strength in numbers and so collapses before material might. Notwithstanding the numbers, Jonathan and his armorbearer were single-handedly victorious over the Philistines. Saul then made a law: “Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies” (verse 24). When the people came to the wood, there was honey on the ground, but they were afraid to eat it (verses 25,26). Honey symbolizes: “The word of God, the prayers of the saints, Christ’s Gospel truths” (Analytical Bible). A Saul-mentality would try to keep people from eating this honey! A perfect picture of the stultifying blindness of human organization! Yet Jonathan, not having been present when his father made such a narrow-minded and foolish law, ate of it, “and his eyes were enlightened” (verses 27, 29).

To fulfill their ill-conceived goals, Saul-type governing powers impose arbitrary rules and laws, even when these regulations have the effect of excluding the needed influx of new vision, inspiration and enlightenment. In the story, Saul compounded the errors of his misrule, increasing his tyranny. No wonder the people were made faint (verses 28, 31)! Jonathan, having received enlightenment through not obeying Saul’s arbitrary decree, uncovered the absurdity of his father’s government: “My father hath troubled the land” (verse 29); how much better “if haply the people had eaten freely” (verse 30). Are people free to investigate dispassionately all fields of thought, or do they fear the rash and self-serving oath of Saul (verse 26)?

Saul, conscious of the crisis brought on by his own bad decisions, sought a whipping-boy to cover his own and his cohorts’ sins. To him, a sinner — instead of the sin — must die. What an irony of fate! The lot fell on Jonathan — Jonathan, who had smitten the Philistines single-handedly. And once again Saul did this evil in the name of God! “Saul answered, God do so and more also: for thou shalt surely die, Jonathan” (verse 44). How many injustices are done either in the name of God or under the pretext of obeying the prevailing laws! At that moment Israel finally woke up. Even though the people had twice expressed their devout submission to Saul: “Do whatsoever seemeth good unto thee” (verses 36, 40) — the typical attitude of an apathetic or intimidated people that dare not question their government — they now rebelled against Saul and rescued Jonathan (verse 45).

The whole story of Saul’s government ends with Saul finally destroying himself (I Sam. 31:4), depicting the inevitable end of false government, and David — the more spiritual concept — being acknowledged as the rightful ruler.

This article by Max Kappeler in its original form appeared in ‘Metaphysical Notes’, Vol. II, No. 10, August 1948, pp. 4-9, published by the Foundational Book Company, Ltd., London and was reprinted with permission in “Issues in Science #3” published by Kappeler Institute Publishing U.S.A.



**The Bible
in the Light of Christian Science**

Volume IV

**I & II
SAMUEL**

Max Kappeler

“I & II Samuel” mark a turning point in the development of the spiritual idea. The fourth 1000-year period of the Bible, also called the prophetic age, — an age which revolves around the question: What is the right form of government? — begins with the symbols of Hannah and the birth of Samuel. **Samuel** was a *prophet, a spiritual seer*, who taught the Israelites through prophecy. Prophecy illustrates Principle, God’s great power of self-government and self-manifestation and God’s will to govern its people. Prophecy seeks government by divine Principle, letting Principle — not persons or human and material organizations — dictate what is right. Samuel, as a prophet, cared only about how divine Principle, God interprets itself to each situation. He worked from a spiritual standpoint and strived for something higher than the narrow material systems of his day. His entire attention was focused on the unfoldment and working out of Principle’s spiritual laws, even though this put him at odds with the prevailing worldly powers or contradicts the evidences of the senses.

Saul (the first king of the Israelites) represented the false sense of a personal, human form of government.

David (the next appointed king) acknowledged the self-government of Principle, God and allowed God’s government to impact every aspect of life-experience.

It took a thousand years in biblical history to work out the issue of true government. The true sense of government climaxed, in the Bible, with the exemplary achievement of **Christ Jesus** as the true uncrowned, spiritual king, who showed boundless possibilities of the divine self-government of God, in all aspects of life.

The layout and structure of “I & II Samuel” by Max Kappeler is based on John W. Doorly’s work “Talks on the Science of the Bible,” Volume V, “I & II Samuel” (published by The Foundational Book Company, Ltd., for the John W. Doorly Trust, London). In his book Kappeler highlights the importance of understanding the fundamental spiritual laws in the Bible. He emphasizes how the Christianly scientific study of the Bible is concerned, not with accumulating countless truths of inspiration, but with grasping **the self-governing laws of God at work.**



Recordings

Announcing... Audio Cassette Recording

Max Kappeler

I & II Samuel

**The David Story:
From a Shepherd Boy to a King**

This outstanding audio cassette recording by Max Kappeler brings to life the story of David. David the shepherd boy, who protected and nurtured the spiritual idea (sheep), and who alone slew Goliath (material thought and organization). Without armor or sword, David relied wholly on God, the intelligence of divine Mind, to deliver him from Goliath.

Kappeler step by step brings out the spiritual laws behind "I & II Samuel" in the Bible. His impressive presentation shows that these laws of God alone rule our life. Whenever we face a problem the David-story illustrates scientifically through the symbols of Hannah, Samuel, Jonathan and David how a pure longing to let God rule gathers power and strength, until the spiritual idea reigns in our consciousness.

Tape Code: M-42

Recording Time: 5 Hours

Price: \$55.00



Announcement

Changes occurring at Kappeler Institute for the Science of Being, Inc. Wilmington, Delaware

Change of the office of the treasury

Barbara Bruch, Seattle, WA, has been newly appointed as the treasurer for the Kappeler Institute, Inc. She comes to the Institute with a background as a student of the Doorly-Kappeler teachings. As a professional artist holding a Master of Fine Arts degree and with 17 years of experience managing the accounting for a small business in Seattle, she is well qualified for the position and the Institute is grateful for her help. *Elizabeth F. Copstead, CPA, Edmonds, WA* will assume the role of financial consultant for the Institute. Ms. Copstead is a principle in the firm of Elizabeth F. Copstead PS. She is a certified public accountant and is one of the founders and a member of the board of directors for The Bank of Edmonds, WA.

Edith W. Beck, Wilmington, DE will be retiring from her office as treasurer. Edith says: “after 23 years of dedicated service to the Kappeler Institute I have decided to retire from my responsibility as treasurer of the Institute. However, to ease the transition into retirement, I have consented to remain as secretary of the Institute. I would like to keep in touch with the general activities and to hear from my many friends within the Institute.” Those of the Kappeler Institute would like to thank Edith for her invaluable service as the past treasurer of the Institute. We at the Institute will always be deeply grateful for her outstanding contribution to our work.