

THE BIBLE
IN THE LIGHT OF
CHRISTIAN SCIENCE

VOLUME IV

I & II
SAMUEL

MAX KAPPELER

Max Kappeler

The Bible in the Light of Christian Science

Volume IV

I & II SAMUEL



Kappeler Institute Publishing

PO Box 99735, Seattle, WA 98139-0735

Phone: (206) 286-1617

FAX: (206) 286-1675

E-mail: mail@kappelerinstitute.org

Website: www.kappelerinstitute.org

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Abbreviations for titles of works by Mary Baker Eddy:

S&H Science and Health with Key to the Scriptures

Mis. Miscellaneous Writings

Ret. Retrospection and Introspection

Preface

In 1951, I gave a series of lectures on 'I & II Samuel', which were published in German as Volume IV of 'The Science of the Bible'. The purpose was: a) to show the metaphysical interpretation of the David-story in terms of the seven synonyms for God, and b) to show how the books of 'Samuel' unfold in an ordered, seven-by-seven structure. As in 'Joshua' and 'Judges', the story develops through the Word-order, that order of the synonyms which corresponds to the order of the seven days of creation and to the order of the synonyms for God given in the definition of God (S&H 465:10) — Mind, Spirit, Soul, Principle, Life, Truth, Love.

Five years later (1956 – 1957), I gave more extensive lectures on the same subject, this time concentrating mainly on explaining the order of the synonymous terms in the Word, showing how this order constitutes the order of each one's spiritual unfoldment. Few references were made to the Bible text, emphasizing instead the inevitability of the order, how it has universal value and how it presents the natural and secure development from the least idea to the greatest, from the faintest glimmer of the spiritual vision to the point where the spiritual idea reigns in consciousness, making us kings and priests unto God. The David-story becomes the story of our life, enabling us, through adherence to spiritual order, to gain the perfect fulfilment of our spiritual manhood. The verbatims of these voluminous talks, after being condensed and edited by a close associate, Marguerite Steiner, were published under the title 'From Shepherd to King'.

Now in 1984, with the project of translating the Bible-series into English, Denise Breton has integrated these two books into one presentation. As in volumes I-III of 'The Bible in the Light of Christian Science', the accent is on showing how the Bible story illustrates the ordered unfoldment and blending of the synonymous terms for God, providing a teaching-ground for cultivating the tones of the capitalized terms. Yet the story also indicates how the capitalized terms constitute the basis of our life-practice, presenting the steps by which the spiritual idea, however small and apparently insignificant, grows to greatness. Hence, throughout this

book, these two aspects are woven together. (1) Through the method of scientific text-interpretation (see Vol. I, 'Genesis', pp. 1 – 19), the synonymous terms in their order emerge as providing the structure and core of the story's spiritual message. (2) From this basis, we can also see how this structure of the synonyms constitutes the structure and core of our spiritual life-story, showing how we can nurture the spiritual seed, so that it grows to fullness and dominion, thereby fulfilling its great purpose with us.

The layout and structure of 'I & II Samuel' as I have presented them is based on John W. Doorly's work, represented in 'Talks on the Science of the Bible', Volume V, 'I & II Samuel'. As I have explained in Volume I, 'Genesis' of this series, the approach to the Bible used by John Doorly and by this series is based on the scientific system of Christian Science, stated in 'Science and Health with Key to the Scriptures' by Mary Baker Eddy. Specifically, the fundamental nature of God revealed through the seven synonyms for God constitutes the key for interpreting the Bible. The more one is grounded in an understanding of these synonyms for God, the more clearly and exactly the spiritual structure underlying the Bible appears. Thus, as with the previous volumes, this book intends not only to depict the overall spiritual themes running through the Bible story, but also to show how these themes illustrate the underlying order of divine being — an order which is the order of our life.

Autumn 1984

Max Kappeler

INTRODUCTION

The Principle of our life-attitude: Mind, Spirit, Soul

The need for fundamental laws. The Christianly scientific study of the Bible is concerned, not with accumulating countless truths of inspiration, but with grasping a few basic fundamentals and laws. Paradoxically, these few fundamentals are so simple that human thinking finds them difficult to comprehend. Nonetheless, they provide the method for solving all life-problems. Underlying these fundamentals of Being are the great questions: What is God? How does God express itself? Can this one God be comprehended in its nature, essence and wholeness? How does God interpret itself? To provide a broad framework for answering these questions, the first record of creation presents seven steps of spiritual unfoldment through the seven days of creation. These seven days are laid out so exactly and clearly that they serve as the key to the whole Bible. From beginning to end, the Scriptures are permeated with the spiritual tones of the seven days. Through various symbols and illustrations, the text elucidates the spiritual nature of Being as the first record of creation reveals it. As a result, our primary task in studying the Bible is not to become fascinated with symbols and stories but rather to grasp the few fundamentals in their spiritual depth and implications. How can we do this?

Mind: the right attitude of study. First, we must study the seven days of creation in correlation with the seven synonymous terms for God: Mind, Spirit, Soul, Principle, Life, Truth, Love. Through this first step, we gain a certain knowledge of the nature of God. Thought is lifted out of its vague, indefinite concepts and placed on the firm ground of the spiritually ordered revelation of God's nature. We begin aright and go to revelation to gain a right knowledge of what God is. This right knowledge is the first step to be taken on our way Godwards, for it is the step demanded by Mind. Why? Mind manifests itself as ideas, enabling us to know God exactly and scientifically through Mind's own self-knowing. What are these ideas? — Ideas are the ideas of Mind, Spirit, Soul, Principle, Life, Truth and Love. By studying the seven days of creation, we are led step by step

to the seven synonymous terms for God and their ideas, which alone give us a certain knowledge of what God is. We take the first step and make ourselves familiar with the scientific definition of God, bringing a great clarification and illumination of thought.

However, clear, metaphysical lines of thought are not of themselves sufficient for understanding God. With the standpoint of 'Let there be light', we have not yet lived through the spiritual phases of unfoldment which the seven days of creation represent. What the Bible teaches from beginning to end is that only through following the seven steps in their completeness can we come to the fulfilment of our true being. Thus, though the clarification of thought and concepts is the necessary first step — one that should be highly valued as such — it is not the end. Why? To answer this, we may ask ourselves: Have I gained what I expected and hoped from the study? Has it touched me deeply in a way that brings real maturing and spiritual growth? Has it changed or transformed me? Has it brought newness of life and regeneration? Through such questioning, we realize that spiritual study is a life-discipline, involving a great line of ordered, spiritual development by which we grow to the promised blessing. According to this order of development, we begin with Mind. Mind says 'Let there be light', illuminating thought with the light of ideas and showing us what the divine Mind knows of its own realm. Yet this is only the beginning. What is the next needed step?

Spirit: nurturing the spiritual idea of Mind. As a second phase, we must nurture the vision of Mind and not be tempted to stop with the clarification of concepts. What we have grasped through divine light, divine revelation, must be protected and nurtured, just as a mother must do in order to give birth to her child. Like the good shepherd, we must nurture the vision that has been perceived, worship and value it, put it first in our heart, love it and devote our best energies to letting it develop in us.

Since this second step is no longer primarily concerned with clarifying thought, it cannot be taught. The best that can be done is to point out its necessity. Whereas teaching provides the student with a comprehensible presentation of a subject, it is the student's job to value what he learns, to treasure and ponder the subject, to let it permeate his attitude and direct his affections. Thus, although the great promises that the Bible gives can be clearly presented to the seeking thought, it remains for the individual to see their life-transforming implications and to value the teaching above all else in magnitude and importance. This attitude of deep

devotion to understanding the revelation in a full and heartfelt way carries within itself the ability to give birth to divine revelation.

The attitude that is uniquely adapted to giving birth to an idea is the woman-sense in us. Mary, the mother of Jesus, provides the most outstanding example. For instance, the Gospel of Luke shows Mary's great womanhood-sense through her response to the shepherds' heralding of her and the child after the angel had spoken to them: "And when they had seen it, they made known abroad the saying which was told them concerning this . . . But Mary kept all these things, and pondered them in her heart" (Luke 2:17,19). Like Mary, we should ponder in our heart with all quietude, gratitude and consecration what we have perceived spiritually. This womanhood- or motherhood-sense is crucial, for otherwise we thrust forward a concept of the spiritual idea which is immature, not fully developed, therefore not yet made our own through the order of spiritual birth.

What spiritual qualities does the woman-attitude involve? For an analogy, we can consider the qualities of an expectant mother. From morning to night, whatever she does, she continually thinks about the well-being of her developing child. Her promise stands foremost in her affections, for she knows that what she carries, hidden from the world, is silently growing and becoming steadily stronger. That on which she places her hope and expectation is constantly cared for and guarded, never leaving her thought. This mothering attitude is necessary for spiritual birth and unfoldment to take place in us.

Another beautiful example of the motherhood-sense is found in the character of Hannah in the first book of 'Samuel'. Out of the Hannah-consciousness, which at first seemed barren to material sense, came Samuel, the symbol of prophecy. What does prophecy mean? Mary Baker Eddy defines 'prophet' as the "disappearance of material sense before the conscious facts of spiritual Truth" (S&H 593:4). In the fourth 1000-year period of the Bible, prophecy emerged as the ideal, providing a vision of true, theocratic government. Yet it was through the purity and devotion of Hannah's motherhood qualities that the idea of prophecy was born. So, too, must every age give birth to an ideal, an ideal uniquely adapted to the advancing period. The ideal of our age is the Science of being. The question is: Do we, like Hannah, know how to give birth to it?

Being such a mother to the spiritual vision is not easy. Somehow we can learn to study and to become clearer and more systematic in our con-

cept of God. However, it is not so easy to know how to give birth to this higher concept as our own being, as something that is us and no longer seems to exist outside of us. For this, we must take into our heart what Mind has revealed and regard it as our child, for only then can the little seed grow and come to birth in us. Only through Spirit and the qualities of spiritual worship and devotion can the idea unfold. With the first step, we gain a great spiritual vision; yet often it seems as if we were looking at the vision from a distance, as if it were something objective or foreign to us. With the second step, the vision comes close to us and goes on inside us. The more we keep it pure in our consciousness, the more we adore the spiritual promise, love it, accept and protect it as our own. In this way, we take the attitude depicted by the second day of creation. We pray with our whole heart, soul and mind over what we have seen spiritually. Spirit always makes the idea near, warm, substantial and tangible to consciousness, causing something new to unfold. The objective vision becomes subjective as the only reality, bringing the idea to birth in us.

Through such consecration, we see that Spirit is not a word, not dead letters on a page, but a living, divine fact. Spirit is reflection, the reflection of spiritual qualities, which in turn carry within themselves the power of birth and spiritual unfoldment. If we want to give birth to our study, we can do this only through the qualities of Spirit. Day in, day out, with patience and single-minded devotion, we must put the vision first in our heart, love it, be grateful for it, welcome it, let it continually renew our affections, keep it pure and, above all, separate from the material suggestions that would rob us of the vision and its promise. Then it is not our thinking but Spirit which causes the vision to be born in us and to bear fruit. Thought and concepts, however clear, cannot alone bring forth a new idea, a new manhood. For this, we need Spirit and the attitude of the second day of creation, the nurturing woman-sense.

Soul: perseverance in spiritual identity brings transformation. The third day of creation shows the third step of spiritual unfoldment, that of transformation. The new vision which grows within us becomes definite, transforming us and giving us a new nature and selfhood. However, this new, divine identity emerges only as a result of the first two steps. The more the spiritual vision (Mind) is contemplated, valued and loved (Spirit), the more it becomes definite, displacing the mortal concept and enabling the divine sense of being to take form in us (Soul). Soul defines who we are, giving us our true identity and thereby causing a transformation to take place.

Naturally, everyone longs for the realization of his divine selfhood — for that to which we are divinely entitled, namely, our spiritual identity. But how? Only as we follow the first (Mind) and second (Spirit) stages of spiritual unfoldment can we find our true identity appearing (Soul). How do the first two steps bring forth this transformation?

1. We must base ourselves on the standard of ideas, letting the ideational conception guide us. Without a clear apprehension of ideas, the true facts of being, all our efforts towards transformation would go astray and prove futile, since we would only be exchanging one human belief for another. The basis must be right — firmly grounded in the divine Mind and its ideas. Yet as we have seen, knowing per se does not bring transformation, though it provides the necessary basis.

2. In order for the new concept to become real and substantial within us, the vision of Mind must be worshipped, loved, cherished, nurtured and valued above all else. For example, do we actually value the ideas of divine Mind more than human opinions — more than material ambitions, desires and suggestions? The second day of creation requires the separation of the waters above from the waters beneath the firmament: we must distinguish between ideas and illusions, and turn only towards ideas.

A very important and practical point may be noted here in regard to the second-day period of development. At this stage, it is not our task to destroy the illusions but only to place ideas above everything else. There is a great sense of love and compassion, as well as trust, expressed here, for it is a period when the tares and wheat are allowed to grow side by side, as in Jesus' parable. In his zeal, the servant wanted to pull out the tares immediately; yet the master restrained him, knowing that in his ignorance, he could all too easily uproot the wheat as well. Why? With the second step, we have not yet mastered the ability to distinguish between good and evil, much less to destroy evil without harming the good. In divine order, what is right at a later stage is premature and therefore wrong earlier. Here, we must abide in the conscious trust of the value and strength of the good, the spiritual idea, without yet forcing a premature separation. Translated to our daily life, we are wise in continuing to pursue our profession and to meet our responsibilities as naturally and normally as possible. Yet at the same time, we must constantly carry within ourselves a deep love for the idea we have perceived. We must ponder it in our heart (Luke 2:19), value it more than anything and let it command our affec-

tions. In this way, our life is leavened daily by our devotion to spiritual substance, which alone brings spiritual progress.

3. With these steps, the day of harvest or maturity draws near, when the wheat is finally gathered into the barn, and the tares are burned. In the third day of creation, the waters are gathered together, so that the dry land appears. So, too, in the third stage: the material, false concept fades into obscurity, while that towards which we have been directing all our thoughts, energies and consecration becomes definite and takes over, defining who and what we truly are. Transformation takes place. The true identity of man appears in a natural way, and the promised unfoldment occurs without a human push and pull. As we go along the spiritual way, whatever does not belong to the divine idea will be taken away, for spiritual unfoldment always brings a great purification. This is not done through human will or design; Spirit and its spiritual qualities are strong enough to separate the tares from the wheat. As a result, all that does not belong to our spiritual selfhood is destroyed, and man's true identity comes to light. In the third stage, man as the representative of God appears.

Mind, Spirit, Soul lead to Principle (Life, Truth, Love). Thus the first three stages lead us in a completely natural way to man's oneness with God. Mind, Spirit and Soul bring us into unity with divine Principle. Without oneness with Principle, we experience no fullness of Life (Life), no true manhood (Truth) and no fulfilment of true desires (Love). Mind, Spirit and Soul form the basis for a divinely principled attitude, which demonstrates Life, Truth and Love.

Objections to the practicality of this order. The objection may arise that, despite the compelling spiritual logic of this order, there are pressing human and material problems that must be solved first. The question is, if we have a problem, who defines it as such? Who says that it is pressing? Who maintains that it is big and insoluble? — We do. The human mind calls it urgent or overpowering; we attribute to a situation whatever claim of importance it makes on us. No matter what we may call a problem, it is nothing more than the result of a life-attitude which is not aligned to Principle. Every problem is therefore only a misunderstanding of the facts of being, only ignorance of the divine Principle. Ignorance of divine Principle is the root of all evil, all problems.

What is the solution? The solution never lies in changing the effect but rather in correcting the false cause. We must go out from the basis of an understanding and consciousness moulded by Mind, Spirit and Soul.

This makes us one with Principle, which demonstrates itself as Life, Truth and Love. This is the simple key to solving every problem we may face. The trouble is that the human mind thinks it is too simple to be true and so fails to trust it.

Summary of the three steps. Let us run through these three stages once more:

The first thing we must do is to seek a right knowledge of God; we must gain a divinely based concept of the nature of being, as stated in the first record of creation (Mind).

But then comes the demand for the second step: Have we merely read or heard about the new vision, or have we pondered it consecratedly? Have we valued the divine facts above all else, placing them first in our affections? If not, the new vision is to us no more than a mental concept. Just as Noah took all ideas into his ark of understanding, so must we take the vision of Mind and its ideas into our heart with gratitude and deep consecration. Like Noah, we must 'pitch' our consciousness, so that nothing extraneous or impure — no arguments from the human mind or material belief — can enter or mingle with the pure vision. Then we carry the greatness of the spiritual vision in our heart quietly and consecratedly, without fanfare or boasting, without trying to marry it to a material situation in order to improve the material, without trying to judge its value according to material appearances, without trying to use it for material gain, without losing patience or trust in the ordered unfoldment of its spiritual blessings, yet also without trying prematurely to force a separation from or destruction of its counterfeit concept. Within this pure sanctuary of consciousness, the idea grows and becomes strong, as Spirit unfolds the idea and causes it to bear fruit (Spirit).

Then comes the third crucial step. While the spiritual unfoldment is gathering its energies silently and in quietude, the serpent of material sense tries to make us doubt the promise with subtle suggestions of evil. Here our answer lies in sticking to the first two steps. The more we keep the vision pure and unmixed with material concepts, the less we can be swayed by material-sense evidence. As we persevere in spiritual understanding, the true idea takes form in us. In just this way, Abraham in the third 1000-year period was certain that the Promised Land would be given to him and his seed, even though the material evidence made this seem impossible: Abraham and Sarah had no children and were long past bearing. Soul demands constant and unswerving trust in the spiritual promise.

By contrast, if we listen to sense-testimony and read from appearances, we doubt the promise and despair of its fulfilment. Without the attitude of the third day of creation, namely, of persevering in the first two, we feel lost in the narrowness of material thought; ingratitude and feelings of inferiority invade to crush the growing promise, obscuring from us its power of unfoldment. Soul exchanges the objects of sense for the ideas of Soul, but we must be willing to let Soul do this by rejecting the sense-picture and persevering in our valuation of the spiritual vision. Then our promise is safe, its unfoldment secure, and its fulfilment assured (Soul).

Science demands order. Why must we know this order and make it our own? The reason lies in the nature and demands of Science. Through Science, we come to understand Being in its order and system. The ordinary atomistic method of stating single facts has nothing to do with Science. Our study only becomes scientific, therefore, when we begin to investigate how the many truths are related through order and united in system — how all the facts hang together in a coherent and operative whole. Otherwise, if we went no further than memorizing single truths, we would have to learn millions of such truths, and even then would not be successful. Why? Being is infinite, and each situation is new. Even if we could know the infinite truths, without system, how could we ever know which truth applies to which situation? Science shows that it is the very nature of Principle to reduce the infinite possible truths to one simple system. As we understand this one system, we see that all problems find their right analysis and solution only through Principle's system of ideas. We let the order and system of Science be the ordering framework and context for understanding our life, making us ordered not merely in our conceptions of things but also in how we work out our life at each point.

This scientific demand for spiritual order is stressed over and over in the Bible, as we see in 'Samuel'. The fourth 1000-year period revolves around the question: How is man rightly governed? At the very beginning of this period with the birth of Samuel, we see the fundamental law of order which Hannah discovered when she felt that her life was unfruitful. She faced the question: How can we make an unfruitful life fruitful? The steps and laws that Hannah demonstrated in 'Samuel' are fully valid for us today. Consequently, we are not interested in the Hannah-story as another beautiful but isolated spiritual truth; the value of the story lies in the spiritual law it illustrates and in how we can obey this law through following its order. The only way Hannah could become fruitful and bring

forth Samuel was to follow the great law of unfoldment, the law that each one of us must use if we want to bring forth something progressive. What is this law? It is the law stated in the first record of creation, presenting the foundation on which we must build our life. Through the tones of the seven days, we see the divine law and spiritual order through which God operates.

The Bible does not then appeal to belief; it is a book of Science, the Science of being, offering us an ordered way of understanding. The more we align ourselves to God's law and follow its order, the more we find that solution which evolves through spiritual order and is not therefore the mere product of human thinking. This divinely scientific way shows us how we can be led out of darkness and chaos — how we can find redemption. For this, we need Science and understanding; faith and blind belief are insufficient.

Because there is an ordered way of Science, anyone can follow it. Science is impersonal and reveals itself to everyone who seeks it. As in any science, whoever approaches the subject through an understanding of its fundamentals, subordinating human and personal views to what the science itself dictates through its system, attains the solution. Science is no respecter of persons (Acts 10:34). Its laws are valid regardless of space, time and circumstance. These laws alone rule our life. Therefore, if we want to live a life that reflects the divine and harmonizes with it, we have no choice but to go the way of Science. Because there is one Science of being, there is but one law of creation. Whenever we face a problem, we wonder where to start and how to solve it. Yet the method of solution is clearly and simply shown through the law of the seven days of creation. $2 + 2 = 4$ is a fact that is true throughout time and in every department of life. Thus, whatever our problem may be, whether we call it big or small, we are wise and scientific in our approach if we turn to the fundamental law of creation, the ordered revelation of the Word of God.

How is this great law of creation applied in 'I & II Samuel'? What does the order of the books of 'Samuel' teach as a whole, from beginning to end?

The David-story: nurturing an idea to its fulfilment. 'I & II Samuel' provide an impressive illustration of the order of an unfolding spiritual idea. Through the symbols of Hannah, Samuel, Jonathan and David, the spiritual story shows how a pure longing to know and serve God (Hannah) gathers power and strength, until the spiritual idea reigns in con-

sciousness (David). The symbol of David, as the ultimate outcome of Hannah's pure desire, plays a most important role in the Bible. David is referred to repeatedly not only throughout the kingship period but also in the teachings of Jesus, Paul, the apostles and John's revelation.

What does David symbolize? David appears as a predecessor of the Christ-idea, showing step by step how we can find and claim man's unity with God. As the youngest son of Jesse the Bethlehemite, David tended his father's sheep. Metaphysically speaking, he cultivated the same womanhood qualities that Hannah expressed by nurturing ideas — qualities of spiritual consciousness — until he grew out of his shepherd-consciousness to become king, uniting Judah and Israel.

Like David, we all cherish the desire that something great may unfold in us. The David-story gives us the key. Our challenge is to use this key: "He that openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. 3:7). We have the great opportunity to follow and emulate the fundamental law of unfoldment presented through David's life. Yet before we trace the spiritual steps involved, let us consider the historical context of 'I & II Samuel' and the David-story.

The historical context

The two books of 'Samuel' — originally only one book — present a unified whole with an ordered, systematic structure. In it we find the characters of Samuel, Saul, Jonathan and David. Samuel was in the unique position of being not only the last major judge but also the first prophet. Saul was chosen as the first king of Israel, whereas David was the first king to unite both kingdoms — the northern kingdom of Israel and the southern kingdom of Judah.

Although one event of apparent historical significance follows another, the two books of 'Samuel' need not be considered exact historically. Hastings, one of the best Bible-commentators, writes: "The purpose of these books is not to serve as a bare, cold record of events and their causes; such matters . . . are but means to an end. Their great purpose is to teach religion; they give sermons, not annals; they are prophecy, not history. . . . What they have given us, then, is history seen through the eyes of the prophets." The biblical writers used historical events, not to write history, but to illustrate God's great power of self-manifestation and God's will to govern its people. This is the prophets' view and use of history.

Prophecy. What does prophecy mean? As we have seen, Mary Baker

Eddy explains 'prophet' as: "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S&H 593:4). We find a clear indication of the meaning of prophecy in the fourth day of creation. The sun, moon and stars give light upon the earth. Prophecy seeks government by divine Principle, letting Principle — not persons or human and material organizations — dictate what is right. The prophet cares only about how divine Principle interprets itself to each situation, 'giving light upon the earth'. As a result, his focus is directed beyond the appearances — beyond traditional laws, beliefs and opinions. He works from a spiritual standpoint and strives for something higher than the narrow material systems of his day. His entire attention is focused on the unfoldment and working out of Principle's spiritual laws, even though this puts him at odds with the prevailing worldly powers or contradicts the evidence of the senses.

So, too, for us. Knowledge of divine laws, their orders, rules and systems makes us prophets without realizing it. Divine Science teaches that obedience to divine law leads to harmony and completion, whereas disobedience brings disharmony, decay and destruction. Thus the highest form of prophecy that we find today is divine Science. The more we know divine Science, the more this makes us prophets. This indeed is the destiny of everyone, for being a prophet emerges as the natural expression of the consciousness of manhood in divine Science. By contrast, without a consciousness of the spiritual facts of being and their laws, material consciousness cannot disappear, and we see no further than the human and material perception of things.

Although Samuel plays a central role only in the first few chapters, both books bear his name. This can be explained by Samuel's towering position as a *prophet*, for it was his great spiritual and prophetic vision which thoroughly stamped the age to come.

The fourth 1000-year period. '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, begins with Samuel and leads to the long history of the kings. The first king of the Israelites is Saul; the last is the uncrowned, spiritual king, Jesus Christ.

To review the first three 1000-year periods, the first illustrates the tone of Mind, and all-creator, which makes all creation. This is symbolized by the true and false records of creation. The second 1000-year period illustrates the tone of Spirit, which separates ideas from illusions; this is

symbolized through the Noah-legend and the tower of Babel. The third 1000-year period shows the way from sense to Soul and begins with Abraham being called to leave Ur, which represents the testimony of the senses. Step by step, it shows the long wanderings of the children of Israel, until they finally enter and claim the Promised Land. Building on these first three periods, the fourth 1000-year period illustrates the tone of Principle, which governs its infinite ideas through system. This period begins with Israel's demand for a king in order to be just 'like all the nations'. The great question arose: Who or what shall govern? Who shall govern whom? Can the government of divine Principle (theocracy) be replaced by another form of government (e.g. by kings or priests)?

Up to the time of Samuel, the spiritual leaders united all three tasks — those of prophet, priest and king. With Samuel, however, there comes a separation between the office of government (king) and that of priest and prophet. Soon after, the priestly office was also separated from the prophetic. Samuel was therefore a prophet but not a ruler; he worked apart from and outside of both the organized government and organized religion. Yet he did so with the conscious realization that prophecy is superior to the role of government, for every government must be directed according to a principle, which sets the aim and directs the development. Government without prophecy, without spiritual vision, cannot stand; sooner or later, it falls by its own blindness, bringing the people with it. "Where there is no vision, the people perish" (Prov. 29:18).

The appearance of prophecy necessarily involves the wedding of spiritual manhood and spiritual womanhood, as we have seen time and again in Volume III, 'Joshua, Judges'. Only when the true sense of manhood — which includes manhood and womanhood — is understood can we have right government. Because prophecy represents the true consciousness of man in Science, it must take precedence over the roles of government and priesthood. Only the demonstration of true manhood, which prophecy involves, can establish true government, namely, divine self-government through a divinely principled consciousness.

The Lord Sabaoth. With the beginning of the fourth 1000-year period, God is given the new name, 'Lord Sabaoth', which means 'Lord of hosts'. It indicates the absolute power of God to govern its entire kingdom — the entire realm of ideas. The Lord Sabaoth appears in the Bible as the supreme ruler over all the hosts, over the stars, the angels and all creatures. Lord Sabaoth therefore symbolizes God as divine Principle, which governs

all ideas. 'I & II Samuel' show that neither priest nor king can take the place of government by divine Principle, for Principle alone is power and authority. Only the laws of Principle are right and imperative, commanding our obedience and establishing true manhood in us.

As we see in the story of Samuel, this new name for God represents a great step forward in the spiritualization of understanding. God is no longer the God of Israel alone, for God rules over all the world, symbolizing the Principle of all being. This raises the question for us: What concept of God do we have? Do we worship a sense of God as *our* God only, as in the God of Abraham, Isaac or Jacob? In other words, do we seek a god that is concerned only with our problems, our health, our supply, our prosperity, etc., or do we seek the God of all being? Do we turn to God as the one impersonal Principle of being, to which we must conform, or do we expect God to conform to us and act as a servant to our wishes and desires? The more we seek the 'Lord Sabaoth', God as the divine Principle of all, the more we live in a big and expansive universe. This lifts us out of the narrow sense of being a slave to our own self-interests, as consciousness expands to reflect the universal Principle of being. The more we consecrate all our thoughts, energies and devotion to this all-encompassing Lord of hosts, the more the whole universe of being comes back to us in one great reflection. By abandoning the narrow sense of seeking the spiritual for self-interest, we find our interests exalted and fulfilled beyond measure.

The spiritual layout of 'I & II Samuel'

The main theme. The two books of 'Samuel' present the same symmetrical 7 × 7 structure as the books of 'Joshua' and 'Judges'. The seven synonyms for God are presented in the Word-order, with each synonym being further elaborated in a sevenfold way through the order of the Word. As a whole, the books of 'Samuel' show how *prophecy develops into right government and a sense of true manhood*. Samuel's great vision of Principle's government through prophecy, both to establish right government in human experience and to awaken in us a divinely principled sense of manhood, pervades the text. How is this overriding theme developed?

Mind: The creative parent Mind brings forth the idea of prophecy. Here we see how Hannah's pure desire to be Godlike brings prophecy (Samuel) to light. Samuel is born and Hannah gives him to the Lord. By contrast, the worldly mind asks not for prophecy but for a king to govern it. Samuel,

though all the while arguing for the higher rule of prophecy, submits to the people's request. He has the womanhood-sense to make the best of the situation, so he adapts his high vision to where the people are, realizing that they must work out the question of true government through their own experiences. Thus Saul is made the first king of Israel.

Spirit: Spirit demands the separation of the material from the spiritual, which alone brings progress. Spirit keeps the spiritual idea pure and separate from the material concept. As we trust in the spiritual, Spirit bears fruit, bringing progress and unfoldment. In the story, we see how Saul goes back to rituals and relies on material strength and power. He follows the crowd and tries to use his victories for material gain, not for the glory of the Lord. David, by contrast, relies entirely on the spiritual. Such qualities of devotion to the spiritual and love for purely spiritual values are typified by both Jonathan and David. Through these spiritual qualities, prophecy is brought to unfoldment. Saul is rejected by the Lord as king, and David is anointed, though his kingship remains secret and hidden from the world.

Soul: Soul preserves man's spiritual identity and keeps it safe under all circumstances. Time and again, the story shows how Soul preserves the safety of the spiritual idea and holds man's spiritual identity forever safe and intact. In the story, Saul becomes jealous of David and attempts to destroy him, yet David is always protected. Jonathan helps David escape, and while David is fleeing, every circumstance is made to assist David and preserve him. Yet even though Saul actively seeks to kill David, David never takes an opportunity to kill Saul. His spiritual selfhood is fully capable of ensuring his safety, and he does not need to kill his enemy.

Principle: Principle governs all things imperatively and in every detail. Principle's government through prophecy demonstrates itself imperatively; no person or group, however mighty humanly or materially, can go against divine Principle and prevail. In the story, David continues to refrain from killing Saul, knowing that the Lord alone renders righteousness. Saul resorts to spiritualism, only to be told that the Lord has become his enemy because of his disobedience. In battling the Philistines, Jonathan is killed, and Saul kills himself in despair. David is then anointed king over Judah, without ever having to go to battle against Israel, and the house of David becomes stronger.

Life: Life individualizes the system of government, demonstrating fullness of life. Life individualizes its idea on the foundation of Principle,

always to construct, multiply, exalt and sustain, never to destroy or tear down. In the story, David as king expresses divine Principle's government individually, showing great mercy to those that had opposed him. He captures Jerusalem (possessed by Israel) and dances before the ark as it enters the city, thereby uniting Judah and Israel. Because David continually gives all thanks and glory to the Lord, the Lord exalts his kingdom. Of his seed, he receives the promise that the Lord's mercy will not depart from him, so that David's house and throne — the David-consciousness — will be established forever.

Truth: Truth causes all ideas to serve the one divine manhood, bringing the victory of true manhood over the false concept of man. Here Truth shows the test of true manhood: Will we let ourselves be deceived, seduced, defeated or destroyed by mortal manhood? Or shall we adhere to the one true man, which is always victorious? David's head is turned by Bathsheba, and he makes a mistake. Yet by obeying Nathan, the prophet, and repenting, David's manhood and womanhood qualities save the situation, and Solomon is born. David's kingship is then threatened by one of his own sons, Absalom. Once again, by obeying prophecy and not seeking revenge, David is preserved as king, and Absalom is slain, though not by David.

Love: In the plan of Love all things work for the glory and fulfilment of the divine idea. John Doorly epitomized this tone of Love as a paean of praise and glory to God. Love is completely spiritual and can neither be materialized nor confined in a human form or concept. Love embraces the universe of spiritual ideas and so makes all things work towards the fulfilment of its plan. In the story, help and support come to David from all kinds of unexpected sources. Reflecting this universal tone of Love, David is able to see man in its divinity. With this diviner sense of man, all that David does serves to praise and glorify God. The story is full of making peace, of ceasing lament and warfare, and of offering reconciliation and forgiveness through the womanhood-consciousness. Here we find David's song of praise to God and his building of an altar. Love's purpose to fulfil prophecy through both right government and a sense of true manhood is brought to completion and perfect fulfilment.

We can now see how these seven great subjects are each elaborated in a sevenfold way. As we do this, we can also investigate how these steps present the universal method for working out our life. Through the Word-order, the David-story shows how the little can become great — how the

idea of Principle, however small and ineffectual it may seem at first to material sense, grows in power and authority until it assumes its rightful dominion. The barren Hannah bears the great prophet Samuel, and the shepherd-boy becomes king. This is the story of each one of us, for who does not long to be what the divine Principle causes and purposes us to be, namely, that which is always great before God?

MIND

(I Samuel: chapters 1—12)

The creative parent Mind brings forth the idea of prophecy.

The fourth 1000-year period raises the question of government: What constitutes true government? What does it mean to be governed by God? It took a thousand years to work out this issue, climaxed with the exemplary achievement of Jesus as the true king, who showed boundless possibilities of divine self-government. The first twelve chapters of 'I Samuel' introduce this problem. Such symbols as Hannah's pure and unselfed devotion, the birth of Samuel and Saul being anointed as king show how the idea of government dawns step by step. Later, through the symbols of Saul, Jonathan and David, we see how the spiritual idea of government can be worked out in life and how each one must give birth to the true idea of government. Before the idea can become collective and universal, it must be established in the individual. Pioneering achievement always begins with the individual. How is this shown in the first subject, Mind?

Mind is the cause and basis of divine creation. Therefore, if we desire to achieve something divine, we must first base ourselves on the parent Mind, on the realization that Mind is the all and only creator. All that is real, positive and eternal, all that is of true value, originates in Mind. This is Mind's creative mandate, creating all good.

However, this creation of Mind is not perceptible to material sense. Spiritual sense alone can discern the spiritual facts of being and can read all things in terms of Mind and Mind's ideas. The more we open our thought to the ideas of Mind and let them fill our consciousness, the more we are able to see what is unseen to the material senses. We touch again the spiritual meaning of prophet, namely the "disappearance of material sense before the conscious facts of spiritual truth."

Thus a knowledge of Mind and its creation of ideas leads to prophecy. The all-knowing Mind knows its own law of creation and causes its right unfoldment. For us, the more we know this law of unfoldment and make it our life, the more we can foresee how an idea unfolds in human experience. In this way, Science brings prophecy. In the story, the coming

of prophecy begins with the true and pure desire to be Godlike.

MIND as MIND: The light of the creative parent Mind breaks on thought as the true desire to be Godlike (chapter 1:1-18).

The light of divine Mind manifests itself as a pure and unselfed desire to be Godlike, as the desire to serve God for the glory of God. In the story, Elkanah, which means 'God is possessing', "had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children" (1:2). Peninnah means 'coral' and was a symbol for worldly wealth. Hannah, on the other hand, means 'grace', symbolizing divine wealth. The grace of God shows that all have the parent Mind as their creator and origin; all possess the Mind of Christ and therefore all are found in their divine origin to be Godlike. Through the symbol of Hannah, we see how this light of the parent Mind breaks in on our consciousness. So often we believe that only worldly wealth is fruitful (Peninnah), while the longing for spirituality (Hannah) seems barren and unfruitful. Time and again, it seems easier to find success materially or in a worldly way than it does to bring forth fruit spiritually. Here, right at the beginning, we face the problem of how spiritual sense and spiritual consciousness — which seem barren to the worldly minded — can bear fruit. The answer lies in the pure desire to know God as God is and to know man in God's image and likeness.

"And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there" (1:3). One year, as they were going up to the city, Hannah was once more grieved by the fact that she had no children. When Peninnah, her adversary, mocked her, she wept greatly and poured out her soul before the Lord, with the vow: "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (1:11). If we long to bring forth something of spiritual value, we must begin with Mind, with the desire for Godlikeness. All our longing and striving should be directed towards God, the all-creative Mind, for Mind is the source and origin of all.

What then does this first tone tell us? Hannah and Peninnah live in each one of us. Since woman symbolizes the ideal to which we wed

ourselves, these two types of womanhood symbolize two opposite tendencies which struggle with each other in the thought and lives of everyone. How?

The world's belief (Peninnah) is that the spiritual ideal of living by the grace of God (Hannah) is always unfruitful and barren, that it 'bakes no bread' and therefore that an idealist is one who is always impoverished. This false claim must be faced and corrected. Hannah is the one and only truly fruitful consciousness; however, to say this and to experience it are two different things. How do we give birth to this ideal? How is it realized in our experience?

Thus the story of Samuel begins where our story so often starts, namely, with the question: Do we love Hannah (grace) more than Peninnah (worldly wealth and esteem), as Elkanah did? If material success, friends, personal recognition and the like seem more important to us, then we are Peninnah, for we take on a narrow, materialistic, self-involved and personal mentality. By contrast, the ideal of Hannah is grace. Through grace, we receive spiritual blessings not by the merit of our work — not because of what we are humanly or materially — but because of what God is and what it purposes for man, namely, boundless good.

Today, the grace of our age is the immense grace that we can understand God through Science, the Science of being. The question is: Do we have enough unselfed love to give this ideal our highest respect, our full devotion, our whole life and future, letting it form our hopes, desires, expectations and energies? If so, we are Hannah, who not only sought all from the Lord but also gave all to the Lord. Her fervent longing to be Godlike arose in order to serve and glorify God, not to exalt herself. She sought the Lord Sabaoth, not a god of Hannah, and therefore opened her consciousness with a wideness of vision that was able to bring forth Samuel, the prophet who ushered in the fourth 1000-year period with his understanding. Her deep desire carried within itself a great promise, one that was to bless all generations.

This tone of Mind as Mind gives an excellent example of the right concept of prayer. The chapter 'Prayer' in the Christian Science textbook teaches that scientific prayer involves far more than mere requests. We must hunger and thirst after God and its righteousness, and we must do it for a divine purpose. "Do we pray to make ourselves better or to benefit those who hear us, to enlighten the infinite or to be heard of men? Are we benefited by prayer?" To answer these questions, the text merely states:

“Yes, the desire which goes forth hungering after righteousness is blessed of our Father, and it does not return unto us void” (S&H 2:1). If we pray to God for the sake of fulfilling our own self-interests, we reduce God’s role to that of a servant, expected to obey our petty interests — interests which are unknown to God, since God knows nothing but its own nature. Such prayer to God to solve our problems is full of egotism and arrogance, indicating complete ignorance of divine Principle.

True prayer: a) begins with Mind, with seeking the truth of being in order to know the true nature of God; b) worships the vision of Mind and values it above all else; c) perseveres in this order, does not try to sidestep it, and does not allow material sense or mortal suggestions to rob us of what we have gained spiritually. Over and over, the first chapter teaches this great order of prayer. If we seek God for its own sake, something happens; God gives us what we need for spiritual progress. However, the prerequisite is always that we are willing to surrender and subordinate ourselves and our desires to God — to have the constant inward attitude: *Thy will be done!*

Such was Hannah’s prayer, and only such prayer can receive a divine answer. Herein lies the reason why so many prayers fail to bring the desired results. If we pray, not to God as God is, but to *our* concept of God, our prayer bears no fruit; human concepts have no Christ and no power of salvation. Prayer is divinely fruitful only as we dedicate everything to God as God is and to man as known by God, not to the selfish and materialistic nature of mortals. When Hannah prayed with this unselfed yet fervent desire, she received a divine promise. She sought the Lord of all, the All-Mind, knowing that if she sought the All, all — all blessings, all right desires, all good — would be included. She began aright, namely, with the creative parent Mind, and from this basis was able to free herself from the claim that the spiritual ideal is barren or unfruitful.

MIND as SPIRIT: The light of the parent Mind manifests itself as true birth through an attitude of pure spiritual worship (chapter 1:19–28).

The divine desire to go to the parent Mind and to give all to Mind brings the right idea to birth. As we feed and clothe this idea with all spiritual qualities, the idea develops and can stand on its own. In the story, Hannah conceived and bare a son, Samuel, which means ‘asked of God’. Yet she waited until the child was thoroughly weaned before she gave it to the Lord.

Lord, and returned, and came to their house to Ramah . . . Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord” (1:19,20). If our desire is divine — if we, like Hannah, have poured out our whole heart before the Lord — then unfoldment is natural and irresistible: “she bare a son”.

Hannah kept her child with her until it was weaned, in other words, strong enough to stand without help. We, too, should carefully nurture an idea when it reveals itself to us, until it is strong enough to withstand all opposition. In the story, after Samuel was weaned, his mother brought him to the priest Eli, as she had promised. “Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there” (1:28). When the beautiful vision that we seek unfolds itself to us, there is always the danger that we may try to claim it for ourselves. Yet an idea remains forever an idea in Principle, conceived of Mind and born of Spirit, until it is definite and safe in Soul. If we try to humanize or materialize this vision, we would in our false concept detach it from its divine origin; it would cease to be an idea for us, and we would in that moment lose it. What comes from God returns to God and cannot be possessed personally.

What then did Hannah do that we also must do? She prayed. From the bottom of her heart, she prayed to God for God and God’s own blessing, not for herself. If we love Spirit for its own sake with our whole heart and worship it, something within us begins to move and develop. As when a woman expects a child, the world at first knows nothing and sees nothing, yet the woman gives it all her hope, joy, love and devotion, as the child steadily grows.

So, too, Hannah saw that the promise was hers if she sought the light, yet she also saw that this was but the first step. Why? If we do not take the further step that Spirit requires, everything stays in the realm of the mental as a system of thought. Christian Science is infinitely greater than human thinking, for it is a system of the ideas of Mind. If we stop with thought, we believe that everything is dependent on thinking, that all problems can be solved through a change in our mental attitude and thus that mentality, not divine Mind, has the power of redemption. The burden of this is overwhelming in the face of the constant struggle to think rightly, all of which leads nowhere beyond our own narrow concepts.

Hannah went further. She pondered the promise that she received, loved

Hannah went further. She pondered the promise that she received, loved it above all else and worshipped it. True worship is not a question of thinking but of the heart. Do we love the promise with all that we are? Is it more dear, more valued, more important to us than whatever would come into our experience to rob us of it, diffusing and diverting our affections to things that do not matter? If we keep our devotion pure, focused on the spiritual promise and unmingled with material suggestions, we become fruitful; the idea unfolds itself in us.

At this point, we must not rush out and try to make the new vision prove itself in a human or material way. The need is to continue to nurture it quietly, tenderly, with all love and consecration, to adore it as full of promise, and thus to let it grow through its own order. Like Hannah, we must have the motherly wisdom first to wean the child before exposing it to the storm of worldly opinions. Hannah nursed and guarded the child until it was strong enough to stand for itself. Her love gave her patience, so that she did not expect something that had not first been grown to spiritually. So, too, for us. We must have the patience to let the spiritual vision gather its true nature as idea, something far beyond human thinking. This we do only as we wean it away from all human conceptions and let it stand as a fact of reality, completely independent of us and our thinking. Only then does the idea become definite; its unfoldment can no longer be endangered.

This step from Mind to Spirit is indispensable for securing a wholly spiritual standpoint and consciousness in us. How often one hears that someone feels he lacks the strength to withstand the arguments of evil. Yet such fears merely indicate our own misunderstanding of God; only the religious sense in us asks God for strength, as if it were a commodity to be exchanged. Science teaches that we have strength only through spiritual growth, through worshipping and being grateful for that which we have already received of the spiritual vision and promise. If we value the spiritual above everything, this strengthens us. Thus strength is not something that can be given or taken away but is born from the depth of our own gratitude for the spiritual. If we do not value our vision of the first record of creation more than the arguments of the second, we will have no strength to withstand the waves when the flood of material temptations and suggestions breaks on us.

Here we find a good illustration of the great rule of prayer: what we put into prayer, we get back from prayer. If we pour into prayer all

spiritual qualities — e.g. gratitude, worship, love, pondering, consecration, devotion, motherly grace, praise and adoration — we reap a full spiritual blessing. The spiritual idea quickens, unfolds and develops in us. It comes to birth and stands before us, giving us strength, as well as everything we need of a spiritual nature to meet the arguments of the world. What therefore is tested at this point in prayer is not the power or value of the spiritual idea itself, but the quality, purity and depth of our worship and devotion: Is it first in our heart? Is it that which speaks in us above all else? Is it that which we care for most, more than wealth, status, worldly recognition or material well-being? If the soil of a receptive heart is well prepared, the spiritual seed grows naturally and surely. On the other hand, it is not the seed of the idea which must be doctored if it fails to grow in the hardened ground of material ambitions, material desires or a material drive to try to use or exploit the spiritual for material or personal gain.

MIND as SOUL: The light of the creative parent Mind identifies its idea through an attitude of persistence in spiritual worship; sinful and selfish ambitions are rejected (chapter 2).

The light of Mind breaks on thought as that which forever identifies the spiritual idea with God. In brief, the story shows how the child of light (Samuel) is identified with God, while the children of darkness (the sons of Eli) are rejected for being false priests because of their sinful and selfish actions. The man of God comes to Eli and prophesies that his sons shall be destroyed, and that the Lord will raise up a new priest (Samuel), who will serve God faithfully.

The tone begins with Hannah's song of praise and thanksgiving (2:1 – 10), rejoicing in the all-power, all-action and all-blessing of Mind. Soul rejoices in its own, bringing joy and bliss. Soul identifies all that is good and of spiritual value with God, at the same time destroying whatever deviates from the divine nature and purpose. Thus Soul equalizes justice by restoring true balance: the tares (illusions) are burned, while the wheat (ideas) is gathered into the barns. To show the balance of Soul, Hannah said: "The barren hath born seven; and she that hath many children is waxed feeble". That which is spiritually substantial always develops and unfolds, though at first it seems barren to material sense, whereas that which is materially minded always wanes away. Further, the new idea appearing with each spiritual birth is always sevenfold, for it reflects all ideas in spiritual completeness, presenting the full identity of God. "The Lord

killeth, and maketh alive: he bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up" (2:6,7). The more we throw into the scale of Life, the more death and mortality flee from us. By contrast, if we attribute more weight and value to the mortal and finite, we reap mortality and limitation.

"And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest. Now the sons of Eli were sons of Belial; they knew not the Lord" (2:11,12). The story contrasts Samuel with the two sons of Eli: Samuel, the idea of a divine desire, is sinless and fulfils the plan of God; the two sons of Eli, descending from false priesthood and false parenthood, sin and are doomed. "Wherefore the sin of the young men was very great before the Lord . . . and the child Samuel grew before the Lord" (2:17,21). Illusions, represented by the two sons of Eli, and the pure idea of the parent Mind, represented by Samuel, work in opposite directions and therefore reap opposite rewards.

"And there came a man of God unto Eli, and said unto him, Thus saith the Lord, . . . honourest [thou] thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed" (2:27,29,30). If we are obedient to God, we reap the fruits of obedience, just as disobedience to God brings the fruits of disobedience. "And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house" — sureness of Soul — "and he shall walk before mine anointed for ever" (2:34,35). If we are Samuel — if we obtain everything by asking God — then we build on solid ground, and the belief that salvation could be achieved on any other basis falls away. Soul is divine certainty and assurance.

How does this tone of Mind as Soul build on the order of the preceding two? The first three stages always belong together and work as a unit. Here we find a clear example of how steadfastness and persistence in the first two steps grounds us on the right basis for a divine solution. We experience great joy, as Hannah expressed in her song of rejoicing. Typical of the third day of creation, the song shows how complete and unswerving

reliance on the first two days brings the time of harvest: the false is recognized as false, and the true as true. Nothing is more ephemeral than the fruits of material gain, whereas the fruits of Hannah, spiritual grace, are without end.

The chapter 'Prayer' underscores this same point: "Saints and sinners get their full award" (S&H 5:14). The argument is that "sinners flourish 'like a green bay tree' ". So often it seems that those without a spiritual ideal are far better off than those who conscientiously seek the spiritual. "But, looking farther, the Psalmist could see their end, — the destruction of sin through suffering" (S&H 5:18). The psalm of David referred to here is Psalm 37, which opens with: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; . . . Commit thy way unto the Lord; . . . and he shall bring it to pass . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (37:1 – 3,5,9). For forty verses, the psalm expands on this theme, closing with: "Mark the perfect man, and behold the upright: for the end of that man is peace. But the transgressors shall be destroyed together . . . the salvation of the righteous is of the Lord . . . and the Lord shall help them, and deliver them . . . because they trust in him" (37:37 – 40).

Such was Hannah's trust, for she drew all that she was, all that was of value spiritually, from the divine law of unfoldment. She remained steadfast in adhering to this great law. When it brought fruit, she rejoiced in the Lord, not in self-interest, knowing that everything of real value comes from God and must be identified with God. She experienced the third step as the law of transformation. For us also, this law of the first three steps works to overthrow in us all that is unlike God. Specifically, the materialism that strives in us (Peninnah) is subdued, and the false priestcraft that tempts us to try to use the spiritual for material gain is exposed (Hophni and Phinehas), so that the spiritual idea gains ascendancy — safe, sinless and secure (Samuel). This complete transformation occurs through Soul, which declares: I am Soul and draw everything towards my divine identity; nothing sinful can remain in my universe, for I, Soul, transform everything.

Does this mean that we can sit back and wait for Soul to transform us or a situation? Certainly not. Soul's transformation works according to law, which is expressed through order. Without the first step, according

to what are we transformed — ideas or illusions? Without the second step, by what means are we transformed — mere thinking or real spiritual growth? And without the third step, namely, persistence in the first two, what evidence is there that our transformation is sincere, genuine or enduring? However, if these three steps have firmly found their place in us, we are changed, and nothing can stop this divine law of transformation from working its purpose in us.

MIND as PRINCIPLE: The idea of the parent Mind is impelled to identify itself with divine Principle, revealing the futility of trusting any other authority (chapters 3 – 8).

The idea of the parent Mind is identified with Principle, expressing itself through a divinely principled attitude which alone carries the power of demonstration. This absolute obedience to and reliance on Principle uncovers the beliefs that sacrifices or rituals could cancel sin, that reliance on symbols instead of the Mind of Christ could bring salvation, or that persons or institutions could replace government by divine Principle alone. Since there is but one God, there is but one divine Principle, therefore only one Principle governing man and the universe, and only one Principle for solving all problems. What is Principle? The nature of Principle is expressed through Mind, Spirit, Soul. These three synonyms unite as one Principle, which demonstrates itself as Life, Truth and Love. Therefore, if we want the fullness of Life, the wholeness of Truth and the all-inclusive perfection of Love, we can attain these only through unity with Principle, in other words, through oneness with Mind, Spirit, Soul. How is this symbolized in the text?

(1) The first thing we hear of Samuel's own deeds illustrates the divinely principled standpoint; he had to learn that God alone, not a person, should be acknowledged as our guiding Principle. God alone commands our obedience and honour. "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see" (3:1,2). False priesthood (Eli) is blind to the influx of spiritual vision, which touches instead the open and receptive thought. "That the Lord called Samuel: and he answered, Here am I. And he ran unto Eli" (3:4,5). Three times Samuel was called by the Lord, but Samuel ran to Eli; he still identified the voice of God humanly and personally, for Samuel "did not yet know

the Lord, neither was the word of the Lord yet revealed unto him” (3:7). Each time Eli said: “I called not; lie down again” (3:5). Only on the fourth time did Samuel identify his mission with God and recognize that the command of God cannot be put in a human or personal form. “And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth” (3:10). Samuel’s spiritual sense enabled him to understand the Word of God and to become a great prophet, rejecting whatever sense of false priesthood (Eli) lingered in his consciousness.

As we rely on Mind, Spirit, Soul, we become one with divine Principle, so that we are able to hear God speak. Divine Principle interprets itself to all who turn to Mind, making each one a prophet by enabling him individually to grasp the divine interpretation of being. Samuel followed this way: he knew that his origin was in the parent Mind (Mind); he also knew that this must unfold in his experience through the order of spiritual birth (Spirit); and he knew that through this process, his mission would identify itself in him (Soul). On this basis, God would make him a true prophet of the Lord (3:20) (Principle). Divine Principle — operating through Mind, Spirit, Soul — always rules us rightly and imperatively, setting us in the place that is right in ‘the eyes of the Lord’, in the plan and workings of Principle.

The Lord then told Samuel of the coming downfall of Eli and his sons: “When I begin, I will also make an end . . . And therefore I have sworn unto the house of Eli, that the iniquity of Eli’s house shall not be purged with sacrifice or offering for ever” (3:12,14). Until then, the Mosaic law provided a way of reconciling man to God through sacrifice. However, with Samuel and the dawn of the prophetic age, rituals and other outward forms of worship were no longer sufficient to obtain salvation. God must be understood, loved and proved by reformation, involving the complete correction of error.

“And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground” (3:19). All ideas are ideas of Principle and identified with Principle. They can never be lost, for they are ideas of the Lord Sabaoth, the Lord of hosts, the Principle of all ideas. Through unity with Principle, these ideas fulfil themselves imperatively and cannot be obstructed in their working. Each idea of the universe is an idea of Principle and therefore is divinely empowered.

(2) With the next example in the tone of Mind as Principle, the text

shows that divine Principle is wholly spiritual and alone possesses spiritual power. Divine Principle demonstrates itself through its system of spiritual ideas, not through material symbols or finite human concepts.

In the story, the Israelites waged war against the Philistines but were badly defeated. What did they do? Instead of seeking prophecy, the Israelites sought deliverance by relying on the ark of the covenant, taking it to battle with them. The ark was a symbol of the presence of God, and the belief was that no enemy could oppose them as long as they had the ark in their midst. They failed to realize that the ark was only the symbol of a spiritual fact and not the fact itself. God is divine Principle, which is absolute and independent of all human forms or concepts, whether that be the ark (a material symbol), a doctrine, an organization or a religious community.

Because the Israelites relied on a human concept of Principle and not on divine Principle itself, they were once again defeated and the ark captured: "And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain" (4:11). If we glorify the symbol instead of divine Principle itself, we are like Hophni and Phinehas; for them, the loss of the symbol meant the end. So, too, for Eli: "And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died" (4:18). Even his daughter-in-law, who went into labour at the news, died in childbirth, after naming her son Ichabod, meaning "the glory is departed" (4:21). God is and remains God, yet to them, the symbol had replaced God, so that the loss of the symbol meant the loss of glory. The Christ-idea cannot be replaced by a symbol. When we realize this, no loss of symbol of any form can separate us from the spiritual power and glory of God. We continually cherish Principle and its power of demonstration in our heart, trusting that it brings forth its own divine fruit, no matter what the circumstances may be.

(3) Israel finally sought advice from Samuel. The false gods had all failed, along with the worship of symbols (the ark). What Samuel demanded was not loyalty to symbols but true worship, loyalty and obedience to divine Principle in their hearts. Only then could they be victorious. "If ye do return unto the Lord with all your hearts, then put away the strange gods . . . from among you, and prepare your hearts unto the Lord, and serve him only: and he will deliver you out of the hand of the Philistines" (7:3). Israel responded, and with a new principled attitude was able to defeat

the Philistines. Through this example, Samuel showed that only the Principle of spiritual worship carries within itself the spiritual power to bring the victory. Our human conception of God is not God and therefore has no divine power to effect salvation. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and they came no more into the coast of Israel" (7:12,13).

(4) "And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (8:3). The two sons of Samuel represent the worldly mind, popularity and rule by force. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (8:4,5). The worldly, material mind longs for a king — for a person that will solve all our problems, for the perfect economic system or for an ideal material form of government. It never asks for the system and government of divine Principle, which alone is perfect and able to solve all problems. "But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (8:6,7). The worldly mind rejects God, divine Principle, and seeks support from human or material means.

Then God said to Samuel: "Howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them" (8:9). Thereupon Samuel described to the people the fruits of such false concepts of government and what would be taken from them if they did not rely on God alone (see 8:10 – 17). "And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day" (8:18). "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles" (8:19,20). The spiritual government of Principle cannot be replaced by an organization, for human organizations erode our single-minded devotion to Principle by claiming more and more of our time and energies. Organizations as ends in themselves breed personal sense, giving rise to struggles for power and authority, rivalry, quarrels and conflicts. Rightly seen, organizations fulfil their proper but

temporary task only when they are governed at each point by prophecy, by the law of divine Principle.

Principle demands that Principle alone be our judge and ruler. If we reject this and try to substitute a human or material concept for divine Principle as that which governs us, we soon face the consequences of this unprincipled attitude. Refusing to be governed by God always leads to servitude and suffering. Only when we wholeheartedly seek refuge in Principle and obey its demand for a divinely scientific consciousness does Principle demonstrate in us divine self-government, which expresses itself in freedom and true liberty. Nothing frees us more than adherence to Principle, just as nothing is more enslaving than attaching ourselves to personalities. With the cry for a king, Israel chose a thousand years of suffering until the true, spiritual king, Jesus Christ, came and demonstrated eternal life. If we turn away from Principle, whatever comes to rule us will always be narrow, inharmonious, weak, sinful, corrupt, sickly and mortal.

What then has this rather extensive subtone shown us about the order of the Word? With the great transformation that Soul effects in us, gathering the wheat into the barns and burning the tares, we gain a new, divinely principled attitude. As we adhere to the first three steps, we unite with Principle, which establishes a new standpoint in us. Without this standpoint of Principle, there can be no right demonstration. Why?

(1) If we do not ground ourselves on divine Mind as our Principle, we become servants to mortal desires and ambitions, and so cannot remain priests unto God. The end of Eli and his sons was prophesied to Samuel.

(2) If we do not rely on Spirit as our Principle — if we do not trust that Principle is spiritual and alone possesses spiritual power — we become servants to material symbols, material events and happenings and inevitably lose what seems of value to us. The Israelites were defeated and the ark captured.

(3) If we do not rely on Soul as our Principle, we become servants to the idols and false gods of human conceptions, bringing suffering. At this point, the Israelites awoke and obeyed Samuel. They let the light of prophecy govern their hearts, which brought victory.

(4) If we do not rely on divine Principle as our Principle, as our one governing authority, we become servants to a king, to personalities or to human and material organizations, with all the trouble that these bring. The Israelites cried for a king, despite all Samuel's warnings.

MIND as LIFE: The idea of light is individualized, bringing fullness and exaltation (chapter 9).

As we constantly base ourselves on the governing Principle, the source of being, we gain the fullness of Life. No matter what problem we may be working out, the solution always rests on the one Principle of being. There are millions of single problems to be solved. What Science teaches is that the solution to these problems lies, not in knowing millions of single truths, but in knowing the few fundamentals comprising the divine system of Science, that which encompasses the whole and so includes the solution to all the specific problems.

True, no two problems are the same, therefore each requires an answer uniquely and individually adapted to the situation. Yet what is being adapted and individualized? — The one source and foundation of all, namely, divine Principle itself. Therefore every specific answer is always based on the same Principle of being. In order to gain the right solution, we must always go to the one Principle, for Principle alone is Life. We cannot have Life without Principle, for Life is the multiplication, individualization and newness of Principle's one divine system. In arithmetic, there is only one rule of multiplication, yet there are infinitely many individualized applications and ways of using this rule. So, too, in Science. The text illustrates this fundamental point through Saul's search for his father's lost asses.

"Now there was a man of Benjamin, whose name was Kish, . . . a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly; 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" (9:1,2). Saul was characterized by his physical traits (the first degree): he was handsome, rich, bigger than everyone else and the son of a mighty man of power (contrast this with Hannah's humble woman-sense). "And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses" (9:3). The ass symbolizes a burdened sense of life, whereas Life exalts and elevates, disburdening us of the mortal concept. We can never go forward spiritually as long as we burden ourselves with the weight of mortality and have a laboured state of thought.

Saul's father, Kish, sought to work out the Principle of being through hard work and human achievement, through striving to improve the burden of mortality by good and conscientious human efforts. This ap-

proach is typical of the moral attitude (the second degree). The morally good person does not take the spiritual standpoint for working out a true sense of good but rather is like the ass, who is ready to bear the burdens of others. He tries to solve problems on the basis of human goodness, instead of through that which is divinely good.

Saul and his servant searched for the asses, but failed to find them. Here again we see the unscientific nature of the humanly moral approach. Uninspired thought immediately goes running after single problems, as if nothing else in the world mattered. Such an attitude never finds a solution: continually focusing on the error prevents us from discerning the truth; constantly mourning over our loss prevents us from availing ourselves of the fullness at hand. Only as we go back to Principle — Mind, Spirit, Soul — can we solve our problem in a divine way, in a way that brings us forward spiritually.

So it was for Saul, for he finally said: “Come, and let us return; lest my father leave caring for the asses, and take thought for us” (9:5). Then the servant said: “Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go” (9:6). The servant turned away from the problem, the single asses, and towards that which is essential, namely, the prophet, seer or man of God. This changed everything. Instead of running after the problem, they began with Mind and its true guidance. If we turn to the light of prophecy, this guides and leads us in the right way. Yet this demands courage and bigness of vision, for the sense of immediacy that cloaks every problem would keep us from directing our thought and energies in the right and only truly constructive direction, namely, towards Principle. The fifth day of creation teaches this with the fowls that fly in the heavens; Life brings the exaltation of thought above the problem, above the earthbound. Thus the solution never lies in letting ourselves become dragged down by problems but always in turning wholeheartedly, with all that we are, towards the heavenly. Then Mind directs us in the way of Life, which surpasses human conception. We embark on a path of serendipity, which brings us forward not according to our narrow human concepts but according to that which the infinite Mind has in store for us. We may not know humanly where it leads; Saul had no thought of becoming king of Israel. Yet if we are guided at each point by the light of prophecy, we know it leads Godwards with blessings undreamt of humanly.

“So they went unto the city where the man of God was. And as they went up the hill to the city, they found young maidens going out to draw water” (9:10,11). Whenever we rise above material consciousness, we reach the fountain of Life. The more we free ourselves from the burdened and oppressive concept of mortality and base ourselves on divine Principle, the more we experience the fullness and abundance of Life. Principle is universal, unbounded, and pours itself forth through the inexhaustible well of Life.

Here again we see the order of Mind, Spirit, Soul illustrated. The maidens drawing water illustrate the first step, that of Mind, for we must draw all wisdom, guidance and inspiration from Mind (Mind). Then comes the second step: we must cleanse ourselves of every sense of the material condition, so that we can seek God purely (Spirit). This purity of vision shows us the way; we are called to go forward steadily and not to lag back in the problem. As we do this, the light becomes definite to us, bringing us into agreement with the divine (Soul).

The maidens said: “Make haste now, for he came today to the city; for there is a sacrifice of the people to day in the high place . . . and when they were come into the city, behold, Samuel came out against them, for to go up to the high place . . . Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer’s house is. And Samuel answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart” (9:12,14,18,19). If we go the three steps of Mind, Spirit, Soul, we touch Principle, which interprets itself to us. We then go up to the high place, to divine Principle with its realm of ideas. Ideas alone are real and can never be touched by sickness, crisis, age or war.

“And as for thine asses that were lost three days ago, set not thy mind on them; for they are found;” if we let Life exalt us to the fullness of Life, this includes everything, all the details, all the specific solutions. “And on whom is all the desire of Israel? Is it not on thee, and on all thy father’s house?” (9:20). If we are one with Principle, the source of all being, then we have access to all that proceeds from this source, namely, the entire realm of spiritual ideas. If we accept the fullness of Life, we possess everything that is truly substantial. Therefore, rather than seeking single truths, our first desire and aim should be to seek the All, Being in its Principle, for this includes the millions of single and specific truths. If we are

king of the whole land, it follows that everything in it is also ours.

“And Samuel took Saul and his servant, and brought them into the parlour . . . And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee” (9:22,23). Saul’s portion had been kept, even though he himself had not planned to come. Our true being and individuality is always kept for us, until we are prepared to receive it. No one else can take our place or possess our inheritance. We do not need to fight for it or earn it through works, toil or personal achievement. It is ours by grace, for the true man exists eternally in Truth — complete, sinless and unchangeable. Our only job is to put off the personal sense of life by going the order of Mind, Spirit, Soul, Principle. Through this order, we grow to the point where we can accept what we already are divinely and can make it our own.

“And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house” (9:25). This tone of Mind as Life brings out again and again the sense of spiritual elevation, requiring us to go up to the high place, to commune on the top of the house. Only when we rise above the material can we find and claim our spiritual individuality, our spiritual kingdom.

Then Samuel said to Saul: “Bid the servant pass on before us . . . but stand thou still a while, that I may shew thee the word of God” (9:27). In the beginning, the servant showed Saul the way and led him in the right direction. But with the theme of Life, Saul saw that the facts of being *are*, that they are never lost, that they are unalterable and indestructible. The way that serves us in leading us to our true being has fulfilled its task. We become conscious of the eternal facts of being. As we cultivate the Word of God, the fullness of Life comes from what we understand of Mind, Spirit, Soul and Principle; we then can put aside our narrow conceptions of life and can accept all that divine Life bestows on us.

What then has this fifth subtone of Mind shown us about the order of the Word and what it means for our life-practice? The subtone uncovers the Saul in us, that which would make the many details and problems of daily life the centre of our universe. To have that which is great and full of life, we must go to the source of all, to the Principle which is Life. Rather than looking for the many little asses, we should take the whole, and then we have all. When Saul turned to Samuel, the prophet, he received what had been set aside for him, his individual life-mission. Only as we go to the Principle of all and draw all that we are from Prin-

ciple can we gain the fullness of our true being. Seeking the details, the problems, will never bring a solution.

The second page of the chapter 'Prayer' underscores this very point. Our unspoken desire should bring us "nearer the source of all existence and blessedness" (S&H 2:29). As we draw near the source, we see that it is already pouring forth more than we can accept. What then do we gain by letting ourselves become immersed in the endless details of mortal existence, when the only solution lies in seeking the whole, the kingdom, Being in its Principle? This new method makes our life simple. Our one and only problem is to understand the Principle that is Life and to partake of it. We do this, not by making many prayers for the many details, but by cultivating the one Principle of prayer: Mind, Spirit, Soul. Both Jesus and the chapter 'Prayer' give us but one prayer, that of a divinely principled attitude. This one prayer covers all human needs.

This method of following the order of the Word throughout our whole attitude and life is the method that Jesus taught and demonstrated. Of this he said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There are not many ways to God, for God is not many but one. Because there is one God and one Christ, there is but one way to God, namely, the way Jesus showed throughout his life. No matter what the problem — great or small, individual, collective or universal, physical, social or mental — there is but one way of finding a solution: namely, we must grow to it spiritually through following the order of the Word. Then the solution not only meets the need but also brings us forward in spiritual growth; the real outcome or blessing is that we work from a new basis and a new standpoint of consciousness. Through it, we are 'shown the Word of God' and accept this divine Word as the order of our life.

MIND as TRUTH: The light of Mind is made manifest as true manhood (chapters 10, 11).

In the tone of Mind as Life, the text showed how we must go to God, divine Principle, as the source of all, and not let ourselves be lost in running after single problems. We must go to the Father in prayer and derive all that we are from God. As we do this, something stirs in us, making us a new man with a new consciousness. We awaken to our divine kingship, which possesses the consciousness of dominion over the whole universe. Our great spiritual inheritance of true manhood comes to light, revealing

the divinity of man as a fact of being. This new man is lord over the animal — over fear, anxiety and uncertainty, over all that would deny our rightful manhood and its complete dominion.

The tone of Mind as Truth presents this new man, showing how we can become king over our divine inheritance. The tone opens with the dawning realization that the inheritance is ours and that we must claim it. It closes with the exalted acknowledgement of spiritual manhood, which works to guide, lead, direct and govern. Yet between the beginning and the end, there is an ordered unfoldment through the tones of the seven days of creation; there are steps which must be taken and a way which must be followed. Through these steps, we become a prophet, which involves the “disappearance of material sense before the conscious facts of spiritual Truth” and establishes the dominion of our new manhood. How?

(1) *Mind (10:1)*: Prophecy (Samuel) awakens us to the realization that “the Lord hath anointed thee to be captain over his inheritance.” True manhood dawns on us through the recognition that we have access to the entire inheritance of Mind, including all ideas, all divine qualities. The question is: Do we see that this is our true inheritance? Prophecy always leads us to move in the realm of ideas, not as something foreign or objective to us, but as our realm, our being, our birthright and inheritance, our manhood.

(2) *Spirit (10:2)*: This true manhood must be loved and valued in its spiritual stature, establishing in us an understanding that serves the whole and its whole workings and is not dissipated or lost by running after material problems. Samuel said to Saul: “Thou shalt find two men by Rachel’s sepulchre . . . and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?” This is the great question: Do we worship and value our spiritual manhood as great and place it above all else, or do we try to make it a servant to the cares of mortal and material existence, using it to run after the asses, the trivia, that which is unimportant and unknown to God? If we indeed learned to love and be grateful for our true manhood, we would hold it above all else and would give it our whole attention, affection and energies. We would come to love that which is essential and not let a mentality that is burdened with material concerns rob us of our divine inheritance.

(3) *Soul (10:3 – 6)*: As we value the greatness of spiritual manhood, Soul transforms us, making us a new man. Worshipping and loving the un-

foldment of spiritual understanding fills our consciousness with spiritual facts, dispelling doubt, fear and uncertainty, and giving rise to a great sense of joy in the immortality and sinlessness of man.

Samuel told Saul that he would meet three men going up to God to Bethel, carrying bread, meat and wine for sacrifice, symbols for Life, Truth and Love. The men would give Saul a portion, which he would accept. At the third step, we identify ourselves with Principle, which demonstrates Life, Truth and Love. As we give to God what is God's, namely, our whole devotion and love, all our thought and energies, we receive God's blessing, giving us what we need to go forward.

Then Samuel told Saul that he would meet a group of prophets, "and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (10:6). Soul brings transformation, for as we identify ourselves with Truth, we become "another man". We cease to chase after worldly things or to be affected by the ups and downs of material existence. Our manhood is safe and secure, giving us spiritual sense — the ability to identify all things in their divine light.

(4) *Principle (10:7 – 16)*: As we take the first three steps, a divinely principled attitude is established in us, so that God is with us. Then Samuel said to Saul: "And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee." We see the government of Principle, which interprets and reveals itself to us through a consciousness of man based on Mind, Spirit, Soul. Then Principle dictates our activity, commanding our steps, not only by showing us what is to be achieved but also by empowering its accomplishment. How? "Seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do." To possess true manhood, we must 'wait seven days', letting the full nature of Being be established in our understanding through an ordered development of spiritual consciousness. "And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day." As we consecrate ourselves to the true man of God's anointing and let ourselves be transformed accordingly, we do right; Principle causes us to take those steps which most serve the whole, for God is with us.

(5) *Life (10:17 – 27)*: In the subtone of Mind as Life, Samuel anointed Saul, yet this took place in secrecy, hidden from the world. Here in the fifth step of the tone of Mind as Truth, the anointment takes place before

all of Israel. What is being shown here? How often the argument arises that what we have seen of the divine nature is not at first manifested or expressed outwardly in the human. Yet here again, the answer lies in the order. Though we may long for our understanding of God to prove itself outwardly in our experience, the law of being demands that we carry the light of prophecy quietly, consecratedly and patiently in our hearts, worshipping and valuing it above all else, even when there is no material evidence of what it is going to do with us humanly. We must live by the spiritual promise and not be like a doubting Thomas, who accepts the spiritual fact only when the material evidence supports it. What test or certainty of spiritual understanding is found in such a materialistic attitude? The chapter 'Prayer' teaches that we must secretly yearn for the promise and cherish the desire honestly, silently and humbly. Only then does our Father, who sees in secret, reward us openly (see S&H 13:5 – 19). The order of being cannot be sidestepped.

What is gained as a result? We find our role and place in life, that which has been set aside for us divinely. Truth, the fullness of spiritual manhood, becomes individualized, bringing our spiritual individuality to light. However, Saul hid himself and did not deem himself worthy to be king. Saul thought he had to demonstrate the dominion of spiritual manhood on the basis of what he was humanly and materially — something which is impossible. Samuel, by contrast, worked from a divine basis, showing the rightness of the individual demonstration from the whole and what the whole intends to accomplish — fulfilling its purpose *in spite of* the mortal.

(6) *Truth (11:1 – 11)*: After Saul was anointed king before all the people, he was called to prove that he could put aside his false manhood. Spiritual manhood must overcome and defeat the brute, the bestial, cruel and abusive claims of mortal manhood in us. The Bible illustrates this through the war against the Ammonites, who drove the people of Jabesh-gilead to the point of surrender. Yet the terms were too cruel to be accepted, namely, that the right eyes of all the people be put out. In this extreme condition, Saul realized that it was only a question of the struggle between spiritual manhood and the false, beastly character of the mortal. He therefore took two oxen, dismembered them and sent the pieces to all the tribes of Israel, saying that the same would happen to their cattle if they did not come and stand together "with one consent", as one man. In the face of the true man, the compound idea of God, the animal nature in us is abolished.

More than ever, we see the need to defeat the materially greedy, ambitious, lustful, jealous, vengeful, brutal and cruelly exploitive concept of man. Otherwise, this false concept would make the world blind to the dominion of the true man that is ever-present and always at hand. The way to overcome false manhood begins with the individual. Realizing that the bestial would rob us of man's worth, Saul dealt with the problem at its core. The result was that the Ammonites were totally defeated, "so that two of them were not left together." We can help others only as we first are able to conquer material manhood in ourselves through a consciousness of the compound idea of God.

(7) *Love (11:12 – 15)*: The last argument that Saul had to overcome was the suggestion to take vengeance on those who had challenged and scoffed at his kingship by killing them. To this, Saul said: "There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel." Love has one great goal, namely, complete salvation, the redemption of all. No matter what the situation, true manhood works for the salvation, not the destruction, of the so-called enemy. Our effort must not be to destroy but to bless and redeem. Truth and Love purpose that only error be destroyed; true manhood is always preserved in its entirety and universality. We would set ourselves against the law of God were we ever to desire the destruction of those that oppose us. "If God be for us, who can be against us?" (Rom. 8:31). Our job is to see that we are one with God through the order of being to the establishment of our true manhood; then no enemy can prevail against the spiritual man that rules within us. In the story, Saul was made king in Gilgal with the support of all the people. The dominion of God's man was demonstrated completely, unobstructed by human opinions. This ends the subtone of Mind as Truth.

To summarize this tone briefly, we can see how Mind as Truth shows the step-by-step, ordered establishment of the consciousness of spiritual manhood and its dominion over the mortal. How?

1. We must understand that man is idea, spiritual and not material, and therefore that man has as its inheritance the whole realm of ideas.

2. We must value and worship our divine manhood in its purely spiritual nature, placing it above all else, instead of trying to make it a servant to material concerns.

3. As we do this consecratedly, we are transformed; the form of the true man appears as that which is definite and spiritually tangible.

4. As we become a new man, spiritual sense takes precedence in us, demonstrating spiritual power in accomplishing what God purposes for us.

5. As we abide in the spiritual sense of being, our rightful role and place in life manifests itself outwardly in our experience, openly and in spite of the mortal.

6. This higher consciousness of man has dominion, overcoming and thoroughly destroying the false, bestial sense of man.

7. As the lower nature of the mortal concept of man is defeated, spiritual manhood is acknowledged universally as king and ruler, as that which reigns supreme, including everyone and excluding none.

MIND as LOVE: The light of prophecy is fulfilled (chapter 12).

The prophecy of the divine idea is always fulfilled, establishing its idea in its perfection under all circumstances and despite all opposition. As we accept and go with the ordered unfoldment of the spiritual idea, we come into unity with God, and this oneness with God brings the fulfilment of the divine plan. In the story, Samuel goes before the people and accounts for all that he has done. Further, he shows them all that the Lord has done for them since Moses in bringing them out of Egypt and guiding them at each point, ensuring their deliverance. Thus Samuel attributes nothing to himself and all to the Lord in bringing prophecy to fulfilment. This perfect and divine fulfilment is shown through the order of the seven days of creation:

(1) *Mind (12:1 – 5)*: Hannah desired a son, not for herself, but to give to the Lord to glorify God. She consecrated her child to God, knowing that what is achieved of a divine nature is never due to personal merit or for personal gain. So, too, Samuel put his life before the people to show them that none of his actions had ever been motivated by personal, selfish or material interests. He claimed nothing for himself but did everything to serve the great plan of God. By acting from motives that were divine in origin, Samuel lived his life immaculately, untainted by personal ambition.

(2) *Spirit (12:6 – 8)*: Samuel then shows that the same divine power and origin was at work behind Moses and Aaron, bringing the people a great step forward. Samuel traces all that was achieved back to God, instead of glorifying the persons. He raises the question: What actually brings mankind forward in spiritual unfoldment, as the Bible has shown with Jacob, Moses or Aaron? The impelling power comes, not from a material

personality, but from God's own spiritual power of unfoldment, working universally to ensure spiritual progress.

(3) *Soul (12:9–11)*: What if mortals resist this divine drive towards progress and slip back into their old beliefs? What secures progress against setbacks and opposition? Once again, it is God that keeps us safely and securely on the way from sense to Soul, enforcing reformation. It was the Lord that sent the judges to lead the Israelites to victory, not the judges of their own initiative. We find our balance, safety and security because of what God is, not because we humanly can establish it.

(4) *Principle (12:12–15)*: Yet the people asked for a king, “when the Lord your God was your king.” The people did not acknowledge government by divine Principle and sought instead a human symbol. Even so, since the divine Principle reigns through a divinely principled consciousness, it is not the symbol that matters but the quality of consciousness. “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.” Since Principle operates through spiritual consciousness, the divine Principle can use any situation to serve its purpose, as long as the quality of consciousness is right, that is, aligned with Principle.

(5) *Life (12:16–21)*: Then Samuel showed the people the power of the Lord to uncover and annihilate all that is not aligned to God, to destroy error and to bring to nothing all that is vain in its desires and motives. “Is it not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great . . . in asking you a king.” Life destroys error and leaves nothing which is not worthy of life, which is not divine. The power of Life to destroy error is infinitely greater than error's so-called claim to power. “Vain things . . . cannot profit nor deliver; for they are vain.” What has no part of Life has no life, therefore cannot live or sustain itself. Are we then destroyed in the process? It is all a matter of consciousness: “Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart.” If we willingly lay down the mortal concept of life and consecrate our whole being to God, we can only be exalted by Life's destruction of error.

(6) *Truth (12:22, 23)*: “For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people.” This verse gives one of the most beautiful statements of manhood from

the standpoint of Love. True manhood is established in us, not because we first loved God, but because God loves man. We love God only because God first loves us and never forsakes its idea, thereby making us "his people". Love draws man to itself, to completeness, and does not allow its creation to fall away or be separated from God. All over the world, there is a tremendous overturning and transformation of thought taking place. Why? Because Love stands behind it all, saying: I compel mankind to seek God, good. Love cannot cease teaching us "the good and the right way." No one can step outside this all-inclusive divine government or resist the urgings of Love's spiritual evolution. As a result, because Love never loses sight of loveliness, we see the fulfilment of what the Lord said to the children of Israel: "And ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6).

(7) *Love (12:24,25)*: "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you." In Love's realm, there is no limit to Love's means and purposes for bringing out all good. However, Love cannot fulfil the designs of human desires, neither can it work out a plan of error. Love's unlimited possibilities work in its own realm, which is evident only to a divinely structured, divinely disciplined consciousness. Without such a consciousness, Love still works its purpose, but we do not experience it as such.

To summarize the subtone of Mind as Love, we can ask: What does God love? What does God draw to itself and bring to fulfilment?

1. Love loves every divine motive. Whatever comes to us from God must also return to God. Therefore the divine motive to let the idea come to us and reflect back to God always finds its fulfilment: our actions are blameless in consistently serving the divine plan of universal good.

2. Love loves every true unfoldment. By its very nature, Love is spiritually progressive. Therefore our worship to follow the progressive spiritual idea inevitably finds its fulfilment: we are led forward in spiritual development.

3. Love loves its own sinless identity and never lets this identity be lost. Therefore our efforts to reform are met by Love's purpose to preserve all that rests on a divine basis: reformation is fulfilled in us.

4. Love loves true government and can use any situation to establish a divinely principled, divinely governed consciousness. Therefore, even our mistakes and narrow concepts cannot prevent Love from bringing divine government to fulfilment: government by a divinely principled consciousness takes form and grows in us.

5. Love loves whatever is of the nature of Life and supports it continually, at the same time destroying whatever does not come from God. Therefore our willingness to lay down the mortal concept is met by Love's purpose to destroy in us all that is not worthy of life: the vanity and emptiness of mortality are brought to nothing, and a living devotion to God takes root in us.

6. Love loves man and forever maintains man in its wholeness. Even if we sin, Love knows no punishment, for God has chosen man as "his people". Because sin is its own punishment, even if we make a mistake, the wrong devours itself, as we are brought higher. Therefore, our efforts to unite with God assuredly find their fulfilment, because man is and remains the beloved son of God: we become conscious of the fact that Love's all-encompassing purpose is to save, deliver and redeem us.

7. Love loves its one great plan of salvation and so makes everything serve its fulfilment. Therefore, our unwillingness to understand all things divinely yields to the consciousness of Love's glorification of its own idea: with this, we are saved, redeemed and conscious of man's oneness with God.

Summary of the subject of Mind

The order of Mind, Spirit, Soul. One of the most important points to be seen about this subject of Mind is how it illustrates in its first three subtones the irreversible order of Mind, Spirit, Soul. Through this order, we find the spiritually scientific way of approaching the great subject of what Being is and of making it our own. We realize that a definite order exists through which we can learn and understand the spiritual. In the physical sciences and other disciplines, the subject can be grasped and used through logical thinking. Whatever successes such an approach may bring in material gains, it never transforms the seeker. One can be thoroughly base in one's character and yet be considered an authority in one's subject. Not so in Christian Science.

Mind: The Science of being cannot be rightly understood through merely logical thinking. True, the first step begins with thinking clearly and seeking a scientific clarification of our concepts. Yet even here, something more is involved. Everything must be grounded on divine Mind as the source and origin of all. Whatever apprehends the true nature of God as Mind, Spirit, Soul, Principle, Life, Truth, Love must begin with divine intelligence, and from this basis contemplate the all-harmony of Being as presented in the first record of creation.

To do this, we must, like Hannah, seek God from a divine desire, one that is unselfed and open, free from mortal conceptions and material motives. Our thought must seek a vision of the All that glorifies God — not like Peninnah, who symbolized the tendency to accumulate wealth on a human or material basis for personal gain. The Peninnah-thought does not confine itself to gathering human or material wealth but also seeks to gather truths of inspiration to use for its own ends — not to glorify God, but to put itself higher than others. Hannah, by contrast, shows that all we know of God comes to us by grace for the purpose of glorifying God and serving God's plan.

Thus the first step, that of Mind, demands far more of us than is required in academic pursuits. More than clear and logical thinking, we need an attitude that is Mind-like, one that is moulded according to what Mind is. We must turn to Mind with deep reverence and a great willingness and openness of thought. We entrust all to God, since Mind knows what we need and knows how it can best be supplied. Since the divine law, the All-Mind far surpasses the narrow channels of human thinking, we do not try to formulate our own wishes or concepts of what should be accomplished. Instead, we approach God in its allness by opening our thought to receive God in its allness, not as we want God to be. Only then are we ready and able to hear God speak. From this receptive consciousness, we receive the promise that if we persist in this attitude of prayer, God will fulfil it by giving us what we truly need and by leading us in a way that is uniquely adapted and right for us individually. Yet this still is only a promise. What further step is necessary to bring the vision to birth?

Spirit: All that we have gained of a vision of God must be worshipped in a pure, holy and spiritual way. What does this involve? We must carry the vision in our heart with love and consecration, nurturing and valuing it above all else. We must be a mother to the new vision, letting it develop slowly, patiently and according to its own order. Like Hannah, when we conceive and give birth to a new vision, we must first wean it: we must keep it quietly and lovingly with us, apart from the material suggestions that would rob us of its spiritual promise.

All too often, people become discouraged and disillusioned because they ignore this second step. When a new vision comes to them, they expect changes, wonders and miracles in the human and material situation, without having truly valued or loved the vision — without having let it

leaven and purify their thought. They believe that thinking about a vision is power and can solve the problem, which it cannot. The second step puts our seeking on a wholly spiritual basis. How? The more we love, value and ponder the vision, the more we see that it, and not our thinking, is power. We wean it, which means that we let the idea grow in our understanding until it stands before us as fully substantial, fully real and fully able to unfold itself in a way that brings the solution, the right sorting out of things.

Yet for this spiritual development to take place in us, we need patience, an attitude of trusting fully in the rightness and power of divine order. If we are impatient about when and how a healing is going to take place or a situation resolved, it shows that we ourselves are not following the divine order. We let ourselves be misled by the outward appearances, when we should be cultivating a right inward attitude, one that is perfectly attuned to the divine order of unfoldment. Only then does the idea grow in us, giving us strength through our lived trust in the spiritual idea. Then no material suggestions can sway us. From this firm basis of Mind and Spirit, the third step appears.

Soul: As we worship the spiritual facts of being, the spiritual takes precedence in our thought, outweighing the material-sense evidence. "The third stage in the order of Christian Science is an important one to the human thought, letting in the light of spiritual understanding. This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization" (S&H 508:28). The more we devotedly nurture the vision of Mind, the more we experience resurrection, which lifts us out of a material sense of existence. We are changed and transformed, as Soul defines for us who we truly are and shows us our spiritual life-mission. In her song of praise, Hannah rejoices in the fact that everything of a spiritual nature is exalted and blessed, is shown to be great and enduring, while everything selfish and materially-based is brought low. Everything within us of a divine quality is identified with God: Samuel is given to the Lord and serves God. The true identity of the idea takes form and becomes definite. On the other hand, the arguments and temptations arising from a material, mortal and sinful sense of existence are uncovered and rejected: Eli's sons are rejected for their sin of trying to exploit the house of the Lord to promote their own self-interests. The wheat is gathered into the barns, and the tares are burned.

The exactness and unavoidability of this order must be thoroughly engraved in our consciousness. For example, why is it not right to begin with Spirit, the worship of God? Without the knowledge gained from Mind and the desire moulded by Mind, we would worship blindly, devoting ourselves to a human concept of God from material or selfish motives. Only as we base ourselves on an exact knowledge of the divine nature can we worship God aright. Further, as we seek to know God, not to improve the material or to benefit ourselves but to glorify God, we pray from a motive that is wide and great enough to receive a great blessing, one that serves God and its universal plan of salvation.

Could we begin with Soul, with transformation, without first grounding ourselves on Mind and Spirit? Many people feel dissatisfied with their life and would like to be different from what they are. The trouble is, if we have no basis in Mind, our striving towards transformation is governed by a human concept of what should be changed. We then find ourselves merely exchanging one human belief for another, instead of letting ourselves be governed by ideas. Further, without the step of Spirit, we would lack the spiritual means of being transformed. Our transformation would depend on human will and determination, not on a spiritual leavening of our whole inward attitude. Only spiritual birth and unfoldment bring true transformation, which defines us divinely, shows us our spiritual life-mission and delivers us from a mortal, sinful sense of selfhood.

The sevenfold development of the subject. The order of Mind, Spirit, Soul lays the basis for all right unfoldment. Here in the subject of Mind, we can see how this order occurs within the sevenfold development of the subject. The first twelve chapters of 'I Samuel' show how the creative parent Mind brings forth the idea of prophecy. What steps are necessary in this development — steps which are also necessary in the ordered unfoldment of any spiritual idea?

Mind: We must first ask: What is spiritually creative? The worldly mind often seems to be more fruitful than the divine Mind (Peninnah had children and scorned Hannah). Indeed, the claim is that the spiritual ideal is always barren and unfruitful humanly. Despite this, everyone carries the secret and silent desire to be like God and to be able to bring forth something of divine value. To do this, we must see that God, the parent Mind, is the only creator and is alone able to work creatively. Mind alone produces that which is of a divine nature. Humans are not creators of good (Hannah was promised a son of the Lord).

Spirit: The pure conception of God as the parent Mind inevitably brings forth the true idea, the light of prophecy. Here again, our attitude must be that an idea is always of God and cannot be possessed humanly or materially; it comes from God and returns to God. With this understanding, our role is to keep the idea pure by clothing it with the fullness of its spiritual nature, instead of trying to materialize it in order to solve our problems (Hannah gave birth to Samuel, keeping him until he was weaned before giving him to the Lord).

Soul: A spiritual idea constantly unfolds and becomes definite (Samuel increased with the Lord). By contrast, the worldly, material concept more and more disappears (the sons of Eli are rejected). This is the rule of Soul, securing spiritual unfoldment.

Principle: Principle is imperative and demands obedience. Identifying ourselves with Principle brings deliverance, but reliance on mere symbols of the divine brings no salvation (the ark of the covenant could not save the Israelites from the Philistines). Principle operates only for its idea and is a disaster for mortal mind. Only loyalty to Principle has spiritual power; neither kings nor organizations can take the place of government by Principle (the Israelites demanded a king).

Life: Only as we seek the whole, not the details, can we find our kingship and be exalted to our true life-purpose (Saul seeks the lost asses but finds instead Samuel, who anoints him as king).

Truth: We gain the dominion of our spiritual manhood as long as we persevere in adhering to the "seven days". By claiming all divine ideas as our standard of manhood, we are able to overcome the mortal, bestial sense of man (Saul is turned into another man, defeats the Ammonites and is made king).

Love: Love has a plan and purpose which far surpasses human conception. This plan of Love works universally, using whatever person or situation can serve its purpose. Thus whatever serves God assuredly finds its fulfilment, for the plan of God fulfils everything good, and no divine idea can be deprived of this fulfilment (Samuel recounts his service to the Lord, showing also how the Lord has worked throughout the history of Israel to make them "an holy nation").

The law of our seeking attitude: Underlying the subtones of Mind, we can discern a fundamental spiritual law, which shows how an attitude that is moulded divinely brings blessings of the same spiritual nature.

Mind: Seeking God's allness brings a great promise.

Hannah devoted her whole thought and energies to seeking God as God is. Without this great desire and longing to know God as All, we cannot receive the promise of God's all-blessing.

Spirit: Worship of the promise brings spiritual unfoldment.

The more we devote ourselves with our whole heart to what God has revealed, the more something great begins to unfold and come to birth in us.

Soul: Steadfastness in claiming our spiritual unity with God brings transformation.

One of the rules of Soul is that the greater always rules the lesser; the spiritual rules the material. Thus, as we rejoice in man's spiritual oneness with God, this carries within itself the power to change and transform us. With Soul, we face the conflict between carnal, sinful sense and spiritual sense. Yet such experiences always serve to lead us away from material-mindedness and to fortify our steadfastness in spiritual understanding. In this context, they should be welcomed in bringing us forward spiritually rather than avoided or feared. We should accept and go with the blessing of transformation rather than resist or fight it.

Principle: Obedience to Principle and reliance on its authority alone carries within itself the power of demonstration.

Only as we honestly and willingly place ourselves under the authority of the divine — as the divine itself is, not as we wish it to be — can we receive the interpretation of divine Principle and be governed harmoniously.

Life: Going to the Principle of being and drawing all from this infinite source brings the fullness of Life and the abundance of true being.

We cannot gain the All, the whole, by running after single problems, single truths. Only as we go to the infinite source, to divine Principle in its whole structure, to that which is great, and leave behind that which is narrow and earthbound can we partake of Life in its fullness and abundance.

Truth: Adherence to the seven days of creation makes us a new man and brings dominion over the mortal concept.

As we adhere to the ordered unfoldment of the nature of Being as it

translates itself to our seeking attitude, we become a new man. Of this, the chapter 'Prayer' states: "The longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness" (S&H 4:18). This true man in us exercises full dominion over the mortal, base or animalistic sense of manhood.

Love: Working according to the divine plan in order to serve the divine purpose assuredly brings fulfilment.

As we devote our life to glorifying God through serving the divine purpose, we see Love's plan at work universally. Love fulfils each step and stage of development in the way that most serves the unfoldment of the spiritual idea. We are brought forward by Love's divine initiative, which makes all things serve its universal plan of salvation.

The step from Mind to Spirit. Hannah took the great vision of the idea and carried it in her heart, carefully nurturing the promise until it came to fulfilment. This pure vision of the light of prophecy permeated the entire life of Samuel, guiding all that he did, so that he could come to the end of his life and say that he had done nothing that did not serve the Lord. What more could we ask? Indeed, why does the story not end here? The answer is that a great vision, however perfect and complete, is not yet our life, our being. Thus the next step shows how the vision becomes spiritually substantial; it must become our own inward nature, our attitude and practical understanding. Only then do we grasp the true nature of the vision as that which is real, spiritually concrete and tangible, as that which constitutes the true nature of man's being and remains forever separate from the arguments of material belief. Otherwise, the vision lacks substantiation. When counter-suggestions arise, we abandon the promise. Unless the vision becomes our own attitude, nature and life, we are not safe or secure in it.

SPIRIT

(I Samuel: chapters 13 – 18)

Spirit demands the separation of the spiritual from the material, which alone brings progress.

Spirit separates ideas from illusions, the spiritual from the material, spiritual sense from material sense. In this second subject, the text shows how we must trust Spirit, rely on Spirit only and not try to mix the spiritual vision with material means or methods. Spirit demands complete spiritual devotion and tolerates no compromises with materialism or a materially based mentality. With the strength of Spirit, we must stand firm on all that we have gained of Mind's vision and promise, and put aside whatever would obstruct the progressive and spiritually ordered unfoldment of the idea. Spirit unfolds its idea through its own pure nature, feeding and clothing it with all spiritual qualities, thereby giving it substance, purity and strength. As we rely on Spirit with absolute consecration — with our whole heart — we reflect Spirit through spiritual qualities, and this brings forth fruit of the same pure nature. Pure motives bring forth progress, unfoldment and success, whereas material motives bring nothing but desolation.

How is this depicted in the story? Saul, who originally stood out because of his physical qualities, went back to rituals and did not rely on the spiritual alone. His heart was divided between wanting to follow the spiritual and not being firm in rejecting the arguments posed by the material picture of things. He sought victory through material might rather than spiritual strength; he tried to save the 'good' of evil, not realizing that evil, no matter what its guise, is still evil and must be destroyed; finally, he let himself be guided, not by prophecy, but by the crowd, by material opinions and mass sentiment. He turned to the spiritual only when it suited him while the rest of the time found it easier to go the way of material beliefs.

For this reason, the Lord rejected Saul and sought a man to be king "after his own heart". In great secrecy, Samuel chose David, a keeper of the sheep rather than a great warrior, the smallest and youngest son of Jesse rather than the tallest and mightiest. Spiritual worth cannot be

measured in material terms and is always unseen and unrecognized by the materially minded.

Saul's son, Jonathan, also expressed spiritual qualities, typifying the moral stage of evil beliefs disappearing. Time and again, Jonathan departed from Saul's methods by relying wholly on spiritual strength, knowing that the Lord can save "by many or by few". He let the spiritual idea sustain his efforts, even though this caused him to disobey the false dictates of Saul. From this love for the spiritual, Jonathan loved David as his own soul. Saul, by contrast, became jealous, perceiving David as a threat to his position, and so sought to destroy David by cunning devices.

How does this second subject follow from the first? In the subject of Mind, the text showed how a deep longing to know God as God is for the glory of God, not to serve selfish interests, brings a great promise: the light of prophecy breaks on thought; the spiritual idea appears. Every true and pure desire for the divine carries within itself a great promise and inevitably finds its fulfilment. Hannah poured out her soul to the Lord and so brought forth Samuel, the great vision of government by prophecy.

However, the first step alone is not enough. Though it brings the demonstration of the promise, it does not yet become our life, our lived experience. When the time of testing comes, calling us to stand by the spiritual even when the material evidence contradicts it, we must be strong and well grounded in our devotion to the spiritual. The spiritual vision must mean more to us and be of greater value than all that material belief can throw at us. As we devote to the spiritual idea our whole thought, affection, energy and consecration, entrusting to Spirit all that we are in the conscious realization that Spirit alone unfolds all good, we are strengthened and made able to resist material temptation and opposition. As we put everything of a spiritual nature into the vision, Spirit unfolds its idea in the way that is right and guaranteed to succeed. Indeed, no other way can bring progress. Saul, by not taking this step and turning instead towards material means, brought upon himself retrogression, decline and ultimately destruction.

So often the question arises: How could Samuel, with his great vision of prophecy, choose Saul, who failed to rise to the demand? Why did Saul fail, if Samuel had chosen and anointed him as king? In the context of the divinely scientific order leading from Mind to Spirit, the answer is clear. Saul seemed to be the culmination of the promise. However, without the second step, he could not stand. The seven days that Samuel showed

him were not sufficiently cultivated to become his first love and only nature. Saul did not make the effort to keep the vision first in his heart as the most important and valuable factor in his life, outweighing all else. Instead, when the spiritual failed to meet his expectations, Saul sought other means that seemed more convenient. Because he was more interested in material results than in spiritual unfoldment and growth, Saul abandoned the vision whenever something could be gained materially. For Saul, the spiritual had no reality, no abiding value, no substance except insofar as it could establish him materially. Saul's commitment to the vision of the seven days was one of expediency rather than of understanding, trust and single-minded devotion. So, too, we are forced to ask ourselves: Are we Saul or David when we are faced with the challenges of daily life? In other words, do we take the second step required by Spirit and put the spiritual idea first in our heart and affections, or do we disdain the vision and resort to other means at the first sign of material resistance?

This demand of Spirit to rely on Spirit only does not mean that no human or material footsteps should be taken. Such an extreme position is not scientific and is not within the spiritual logic of the order. With Mind, we receive the promise that God has its own idea and, through its idea, will show us the way. Thus, the more we rely on God wholeheartedly, the more we see which human footsteps are right and necessary. "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Mis. 307:1). As we trust God's perfect guidance, God guides us "into the right use of temporary and eternal means" (S&H 444:9). We do what is right and necessary humanly, not because of human fears and material considerations, but on the basis of God's dictates.

The Lord's Prayer corroborates the lawfulness of the order of seeking. The one and only reality worthy of worship is "Our Father which art in heaven", not a god of earthly desires. Our prayer to God must be: "Hallowed be *Thy* name. *Thy* kingdom come. *Thy* will be done in earth, as it is in heaven." If our whole focus is centred on God and its idea, we receive a blessing that is substantial and true both in heaven and on earth. We receive what we need — our daily bread. The bread of Life sustains us with the inspiration needed at each step, delivering us from whatever would obstruct this right development Spiritward. Thus, as we consecrate our whole being to God, God shows us the way. Our human footsteps are guided by God and serve God's will. As such, they are assured of success, for they partake of God's law of fulfilment.

What we find illustrated in 'Samuel', therefore, is the ordered working of spiritual laws. Saul per se is but another character among millions found in literature or life. What is of great scientific interest to us is how Saul, either positively or negatively, illustrates the imperative order of spiritual law. So, too, with all the characters and events described. Out of context, the stories are perplexing: e.g. How could Saul, God's anointed, fall away from God's grace? In context, we see how the order leading from Mind to Spirit is absolutely lawful. In Mind, we find that whoever seeks God purely and with an unselfed desire to know God as God is (Hannah) assuredly receives a spiritual vision and a great promise (Samuel). However, can we leave it at that? What happens if we go no further than the first step? In Spirit, we see that whatever in us divides our affections and devotion between Spirit and matter brings futility and desolation (Saul). By contrast, the more we cultivate a deep love and valuation for what we have received in Mind, the more this strengthens us and directs our footsteps, not only spiritually but also humanly and materially in meeting our daily needs. Reliance on Spirit with a whole heart and trust always brings spiritual progress, while turning away from Spirit and resorting to matter always erodes our progress and deprives us of success. These are not isolated truths or statements but fundamental spiritual laws, laws which operate and unfold themselves through order.

Why do we care about finding laws? Like the natural scientist, we are faced with a vast multiplicity of facts and phenomena presenting the boundless diversity of life. Yet our innate scientific sense tells us that underlying it all there must be some fundamental order, which is harmonious. The question is: How can we find these laws, which, once understood, enable us to live in agreement with the harmony of being? To present the divine laws of being is the purpose of the Bible and the Christian Science textbook. Of this, Mary Baker Eddy writes: "In the year 1866, I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science" (S&H 107:1). Here in 'Samuel', we find the great law of the Word-order illustrated, both positively and negatively, showing further how this great order of being specifies itself at each point through laws. In most cases, these laws are illustrated in ways that show not only what is required spiritually as the next step in the order, but also what happens if we reject the order or try to sidestep it.

Thus beyond the stories and the specific inspirations to be gathered from

them, these laws of order are what should stand out most to us and be of greatest interest. A law is impersonal, impartial and universal, as true for Saul as for David, as true for us today as for them ages ago. It applies to societies and nations as much as to individuals, for it is effective and operative independent of time, space, persons or quantity. All are under the same divine law and, knowingly or not, either go with or against it. Our opportunity in Science is to understand and go with these laws through a divinely structured consciousness — through Science. Otherwise, we, like Saul, learn the order of divine law through hard experiences — through suffering. This choice is one we make for ourselves each day; we cannot be neutral on this subject, for we cannot exempt ourselves from the all-encompassing workings of divine law.

Yet knowing the law on one hand and being in harmony with it on the other are not necessarily one and the same. Laws can be taught and explained, but teaching alone cannot make these laws our life. What the second subject shows is that the laws of divine being must be valued above all else, pondered and carried consecratedly in our heart. Only through such a prayerful attitude do we give them a chance to leaven and permeate our whole inward attitude, purifying our desires and spiritualizing our motives. If the laws of being remain only a mental or intellectual concept to us, we will never be transformed by them and so will not be in harmony with the system of Science. No matter who we are or what our history or circumstance may be, we live under the law which states: what we put into prayer, we get back from prayer. In the measure that we devote our whole heart and soul unreservedly to the contemplation of the laws of God, the more we are directed by them and fashioned in God's likeness. Like Saul, we may think we can fool others or even ourselves, but we can never fool God; the Lord sees not as men see, for men read from the outward appearances, whereas the Lord looks on the heart (16:7). The more we value the divine order and law, the more it becomes our life and being. The choice involves the individual attitude and consciousness, not merely words, professions or outward signs of devotedness. How does the second subject show this great and vital law of Spirit?

SPIRIT AS MIND: The order of Spirit's separation shows that purity of thought alone can conquer (chapter 13).

Only the purity, substance and reality of Spirit can overcome material beliefs. Only the purity of divine thought brings progress. This purity is

expressed through absolute reliance on divine Mind and its ideas as our sole basis, for this alone brings us further in the ordered unfoldment of understanding. The spiritual idea must be our one and only basis of action; otherwise, if we accept the claims of duality and act from them, we are misguided and lost.

This was the issue that Saul had to face the second year of his reign, when the Israelites were at war with the Philistines. Saul was afraid, for his affections were divided and his whole trust was not in the spiritual. Material might was a factor of reality for him and so filled him with fear. By contrast, Saul's son, Jonathan, which means 'given by God', expressed purity of motives and illustrated the higher, moral qualities of the second degree. Unlike Saul, he relied on the fruits of Spirit: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (S&H 106:27). In all that he did, he asked: Does it come from God or not? He relied on Spirit and let nothing else direct his actions.

"And Jonathan smote the garrison of the Philistines" (13:3). As a result, a great army of Philistines, numbering "as the sand which is on the sea shore" (13:5), gathered to fight Israel. When the men of Israel saw this, "the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits" (13:6). Instead of standing firm on the light of prophecy, they hid themselves behind all kinds of excuses, beliefs and theories. To them, Spirit was neither substance nor reality. Saul "was yet in Gilgal, and all the people followed him trembling" (13:7). By contrast, Spirit calls us to stand by the spiritual and to trust in it, for this gives us the spiritual strength to go against the flood of material beliefs and human resistance and not to be swept away by them.

"And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him. And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering" (13:8, 9). Like Saul, we may try to solve a problem by thinking about the ideas characterized by the seven days of creation. The question is: Do we stand firm in worshipping and trusting this spiritual vision as the only reality until the 'prophet' comes — until the material sense of things disappears before the conscious facts of spiritual Truth? Do we make the law of the seven days our own understanding and life-principle, or do we expect someone else to do this for us? When the solution failed to appear as Saul expected, he immediately resorted to rituals and outworn religious beliefs. He showed

no purity or strength of motives, but acted in desperation as soon as he lost the support of the people. All too often, we are ready to abandon Science if it does not immediately bring forth what we demand of it. This only shows that the law of Mind is not yet our own being, but is still seen as something outside us.

“And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came; and Saul went out to meet him, that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash . . . I forced myself therefore, and offered a burnt offering” (13:10–12). As soon as the people stopped following him, Saul lost his trust in God. Recognition by people meant more to him than obedience to Principle.

“And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee” (13:13,14). If we do not stand firmly, patiently and devotedly in our understanding of the seven days of creation, we lose our trust in divine Principle and its order of unfoldment; the kingdom — the realm of ideas — is taken from us by our own lack of strength and commitment to spiritual good. Though Saul was outstanding in his physical traits, he was forced to yield his throne to one whose strength and qualities were spiritual in origin and nature. Thus, though Saul thought it too risky to rely wholly on the divine law, the far greater danger lay in abandoning divine law for the sake of expediency or material advantage. In arithmetic, there is nothing gained by abandoning its rule. There is no safety in trying to work out our life on any other basis than the divine.

How do we deal with these fears and suggestions to abandon the law of the seven days, such as Saul faced, fears that would deprive us of our right to claim the divine kingdom? Unlike Saul, we are wise to impersonalize the suggestions and trace them back to their false cause. Man is not the author of evil or sin, for evil posed itself as a false claim long before the human concept of evil was formed (see Ret. 67). Evil is the impersonal belief that there could be something real or existent besides

God, good. By tracing all false suggestions that arise as our own mentality back to this one false origin, we take away every sense of self-accusation and self-damnation. The blending of Spirit as Mind teaches us to separate (Spirit) the images and illusions of animal magnetism from ideas by tracing each back to their origin (Mind). On one hand, all fears, doubts and material confusion have their origin in the impersonal claim of animal magnetism, neither in us nor in a situation; on the other, all spiritual qualities have their origin in God, not in our thinking, and so unfold themselves to us with a lawfulness, order and assurance that reflects God's nature. As we trust the spiritual wholeheartedly, the realm of ideas remains 'our kingdom' forever. By contrast, if we fall back to the Mosaic law, which includes not only rituals but also curse and punishment, we fall away from the high standard of spiritual manhood and lose that which is ours divinely.

SPIRIT AS SPIRIT: The development of Spirit unfolds itself only spiritually, bringing order and strength to spiritual progress, while bringing chaos and chemicalization to the materially minded (chapter 14).

Reliance on Spirit and spiritual qualities brings strength, whereas reliance on material might weakens our efforts and brings confusion. The order of Spirit, which unfolds itself on a wholly spiritual basis, causes mortal mind to chemicalize and to go into an uproar, thereby destroying itself.

In the story, Jonathan and his armourbearer went secretly over to the Philistine's camp. "And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: 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" (14:6). However, neither Saul nor the people knew that Jonathan was gone. Jonathan was wise enough to let something great unfold in secret, hidden from material sense and the worldly minded, and not to expose it prematurely to criticism and censure. Why? The attitude which he took, namely, to rely on spiritual quality alone, irrespective of material quantity, could never be understood by the Saul-mentality or by mass thinking. Saul measured everything in terms of material quantity and might, e.g. the number of his followers versus the number of the enemy. By contrast, Jonathan understood that Truth is infinite and operates independently of time, quantity or material force. One with God is always a majority. Spirit expresses itself, not through quantity, but only through quality, the spiritual quality of its own idea.

If, like Saul, we rely on the numbers of people involved, on the quantity and might of weapons, or on the amount of mass opinion in our favour, we are utterly impure in our devotion to the spiritual. By relying on false means, we reject the true means that alone bring success. Spiritual qualities, in all stillness and quietude, hidden from the world but known to God, have the spiritual strength to overturn empires and to reduce to nothing the grossest and most exaggerated forms of error.

Such was the result of Jonathan's pure reliance on Spirit. Single-handedly, Jonathan and his armourbearer precipitated the defeat of the Philistine's great army. "And that first slaughter, which Jonathan and his armourbearer made, was about twenty men . . . And there was trembling in the host, in the field, and among all the people . . . and the earth quaked" (14:14,15). The purity of Spirit brings to the surface the disorder of materiality, causing chemicalization and crisis. "And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture" (14:20). Spirit leads the warfare against the flesh, against all phases of material belief. As the workings of the spiritual idea come into focus, everything false or impure is stirred up, appearing as turmoil, confusion, crisis or conflict. In our ignorance, we believe a false belief is at work. Rightly seen, such periods of chemicalization are only the outward signs of a spiritual idea leavening and purifying a situation. In such cases, the proper response is to stand firm on the spiritual vision, until every sense of opposition is stilled. Jonathan was not frightened by the turmoil and chaos, for he knew that the order of Spirit alone was at work, uncovering error and its disorder so that the true spiritual order could appear. By relying wholly on spiritual qualities, letting them carry the day in uncovering and destroying error, Jonathan was continually renewed in his efforts and was untouched by the chemicalization that ensued.

Saul's approach was the very opposite. When challenged by the Philistines, he relied on the might of his warriors; he tried to rely on human means and fortitude to stand against false beliefs. Driven by time, pressure and the weight of trying to work out the solution humanly, Saul forbade his people to eat or pause for rest. His means of finding a solution was filled with human effort, strain and struggle. Whenever we try to struggle against error by using human means, we wear ourselves out. "And the men of Israel were distressed that day: for Saul had adjured the people,

saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food” (14:24). Spirit leads the warfare, giving us strength through full reliance on spiritual qualities. Here, Saul gave the people no opportunity to strengthen or renew themselves spiritually.

“And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath” (14:26). Honey symbolizes spiritual inspiration. “But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and his eyes were enlightened” (14:27). We must have the spiritual courage and devotion to take the time to renew ourselves again and again in the spiritual vision, which alone keeps us alive, fresh and vigorous. The more we gather all our strength, direction and energies from the consecrated cultivation of the facts of being, the more the spiritual facts work for us, sustaining our efforts and keeping us from becoming “faint” before the so-called powers of evil arrayed against us.

Of Saul’s false decree, Jonathan said: “My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey” (14:29). The order of Spirit requires that we put first things first, and spiritual strength, power and sustenance above all else. Without this, there can be no progress, no success, no right achievement. Therefore, whenever we wrestle with a problem, we must first seek the spiritual strength to solve it, for without Spirit’s understanding and inspiration, there can be no true solution.

“And Saul asked counsel of God, Shall I go down after the Philistines? . . . But he answered him not that day” (14:37). From this, Saul concluded that someone among them had sinned and must die for it. Instead of facing error impersonally and in a spiritually scientific way, the human mind seeks a scapegoat for every inharmony — some thing or person on which to place blame, punishment and damnation. By casting lots, Jonathan was singled out. When he confessed to having tasted the honey, Saul said: “God do so and more also: for thou shalt surely die, Jonathan” (14:44). Saul decreed an arbitrary human law, by which man should be punished by death for the slightest breach. By contrast, God’s laws are good, bestowing only good in serving to uplift and bless mankind. The laws of Spirit never curse or destroy but always preserve and elevate. Up

to this point, the people blindly accepted whatever Saul said. Now they rose up against him, saying "Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan, that he died not" (14:45). Man is the reflection of Spirit, including all spiritual qualities, and is not subject to the unjust laws of material belief. The spiritual nature of man cannot be killed by the excesses of a materially based mentality.

The tone of Spirit as Spirit closes with a description of the perpetual struggle against error which arises from a Saul-mentality. "So Saul . . . fought against all his enemies on every side . . . and whithersoever he turned himself, he vexed them . . . And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him" (14:47,52). If we try to work out our life through human might and efforts, we find ourselves moving from one problem to another in a constant struggle against error. Relying on our own strength and intelligence leads us nowhere. Instead, when opposition arises, we must put our whole trust in the spiritual law of creation, worship it, clothe it with all the spiritual qualities of reality, and recognize its all-sufficiency and indestructibility. This always makes us strong and leads us forward to success. Reliance on the spiritual brings good fruits and the help we need, even in the human. By contrast, the Saul-response — based on human opinions, material might, quantity, superstition and material ambition — denigrates the value of the spiritual and would defeat us before we get started, binding us in a constant struggle against error. Against error, struggle makes one weak; with God, Spirit, struggle makes one strong.

SPIRIT as SOUL: Spirit's complete separation burns up sin but keeps the idea safe and intact (chapter 15:1 – 12).

The purity of Spirit demands a complete separation between spiritual sense and material sense. Through this separation, spiritual sense preserves all that is good and worthwhile, keeping it safe and intact (Soul). At the same time, all that is of material sense is sinful and must be utterly abandoned and destroyed, banished from our consciousness. Soul rightly identifies all that is false as inherently destructive, having no good or constructive forms; only that which is true is immortal and of eternal value.

In the story, Samuel sent Saul to war against the Amalekites to utterly

destroy them, sparing neither persons nor goods. "Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (15:2,3). Amalek was the son of Esau and so symbolized material and sinful sense. When the children of Israel were led by Moses out of Egypt, the Amalekites preyed on them from the rear, attacking them at their weakest point and so hindering their progress. At that time, it was declared that one day the Amalekites would be utterly destroyed. What Samuel told Saul to do was to follow the ordered fulfilment of prophecy, through which Spirit separates the spiritual from the material, so that, in Soul, material sense is thoroughly wiped out of our consciousness. Nothing remains that would hinder our progress in the ordered unfolding of the spiritual idea.

However, near to the Amalekites lived the tribe of the Kenites. The Kenites were friends of the Israelites and had repeatedly helped them. Jethro, Moses' father, was a Kenite, as was Jael, who slew Sisera. Thus the Kenites symbolized a certain measure of spiritual sense, which values the spiritual idea and its workings in human experience and tries to help it. In the war that was to come, Saul feared that the Kenites would be killed with the Amalekites and so told them: "Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites" (15:6). Spirit separates spiritual good from sinful, mortal and earthly sense, preserving the good and holding it intact. Saul, however, was afraid that if he obeyed the spiritual and put it first in his heart, something good in his experience could be lost. So we also fear that if we follow the spiritual and obey its demand for abandoning sinful and material sense, something good — a good relationship, good health, a good business, etc. — or some constructive or supportive aspect of our human life may suffer as a result. What the Bible shows is that reliance on the spiritual (Spirit) reflects Soul, and is therefore sinless, burning the tares but always gathering the wheat into the barns. Nothing good can ever be harmed or lost in Soul, for Soul ensures the safety of all that is identified with spiritual good and progress. Obeying the spiritual destroys only that which is sinful or unlike God in us, the Esau-mentality; whatever is good and of real value continues undisturbed.

“And Saul smote the Amalekites . . . But Saul and the people spared Agag” — the Amalekite king — “and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly” (15:7,9). The human mind wants to save for itself the so-called good or pleasant aspects of carnal, material sense, even though spiritual sense shows clearly that materialism in all its forms is false and sinful and must be destroyed. To adhere to Spirit and its clear line of separation between spiritual sense and material sense, we must give up entirely whatever would sidetrack us on our way Spiritwards. There is nothing to be gained from trying to pick and choose among material beliefs by clinging to those aspects we like. Indeed, it was for this very lack of purity in obedience to Spirit that Saul lost his kingdom. “Then came the word of the Lord unto Samuel, saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments” (15:10,11). Only absolute and sinless reliance on the spiritual (Spirit) eradicates all that is false in us and secures our kingdom of spiritual manhood (Soul).

SPIRIT AS PRINCIPLE: The straight line of Spirit demands absolute obedience to Spirit, allowing no deviation from its pure reflection (chapter 15:13 – 35).

Reliance on the spiritual must be complete, expressed through absolute obedience to Principle and its requirements; we cannot be tentative, half-way, partial or self-serving in our obedience to Principle. Our reliance on Spirit must reflect the spiritual purely and wholly, and not be compromised with material motives.

A Saul-mentality never expresses such obedience, even though it may be thoroughly self-deceived in believing that it does. When Samuel went to Saul, Saul declared: “I have performed the commandment of the Lord” (15:13). But Samuel knew otherwise: “And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?” (15:17). So long as Saul was not governed by personal sense, by an exaggerated sense of his own self-importance, he let himself be governed by divine Principle.

“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion

is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (15:22,23). Spirit demands complete obedience in our inward attitude and heart, not in outward signs only. We must be directed by the Principle that is Spirit, which brings a complete separation between Spirit and matter, and therefore requires us not only to obey Spirit wholeheartedly but also to reject matter completely. Here Saul thought he could carry along what seemed good to him of material beliefs and then atone for this sin through sacrifices. True, the Mosaic law allowed for sacrifices in the atonement of sin. Yet with the fourth 1000-year period, this law was interpreted in its wholly spiritual meaning, requiring an attitude and heart that conforms to Principle. Neither in the Science of being nor in any other science can harmony be attained by any path other than strict obedience to laws and rules. If we do not hold to the divine as the one thing worthy of worship, and obey it with consistent and unbroken devotion, we separate ourselves from God, for God knows only its own nature.

"And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice" (15:24). Once again, Saul feared not God but the people. He chose the people as his guiding principle, obeying the world's opinion and mass thinking instead of an understanding of the one Principle of being. "Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord" (15:25). Saul asked only for pardon, not for correction and reformation.

"And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent" (15:26,27). In the Bible, one's mantle or garment symbolizes the consciousness with which one is clothed. Jesus wore a seamless garment. The garment of the Christ-consciousness is indivisible; the divine system is one coherent whole that cannot be divided into partial truths, requiring also that our adherence be not partial but total and without exception. Saul, however, thought loyalty to partial truths was sufficient. He failed to see that the very nature of idea is whole and complete. Why? — Because it is bound in inseparable unity with all other ideas in the system of Principle. Trying to break up this coherent system by obeying only those truths that suit us does not exempt us from

the whole truth but only causes us to lose our sense of the kingdom as a whole. We separate ourselves from the kingdom of Principle.

“And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou. And also the Strength of Israel will not lie nor repent” (15:28,29). Divine Principle never repents or changes but demands correction. “Then he said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God” (15:30). Saul wanted the outward appearances to be favourable, but failed to realize the far greater need of inward sincerity and commitment to Principle. Error must not only be uncovered but also rejected and destroyed, not covered up again with fair seeming. Samuel then turned again with Saul, not to honour him before the people, but to carry out what Saul had left undone. Samuel took and slew — “hewed in pieces” — Agag, the king of the Amalekites. Just as Principle cannot be divided into fragmentary ideas or obeyed partially, so too whatever has no part in Principle has no system, no coherency and therefore no authority to command our obedience. By hewing in pieces the ‘king’ of material sense and sin, Samuel carried out the command of divine Principle and utterly destroyed its false claim to power and authority.

What then does this subtone of Spirit as Principle tell us about the ordered birth of the spiritual idea in our consciousness and life? Above all, it shows that our reliance on Spirit and devotion to God (Spirit) must be directed to the whole and expressed through absolute obedience to its requirements (Principle). It is a dangerous course to attempt to follow Principle only insofar as it is convenient for us to do so or suits us. We must take the whole garment and obey the whole system. Only devotion to Principle in its entirety and total workings brings us forward in spiritual progress. Anything less leads to errors that must be corrected and false steps that must be retraced and re-done aright.

SPIRIT as LIFE: The development of Spirit individualizes itself through its own pure nature, enabling mankind to overcome the mortal (chapter 16).

Absolute devotion to the spiritual and nurturing spiritual qualities (Spirit) brings forth man’s true spiritual individuality, which lifts us above the mortal (Life).

In the story, the Lord tells Samuel to stop mourning over Saul and to seek a new king. "And the Lord said unto Samuel . . . I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons" (16:1). Jesse means 'Jehovah exists'. Because Samuel knew the impurity of Saul's worldly mentality, he went to Bethlehem in secret under the guise of making a sacrifice, to which he invited Jesse and his sons. He knew that the greatest of spiritual ideas always begins in secret, hidden from the worldly, material beliefs that would otherwise try to kill it.

"And it came to pass, when they were come, that he looked upon Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him" (16:6,7). Physical features were no longer a criteria, for the new king was to be selected on the basis of the cultivation of spiritual qualities, the quality of consciousness. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (16:7). Spirit separates that which is materially based (the outward form) from that which is spiritual and comprised of spiritual qualities (the heart); Life then lifts us above the material and mortal, exalting all that is of a spiritual nature in us.

"Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these . . . Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him" (16:10,11). David tended his father's sheep, just as Moses had done. Metaphysically seen, he ordered his thoughts purely according to spiritual values and cultivated a consciousness of ideas. He loved and nurtured spiritual qualities, guarding and protecting them so that they could grow strong and bear fruit. When David came before Samuel, the Lord said: "Arise, anoint him: for this is he" (16:12). Our pure, spiritual motives and love for the idea are 'the king in us', that which alone governs our life.

Here we face the question: What is the one thing worthy of worship? What in us is worthy to be king? — Not the outward appearances or human and material qualifications. Only man's spiritual individuality is worthy of divine kingship; only that which stands above the material and mortal sense of existence makes us ruler over our experience. This spiritual individuality grows and comes to birth in us as we 'keep the sheep' — as we love and care for the realm of spiritual qualities, keeping these pure and separate from the arguments of error. The more we do this diligently

and consecratedly, the more something of a pure and spiritual nature unfolds in us; like David, we are anointed king.

“And the Spirit of the Lord came upon David from that day forward . . . But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him” (16:13,14). Spirit separates between the false and the true consciousness of kingship, between Saul and David. Tending the spiritual always lifts us above the mortal concept and exalts us to the throne of our true manhood; by contrast, every neglect, disregard or devaluation of the spiritual casts us down and makes us lose our throne. Because Spirit is Life, the more devotedly we tend our sheep, in other words, the more we cultivate pure thoughts (Spirit), the more they inspire us and elevate us in the newness and fullness of our spiritual individuality (Life).

Because Saul was troubled by an evil spirit, his servants suggested that he find a harpist and recommended David, saying: “Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him” (16:18). David’s individuality is described here in a sevenfold way:

- he was cunning in playing, that is, knowledgeable and intelligent (Mind);
- he was valiant and vigorous, indicating the strength of Spirit (Spirit);
- he was a man of war, able to reject error and overcome sin (Soul);
- he was prudent in matters, showing that he expressed the power of Principle to interpret all things rightly (Principle);
- he was comely, showing that he was graceful and loving, expressing an unselfed love (Life);
- the Lord was with him: he acknowledged his divine sonship (Truth)
- and was one with God (Love). ‘David’ means ‘loved one’.

“And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him” (16:21,23). At this first meeting, it was clear that the qualities of David surpassed Saul’s, for David was able to translate the harmony of ideas into Saul’s experience to such an extent that it brought a certain measure of redemption to him. Spirit individualizes itself through an individual understanding of Spirit, which leavens, purifies and lifts us above the mortal concept, redeeming mortal mind from itself.

Each one of us can reflect God and express the qualities of David. In all quietude and sanctity, we can tend the spiritual qualities that alone make us worthy to be king. Nothing except the love of and continual devotion to our spiritual, divine individuality lifts us above the material, worldly concept. Thus, the more we nurture the David-consciousness, the more it breaks into our experience to govern our life and leaven all that it touches. However, this spiritual value cannot be measured materially; to the world, the spiritual idea seems small and insignificant. David was the youngest son of a man of the smallest tribe of Israel. He was only a little shepherd, yet soon he was to become the greatest king of Israel, one out of whose line would come Jesus, the spiritual king exemplifying the Christ-consciousness for all mankind.

SPIRIT AS TRUTH: The calculus of Spirit always acts as the sword of Truth to the mortal sense of manhood (chapter 17).

The ideas of Spirit in their order and system, symbolized by the five smooth stones of David, operate as the sword of Truth to destroy the mortal, material and sensual concept of man, symbolized by Goliath. The spiritual calculus of ideas, unseen and insignificant to the materially minded, proves itself far mightier than the visible forms of error and gross materiality. Because Spirit is Truth, the false calculus of material beliefs must fall before the standard of ideas comprising our true manhood.

In the story, Saul and his army were gathered for battle against the Philistines. "And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them" (17:3). The Philistines stood on the mountain of materiality, the Israelites on the mountain of spirituality; between them lay the valley of decision. Each individual must choose: Do we rely on materiality — on wealth, material characteristics, social status, family ties and the like — or do we rely wholly and exclusively on Spirit, on the unseen qualities of understanding, spiritual strength and spiritual devotion?

Out of the camp of the Philistines came Goliath, who represented the apparent strength of mortal, material manhood. "And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? . . . choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants" (17:8,9). In the battle of the flesh against Spirit, if we adhere to the true concept of man and keep it high in our consciousness,

material manhood becomes our servant. "But if I prevail against him, and kill him, then shall ye be our servants, and serve us" (17:9). Whenever material manhood takes precedence in us, error raises its voice, drowning out the true spiritual manhood and exercising a rule of error and mortality, of servitude to false beliefs. Yet only when we allow the corporeal, material concept of man to prevail in us do we make ourselves its servant, for the spiritual man is always the greater and governs supremely.

Jesse's three oldest sons had taken positions in Saul's army. Accordingly, Jesse sent David with some provisions to see if his brothers were well. When David came to the camp, he learned of Goliath's challenge and said to the men: "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" (17:26). David was not intimidated by Goliath, for neither material might nor size nor quantity made any impression on him. David immediately saw the problem in the right light, recognizing that the so-called battle of the flesh against Spirit can be dealt with properly only by first reducing it to the root proposition of divine Mind versus mortal mind. Goliath, being uncircumcised, was but the outward form of the carnal mind's beliefs and illusions. As such, he was powerless against David, who drew all his strength and deliverance from his true manhood, man as the pure image and reflection of God.

As soon as Saul heard of David's words, he called for him. "And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth" (17:32,33). Saul stood fundamentally on the same plane as Goliath: for both, the struggle was one of physical power and domination, with victory going to the greater material force.

Not so for David: "And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth" (17:34,35). The lion and bear symbolize the animal qualities of mortal man. David, by keeping the sheep, that is, by ordering his thoughts according to purely spiritual values, was able to overcome these animal qualities in his own thought; as a result, they had no power over him.

"Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the

living God” (17:36). Goliath typifies the sensual, bodily, corporeal concept of man, which would dishonour the spiritual idea of man as the son of God. Sickness, sin, depression, fear, doubt, etc. are the ‘Goliath’ in us, which would try to defy and dishonour the dominion of the true man. However, if we are a ‘David’, we nurture all spiritual qualities and rely on them completely. By this, we learn the absolute power and potency of Spirit to subdue and destroy the claims of matter. When the animal qualities attack us to devalue the spiritual idea, the spiritual man rises within us to silence them. Then we can go against Goliath fearlessly, not as a struggle between a greater material might versus a lesser power, or between the more forceful claims of collective and universal beliefs versus our individual arguments, but as the struggle between Spirit and the flesh. In this struggle, Spirit is all, and matter nothing. Before the spiritual, the fleshly is weak; the spiritual man has full power to overcome the animal nature in us. “David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine” (17:37).

Then Saul put his armour on David. “And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him” (17:39). David refused to mingle his spiritual weapons with the material weapons of the world. Instead, “he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine” (17:40). The five smooth stones symbolize the fifth day of creation, in which ideas operate as timeless and eternal numerals of spiritual consciousness.

“And the Philistine said unto David, Am I a dog, that thou comest to me with staves?” (17:43). Goliath identified himself correctly with animal qualities. “Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied” (17:45). Goliath tried to fight the battle on the basis of animal qualities. David, by contrast, saw it as a battle between divine Mind and the carnal mind; for him, it was a ‘battle of the Lord’, for he said: “This day will the Lord deliver thee into mine hand . . . that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hands” (17:46,47).

“And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth” (17:49). The forehead symbolizes human thinking, the mortal mentality, and identifies mortal mind as the fundamental error. Every possible phase of evil must be recognized as the effect of animal magnetism. Therefore evil must always be traced back to its root in mortal mind. Since mortal mind is but the misconception of Mind, Mind’s infinite self-knowing as idea destroys mortal mind along with all belief in it. “But there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith” (17:50,51). Here again we see how the gross superstructure of materiality and evil must be reduced to the root claim of mortal mind, the belief in a mind separate from or other than God.

“And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-lehemite” (17:58). David had been living with Saul a long time (see chapter 16:21 – 23), yet now Saul asked him whose son he was. The human mind (Saul) cannot recognize that man is the son of Christ, Truth; it cannot see the reality of man’s being, entirely separate from that which is the offspring of a mortal.

The law presented by this subtone of Spirit as Truth is of eternal value, applicable whenever we face a struggle against overwhelming odds and material circumstances. The claims of material manhood in us vie for dominance and try to overpower the divine self-government of the spiritual man in us. What the subtone of Spirit as Truth shows is that spiritual manhood is always the greater, that which is more important and infinitely more powerful. The unseen spiritual idea is mightier than the visible material thing or circumstance. Therefore we must not try to struggle against matter but begin by guarding and strengthening our true manhood. In Science, our struggle is never against error but always with God. Only through this spiritual battle do we find man’s unity with the true, with the one reality worthy of worship, and this has the power to annihilate everything of the enemy, everything false, in us.

SPIRIT AS LOVE: The onliness of Spirit proves that divine Love, as true womanhood, meets every human need (chapter 18).

As we rely on Spirit as the only — the only strength and reality, the

only substance of man's being — Love nourishes and clothes us with the universe of ideas. Love's spiritual universe embraces us and holds us in its perfection. Because Love knows no enemy, no opponent, Love protects its idea from all attacks of hate, jealousy or envy. Love leads us in the way that is right within its plan of salvation and weds us to all things good and pure.

In the story, Jonathan loved David, and David's high and pure qualities brought him success in all that he did. Saul, by contrast, deteriorated more and more in his character as a result of his own materialism, ambition and jealousy.

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul . . . Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (18:1,3,4). Love unites all that is pure and of spiritual value. In this way, Love meets every human need. "And Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants" (18:5). David's reliance on Spirit, as the true reality and only substance, gave him everything he needed, even in the human.

As they returned from the battle, the women from all the cities of Israel came to meet them and said: "Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward" (18:7–9). Saul's reaction is typical of a materially based mentality whenever it comes face to face with that which is of a purely spiritual nature. Time and again, we see how spirituality awakens in the material mind jealousy, hatred, fear, persecution, treachery and malice.

One day, as David was playing for Saul, "there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. And Saul was afraid of David, because the Lord was with him, and was departed from Saul" (18:10–12). Love is able to meet every hate-filled attack, for Love knows no adversary.

"But all Israel and Judah loved David, because he went out and came

in before them” (18:16). David wedded himself to universal Love and therefore held back nothing for himself. Reflecting Love, which gives universally, David sought the universal good and did not act from material self-interest. “And Michal Saul’s daughter loved David: and they told Saul, and the thing pleased him. And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him” (18:20,21). Saul tried to destroy David through cunning and betrayal, though he tried to cloak his treachery behind the facade of generosity. Nonetheless, David remained protected and untouched. Saul demanded as a dowry from David that he kill a hundred Philistines, hoping that David would fall in battle. But David slew two hundred Philistines. “And Saul saw and knew that the Lord was with David . . . And Saul was yet the more afraid of David; and Saul became David’s enemy continually” (18:28,29). Saul feared David not without cause, for he knew that David understood Spirit as the divine Principle, Love, and that this understanding was far superior to his own material and superstitious beliefs.

What then does this subtone of Spirit as Love show as the fulfilment of Spirit’s separation of the spiritual from the material? How does a pure and single-minded devotion to Spirit find its fulfilment? David, by relying on Spirit only in overcoming Goliath (Spirit), won a great and universal sense of Love. Jonathan loved him like a brother, the people loved him, even Saul’s daughter loved him, as did Saul’s servants. Yet the greatest sense of Love which David gained lay in finding man’s oneness with God: the Lord was with David. The purity and spiritual devotion which David expressed in cultivating spiritual qualities wedded him to the universe of Love, which became his universe, protecting, supporting and promoting both him and the good of the whole as one and the same, both one with Love.

This complete spiritual reflection which David expressed forever separated him from Saul. The materiality of Saul’s mentality felt the rebuke that came from David’s pure nature, exposing it for what it was. Saul became jealous of David, hated and tried to kill him. If we, like Saul, abandon the law of Spirit and think we can establish ourselves through material means, we reap not success but failure, not love but the feelings of envy, jealousy, malice and treachery. Only Spirit brings unfoldment.

Summary

It is interesting to note that in this second subject, Spirit, everything begins quietly, even secretly. Jonathan went secretly to the camp of the

Philistines and smote them; he tasted the honey in secret and became strong as a result; Samuel went secretly to Jesse and secretly anointed David king; David fought the lion and bear unseen by the world and long before he conquered Goliath. The coming of the spiritual idea is not attended by pomp and worldly recognition. Quite the contrary: for long periods, no one sees it or can detect its workings. In the second step, the development goes on hidden from the world and unseen by material sense. So, too, for us. When the vision of Mind comes to us, we must first be alone with it and cherish it in our heart. Over days and years, we must love it quietly, humbly and consecratedly, letting it grow until it is strong enough to withstand the storm of the world untouched.

Here in 'Samuel', we come to the end of the second subject and find that Saul is still king; David, though anointed in secret, is not yet the acknowledged ruler. In the unfoldment of the spiritual idea, we cannot judge progress by the immediate external results. God's mills grind slowly but surely. By orienting his efforts towards immediate and outward results rather than spiritual growth, Saul became inwardly ruined. At the end of the first subject, Saul's kingship was full of promise; at the end of the second, he was a slave to jealousy and hate, and was therefore destined to lose his kingship. What went wrong? Here with Saul, the Bible shows what happens if we fail to go beyond the first step. In the order of unfoldment, Mind leads to Spirit, and Spirit requires an ordered cultivation of spiritual values and qualities. What does this involve?

Mind: Purity of thought and a wholehearted reliance on spiritual ideas unfolds strength. On this basis, Jonathan led a victory against the Philistines. By contrast, relying on material beliefs and rituals for material gain brings weakness. Saul turned away from the ideas of the seven days of creation when they did not bring immediate material results and turned instead to rituals. However, this brought not success but rebuke and the eventual loss of his kingship.

Spirit: The false is overcome only through reliance on Spirit and spiritual qualities, not through material might. Quality, not quantity, brings forth progress: the Lord can save by many or by few. The purity and order of Spirit expressed by Jonathan brought mortal mind to confusion: there was a trembling among the Philistines and a great discomfiture. When faced with the struggle of the flesh against Spirit, we must continually strengthen

ourselves with the spiritual vision (Jonathan ate the honey), otherwise we exhaust ourselves in a struggle against error (the people became faint).

Soul: Spirit's separation between ideas and illusions requires that we hold fast to all that is good and pure, while at the same time letting Soul destroy in us all that is unlike God. Otherwise, if we try to hang on to those forms of error which seem pleasant or desirable, which we personally like, we lose our spiritual kingdom and bring upon ourselves divine rebuke. In the story, Saul destroyed the Amalekites but spared the good of the spoil, precipitating his own ruin.

Principle: Spirit's separation is absolute, requiring absolute obedience in adhering to the spiritual and abandoning the material and worldly. Divine Principle never pardons or repents but demands correction. Only as we obey its laws consistently and with thoroughgoing devotion do we find success. Excusing ourselves with partial truths or with merely outward signs of conformity neither exempts us from Principle and its spiritual requirements nor brings right demonstration: to obey is better than to make sacrifices.

Life: Obeying Spirit's demand for separation and actually separating between seeming and being brings forth man's true spiritual individuality, revealing the king in us. Though this spiritual kingship of the spiritual idea is neither recognized nor acknowledged by the world, it nonetheless constitutes the only true government. In the story, David was anointed by Samuel, and the Spirit of the Lord departed from Saul and came upon David. With this higher spiritual understanding, David was able to translate divine harmony to the human to refresh and elevate Saul.

Truth: Relying wholly on Spirit and spiritual strength enables us to gain a victory over error, not by fighting error with error, but by seeing the struggle as a battle of the Lord. The struggle takes place between ideas and illusions. These ideas come to us and arm us spiritually as we cultivate purity of thought through consecrated devotion to purely spiritual values (David tended the sheep). Doing this enables us to overcome not only animal qualities (the lion and bear) but also the whole material and sensual concept of man (Goliath). Thus our weapons are spiritual not material, divine not human. Whereas Goliath came with armour, spear and sword, David came in the name of the Lord armed only with the eternal ideas of reality — the five smooth stones.

Love: The pure separation of Spirit unites all that is of a spiritual nature: Jonathan loved David, as did all the people. However, it also uncovers the great distance between the spiritually minded (David) and a material mentality (Saul). Material sense hates spiritual sense and tries to kill it. Yet because Love knows no enemy, even deceit and betrayal fail to touch the glory and success of the spiritual idea. The attacks of envy, jealousy and malice only serve to bring us higher in demonstrating the onliness and supremacy of Spirit and its wholly spiritual values.

At this point, we can ask: How can we state in a simple and concise way the law of Spirit running through these subtones, showing what the great second step in the Word-order requires? Whereas the law of Mind instills in us a deep longing to know God as God is, the law of Spirit states that:

Absolute reliance on Spirit as the only alone brings progress and unfoldment.

Elaborated through the subtones, we can see that:

As we rely on the vision of the seven days of creation, on an understanding of divine ideas, we gain a firm basis (Mind).

As we rely on spiritual qualities, not on material quantities, we are strengthened rather than weakened (Spirit).

As we rely on the sinlessness of God's rule and do not try to save something sinful, nothing of value is ever harmed or destroyed (Soul).

As we rely on the wholeness of God in every detail and department of life, we gain the authority of Principle, which governs us imperatively through its idea (Principle).

As we rely on the spiritual source and love our spiritual individuality instead of the outward, material appearances, we are anointed king and lifted out of a narrow, material sense of existence (Life).

As we rely on the qualities of spiritual manhood to overcome the animal or brute in us, we are always victorious: we conquer Goliath and win dominion (Truth).

As we rely on the spiritual idea for all that we are and do, we are united with the universe of divine qualities, which bless, protect, care for and love us beyond measure (Love).

SOUL

(I Samuel: chapters 19 – 25)

Soul preserves man's spiritual identity and
keeps it safe under all circumstances.

Soul presents the nature of God as that which is sinless, unchangeable, inviolable and forever intact. Soul, the spiritual identity of being, can never be touched by materiality, for it is never in matter nor bound by material conditions. Soul presents the infinite withinness of being, giving to each idea everything it needs of certainty, integrity, balance, spiritual assurance and inviolability. Nothing sinful can invade the atmosphere of Soul, for spiritual sense preserves the idea in safety and security, keeping it immune from the attacks of material sense and sin.

If we seek our refuge in Soul, this spiritual identity of being protects us, so that animal magnetism and malpractice cannot reach us. Yet what does it mean to seek refuge in Soul? Does it mean reading from the evidence of material sense — corporeal sensations, feelings, emotions, appearances, etc. — and accepting this testimony as true and as defining our existence? Or does it not instead require that we reverse the testimony of physical sense and exchange it for an understanding of God and its creation of ideas? Soul is the great and universal transforming power. The more we let every aspect of our life and being be defined correctly through spiritual sense, the more Soul works a great transformation, not only in us but also in our surroundings, the world of our experience.

However, this transforming process takes us into the 'wilderness': "the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S&H 597:17). We are given those experiences which teach us, not through words but through life, that the spiritual understanding of Soul never lets us down. Through Soul-sense and the understanding it gives us of man's spiritual selfhood, we are able to master doubt, uncertainty, hesitation and the temptations of fear. We learn the safety of the spiritual idea and realize that man's spiritual identity is always preserved; nothing can touch it, no matter what difficulties may arise. Soul-sense detects error and warns us of any danger; it holds the idea intact and makes it safe in the face of opposition; it destroys the tares

and gathers the wheat into the barns, thereby resurrecting thought out of material sense. This resurrecting power is seen as Soul translating the physical (Saul) and moral (Jonathan) into the spiritual (David), which alone protects us and preserves us in safety.

In the story, Saul continually tried to kill David, forcing David to flee from one situation after another. He was driven into the wilderness and had to use all kinds of circumstances to escape Saul's hatred, though David had done nothing to warrant this attack. When David was finally surrounded by Saul with no avenue for escape, the Philistines invaded and forced Saul to retreat. Yet despite all this, when David had the chance to kill Saul, he refrained. Because his safety and security were grounded in Soul and spiritual sense, he did not have to try to destroy his enemy personally. He resisted the temptation to deal with the accuser by employing human or material means.

What does this crucial subject of Soul mean in the context of the Word-order? How is it the next needed step from what has been gained in Mind and Spirit? In Spirit, we must rely on the divine nature wholeheartedly, devoting our thought and energies to cultivating the spiritual vision. As we do this, our efforts are crowned with progress and spiritual growth. However, at this point, a new challenge arises: Will mortal mind and material sense become inflamed at this progress out of materialism and try to obstruct the spiritual birth taking place in us? The claim is that every step Spiritward arouses mortal antagonism and resistance, which then tries to overthrow the law of good. For millenia, we have been taught to believe that evil, hatred, envy and jealousy — all of which are nothing but gross forms of ignorance about God and its idea — persecute good and conspire to destroy it. Malice, treachery and betrayal, whether ignorant or intentional, seem to be constant companions to real seekers of Truth, shadowing each step forward with their dark schemes. Is this apparent law of evil and sin more powerful than the laws of Mind and Spirit? How can we gain the spiritual safety and certainty that nothing sinful can either touch us, negate our progress or rob us of our mission in life?

These are the arguments dealt with by the law of Soul in the Word-order. Stated in its root form, the question is: Can anything stop the ordered unfoldment of the Word? Can the order be stopped after Mind and Spirit, preventing the right identification with Principle, which alone demonstrates Life, Truth and Love? To answer this question, the whole nature of Soul as that which is unchangeable, immutable, inviolable and

wholly beyond the reach of material sense and sin comes to bear to secure our passage from sense to Soul. Soul gathers to itself all in us that is of the nature of Mind and Spirit and holds it embedded in God, safe and secure. Thus we learn in Soul that all true safety lies in God — in holding to what has unfolded to us of the divine nature through Mind and Spirit. In the face of the most intense crises and challenges, Soul calls us to persevere in our love for and trust in the spiritual promise, for this seed of spirituality always carries within itself everything necessary to guide us safely and surely through the wilderness. There is all to be gained and nothing lost by confiding everything to Soul — our life, our mission, our preservation and protection, our present and future. Indeed, the only danger we face is the temptation, arising from fear, doubt or the press of circumstances, to abandon the spiritual idea and to try to work out the situation through human means and planning. Once this inward enemy is silenced by Soul-sense and spiritual understanding, no outward attacks of hostility, animosity or enmity can touch us.

Throughout the Bible, great stress is laid on this third step, for without it we are never safe. In 'Matthew', Herod commanded that all the children two years and under be slain. So, too, for us: if we stop with the first and second steps and fail to wed ourselves to Soul, we become a prime target for the attacks of animal magnetism. Why? With Mind and Spirit, mortal mind and materiality are uncovered and unseated in us; yet if we do not take the third step and let Soul burn the tares and gather the wheat into the barn, these errors, uncovered, will turn and rend us. The purity of Spirit must be our only identity (Soul), for only the remnants of materiality in us can feel the attack of evil and be harmed by it; the spiritual idea itself is immune to all phases of evil.

The story of David offers an excellent illustration of the challenges which arise with the third step, challenges which come to each one of us as we follow the Word-order. At the end of the second subject, David was loved by all, even by the servants of Saul. Yet safety never lies in the love or gratitude of people, for this can change and reverse itself with the slightest provocation. Man's only security lies in spiritual sense and in his spiritual selfhood. This is what David found out. Throughout the third subject, David was constantly in flight before the attacks of mortal sense. He was not allowed to ignore the third law but was forced to handle and overcome hostility and sin. No one can evade this step, for it arises within the order of being. Further, it arises precisely to lead us higher. By it,

we are purged of every temptation to rely on material sense or our own human and corporeal sense of selfhood. By contrast, if we fail to recognize this step in the divine order, we feel attacked personally. We engage in self-pity because life or circumstances have not been more kind to us. Through such self-centred, self-absorbed reasoning, we come to doubt or judge divine justice. Rather than abandoning material sense and selfhood, we nurture and protect it, and so find ourselves continually persecuted by it.

Even Jesus had to meet and master this third stage. He claimed nothing for himself and was without sin, yet every phase of wickedness which the human mind could conjure up was let loose on him. Why? — Because he came to show the ordered way of Science: that the beliefs turned up by progress are impersonal and that their correction lies in adhering to the progress we have made through Mind and Spirit, even under the stress of circumstances (see S&H 5:6). Thus Jesus had to face and overcome the three temptations, proving that he could not be led astray by the arguments of mortal sense. He persisted in spiritual sense without doubt, fear or wavering. If one so sinless as Jesus had to face trials and temptations, how much more must we face them. Only in the refiner's fire is the dross burned and the gold made pure. In the third stage, our heart is probed and our motives tested; our integrity, strength, honesty and reliance on God are tried and purified. Only after this third period did David receive the crown of kingship.

How do we go through this period and come out the better for it, namely, firmly grounded on the dry land of our spiritual identity? How does Soul translate itself to us as an attitude perfectly adapted to meeting the challenges of this period? Using the example of David, we can see that we must turn away from the false and abide in the stillness of spiritual sense, where material sense cannot reach us. Whereas the human mind may call this flight to spiritual sense cowardice, divinely seen, it represents great wisdom and strength. David fled to the spiritual vision and would not budge from it. He could not be tempted to abandon the all-power and all-sufficiency of the spiritual idea in order to take upon himself a confrontational struggle with evil. Even when all hope seemed lost humanly, David persisted in the spiritual facts of being and never doubted them. The sinlessness of his consciousness remained sinless even under stress and the attacks of material sense and sin. It is no great accomplishment to be sinless if one is never tested, for only in adversity does our actual stand-

point appear. If we genuinely rely on spiritual law, if we are persistent and unwavering in entrusting all that we are and all that is of value to us to the divine, then the arrows of jealousy, pride and envy bounce off us and cannot harm us. On one hand, by refusing to respond to error or to engage in battle with it, we find that error wears itself out and dissipates from its own futility. On the other hand, by keeping ourselves "hid with Christ in God" (Col. 3:3), we place ourselves beyond the reach or realm of error.

What arguments would lead us to abandon this Soul-based attitude? Self-righteousness is one seducer: we wonder why these experiences have befallen us and then try to justify ourselves humanly. However, this strategy is ill-conceived, for it is based on human judgements and material reasoning. It is not ours to ask why a problem has come to us but only to work out the solution spiritually and on a divine basis. Another seducer raises the claim that we are less endowed, less blessed than others and that our way is harder or less privileged. True, David's way to kingship was harder than Saul's, yet David was by far the greater king. Why? David faced this claim and saw that the whole divine kingdom is ours if we take the steps to claim it. David ate the shewbread: he identified himself with the divine and made the holy his own. Only the false priest in us would try to hold us back by saying that the greatness and glory of the spiritual idea is available only to the few. Other arguments that arise against the law of Soul claim that it is cowardly to flee from evil and sin and to take refuge in Soul and spiritual understanding. They argue that evil must be destroyed and ask who will do it if we do not. They argue that the situation is critical and that we cannot afford to wait on the spiritual working out of things.

Soul says: Why listen to all the arguments of error? Listen instead with spiritual sense and abide steadfastly in spiritual understanding; never abandon it, which means never try to force a working out of things before the time is right and the danger gone. Let spiritual sense work its purpose in its own way, for this alone has the power, patience and persistence to thoroughly transform a situation. Then the kingdom is offered to us without our having to destroy the hostility or opposition against us. David did not have to kill Saul. Whatever in us opposes our spiritual selfhood is self-destroyed. Why? The more we persist in spiritual sense, the less we are governed by material-sense conceptions and feelings. Dwelling in spiritual understanding brings harmony and balance, making everything

light and full of joy, not heavy or depressing. Nothing can bring greater freedom and happiness than the conviction that the life based on Soul-sense and spiritual being is alone worth living. Then, even if we are surrounded by crisis, accusations and conflict, we can take refuge in the atmosphere of Soul and remain there until everything is changed. David saw that resorting to human means would only bring his own death. Further, he saw that it was not his job to destroy the sinner; Soul alone destroys sin, preserving all that is good. Thus David did not try to stand stubbornly against error and danger but retreated, waiting in stillness and sacred secrecy until the error dissolved itself.

So, too, for us. God is its own advocate and defender. If God cannot destroy sin, we cannot. The trouble is, God's order of working and ours are not the same. We let ourselves be driven by time and so expect immediate solutions; by contrast, God works out its purpose in eternity, bringing to us those experiences which force us to see the futility of a Saul-mentality and to seek instead a persistence in immortal spiritual values. Through the initiative of the divine order, we are tested by experiences, so that we can learn where we honestly are. Step by step, we are compelled to abandon human means and methods and to find our peace and security in God. We are reformed and made king, not by fighting error, whether within or without, but by letting Soul hold in safety all that is good and pure, all that partakes of the spiritual idea in us. As the idea is held safe in Soul, the enemy, mortal sense, dissolves itself, finding no place in us to take root. Spiritual sense always eludes material sense and can never be touched by it.

How is this great third step illustrated through David's wilderness-period? How is the David-consciousness kept safe in Soul? This is shown through the order of the subtones of Soul.

SOUL as MIND: Soul saves and translates all things through the light of Mind (chapter 19).

Soul translates all things out of the physical (Saul), through the moral (Jonathan) into the spiritual (David). Through this translation, material sense is transformed and made to serve the idea through the light and might of Mind, so that the idea is preserved in safety. Our preservation lies in staying with Mind and its ideas, leaving it to Soul to transform all hostility and persecution into spiritual blessings.

When Saul continued to persecute David, Jonathan decided to intercede

on David's behalf and convince Saul of both David's innocence and his injustice in trying to kill David. "And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good . . . wherefore then wilt thou sin against innocent blood?" (19:4,5). Saul was then persuaded by Jonathan, at least temporarily, not to kill David. The sinlessness of Soul has the power to transform sinful thoughts and motives (Saul), and it often uses the truly moral (Jonathan) to bring about this effect.

However, when David marched to fight the Philistines and was victorious, his victory rekindled Saul's intent to kill him. "And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night" (19:10). Once again, David was protected. Hatred and jealousy can neither touch, injure nor destroy the good. Saul then quickly sent messengers to David's house to kill him in the morning. However, Michal, David's wife and Saul's daughter, told David to flee in the night: "If thou save not thy life to night to morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped" (19:11,12). Then Michal laid an image in David's bed and "put a pillow of goats' hair for his bolster, and covered it with a cloth" (19:13). When Saul's messengers came, they found in David's place only an image; in place of the spiritual idea, material sense finds only an illusion. Material sense can never lay hold of spiritual sense. The beliefs of error can never grasp the spiritual idea of man but only its caricature, the ape of man, namely, the mortal illusion.

"So David fled, and escaped, and came to Samuel" (19:18). David fled to prophecy, the light of Mind. He turned to divine Mind and thereby put himself out of the reach of the human mind's schemes and whisperings. When Saul heard this, he sent messengers to capture David. But when the messengers came to Samuel, they met a company of prophets, who were prophesying. Then "the Spirit of God was upon the messengers of Saul, and they also prophesied" (19:20). When Saul was told this, he sent a second and third band of messengers, each time with the same end. Finally Saul went himself to Ramah where Samuel and David were. "And the Spirit of God was upon him also, and he went on, and prophesied . . . And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night. Wherefore

they say, Is Saul also among the prophets?" (19:23,24) Through the power of divine Mind (prophecy), Saul and his messengers were transformed (Soul transforms), so that nothing could touch David. Indeed, not only could Saul and his messengers do him no harm, they themselves became prophets. Because Soul is Mind, Soul translates a false, material mentality out of itself through the power of Mind and its ideas. Mortal mind cannot stand before the light of Mind; Saul fell down naked before Samuel; he was stripped of his guises, his self-ambitions and evil intents.

Thus this first subtone of Soul, Soul as Mind, teaches that the human mind — material sense — can never reach nor destroy spiritual sense. The sinlessness of Soul has the power (Mind) to transform sinful thoughts. Saul's sinful and sensual endeavours were transformed to the extent that he also prophesied; he was compelled to acknowledge the facts of being and to submit himself to them.

What does this subtone mean for us in our life-practice? Like David, we must flee from the counterfeit of Soul as Mind, from selfish motives, aims and ambitions, for these do nothing but attack and try to destroy the spiritual idea taking form in us. Instead, we must let Soul transform us and the entire situation, until the true idea appears, safe and secure. What is this counterfeit-concept? Whereas Soul expresses itself through spiritual sense and an unselfed awareness of spiritual identity, the counterfeit-concept is physical, material sense, which centres around the perceptions of a mortal ego. Whereas Mind manifests itself as idea, the light of prophecy, the counterfeit-concept appears as illusions, the distorted images of mortal thinking. Combined, Soul as Mind deals with the belief that the mortal, material sense of things, culminating in a mortal ego and material sense of selfhood (Saul), projects its own false images, which would destroy in us the clear, spiritual perception of the divine idea at work. We become governed by the distorted images of material sense, instead of by the divine ideas that spiritual sense defines to us.

In Christian Science, we learn that the testimony of material sense is false. But do we also realize that this means we should never read from the material senses or draw conclusions from the illusions they generate? The mere fact that our eyes see that which is not known to God is not in itself such an obstacle. The greater issue is: What do we conclude from this false perception? Do we make these false images the basis of our reasoning? Divine Mind commands us to recognize that only one thing is real and true, namely, God and its idea. As we persist in relying on

this divine basis, Soul holds us in safety, beyond the reach of material sense. Soul keeps us secure until material sense is translated out of itself and made to submit to the rule of Mind, the light of prophecy. Then we see all things as they are known by God. Further, we realize that there is nothing to be gained — no safety or solution to be found — by going outside the realm of divine self-knowing.

SOUL as SPIRIT: Soul preserves man through the fruits of Spirit, which separates spiritual sense from material sense and keeps the spiritual safe (chapter 20).

Here we see how the moral maintains the spiritual, but only when the moral is the spontaneous expression of the spiritual in human experience. Left to itself, the moral is slow to detect error. The merely moral mentality either never wants to face the fact that error must be handled or comes to this conclusion too late. As a result, the moralist usually finds himself betrayed and delivered into the hands of evil: Cain (the physical) slays Abel (the moral). Only the spiritual can protect us from evil, and Soul as Spirit shows us the way. Soul is definite and identifies all things rightly. Spirit separates ideas from illusions, giving us the ability to distinguish clearly between good and evil. Thus the blending of Soul as Spirit brings to light not only the ordered working of ideas but also the secret designs of evil. Soul detects every evil and false motive at work and exposes it as such. Whereas the spiritual idea is forever hidden from material sense, no error or evil can hide from Soul. As we persist in adhering to the divine nature and finding our refuge therein, Soul preserves us with the fruits of Spirit — the truly moral, that which loves the spiritual above all else — and points to the solution required in the human.

In the story, David once again appealed to Jonathan, asking what he had done that Saul should seek his life. Jonathan assured him that his father entertained no malicious purposes against David, since Jonathan thought Saul surely would have told him of it. However, David remained unconvinced and demanded clear proof. He would not let himself be lulled into a false sense of security but put his trust in spiritual qualities, confident that these would sort out the situation and make everything definite. Jonathan and David then worked out a plan to ascertain Saul's motives. David would hide himself for three days. During this time, Jonathan could watch his father's reaction. If Saul became angry at David's absence despite a reasonable explanation, it would be clear that Saul bore ill towards David.

On the third day, Jonathan would signal David in the field where he was hiding by shooting three arrows: if the arrows fell “on this side”, this would mean David could come back; if the arrows were shot “beyond thee”, this was the sign that David should flee.

Jonathan and David then made a covenant: “And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul” (20:17). The truly moral qualities (Jonathan) always wed themselves to the spiritual (David). In this way, Jonathan showed that his motives were pure and fully identified with the spiritual idea.

Sure enough, on the second day (the second day brings separation), Saul observed David’s absence and asked Jonathan about it. When he told him David had gone to the sacrifice at Bethlehem, Saul became enraged: “Then Saul’s anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother’s nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David” (20:30–33). Saul’s motives were uncovered and all doubt in Jonathan’s mind removed. For the second time, Saul made an attempt on the life of his own son, and this on the pretext of wanting to secure his future kingdom. Saul’s intentions were clearly the fruits of the carnal mind, which tries to destroy not only the spiritual but also the moral along with it. In this way, the true nature of both Jonathan and Saul were made clear to David. Saul’s reasoning that David must die in order to establish Jonathan is a common ruse of evil: evil hides both its hatred of the spiritual and its efforts to destroy it behind arguments that appeal to the superficially moral. Evil’s only chance is to make mortals believe its lie by mingling its false motives with ‘fair seeming’, thereby appearing to be a defender of the humanly moral and righteous. What Soul as Spirit shows is that Soul identifies all things for what they are — according to their proper gender or category — so that, as Spirit, the false is seen as false and the true as true. Spirit ends all mingling of evil with good and keeps the good pure and separate.

Jonathan then arose, went into the field and shot his arrows “beyond thee”; David knew he had to flee. When Jonathan came to David to bid

him farewell, "David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed for ever" (20:41,42). Soul identifies us with all that is good and true and pure, so that we have it forever. Nothing of spiritual value can ever be lost or taken away from us. It is our being, and no trials or periods of testing can separate us from our 'Jonathan', our love for the spiritual and how the spiritual spontaneously expresses itself in human experience to bless and preserve us.

What does this subtone of Soul as Spirit show us about the spiritual order of being that is our life? In the third stage, we find our true identity embedded in the spiritual, in God (Soul), and this spiritual identity carries within itself the power to leaven and even chemicalize an entire situation, bringing a clear separation and sorting out of things (Spirit). Everything is seen in its correct light and identified for what it is, stripping away all guises and pretences. From this clear definition of the situation, the way becomes clear. We see what must be done, even in human experience, and can go forward, confident of our course.

This spiritually based process of sorting out a situation and of defining everything rightly has nothing to do with deciding things humanly or making human resolutions. On a human basis, we never know for certain the identity of things around us: not only are appearances deceiving but the human is variable and inconstant, changing with passing moods and circumstances. Only the spiritual provides a constant and reliable reference-point for working out our life. Here, David did not allow himself to be misled by a human desire to trust Saul but rather retreated and went into hiding. He withdrew to the spiritual sanctuary in order to unite himself more fully with the facts of being and thereby to win inner peace. Through this he touched Soul, man's divine selfhood. Since Soul reflects Spirit, David gathered the aid of the spiritual qualities of Jonathan. Soul-sense brings the fruits of Spirit, which draws a line of demarcation between the genuine and the illusory, good and evil, the real and the unreal. When this clear separation occurs, the David in us, spiritual sense, knows the way and cannot be mistaken.

SOUL as SOUL: Soul leads us safely through the wilderness of fear and doubt, identifying all interests and balancing them (chapter 21:1 – 22:4).

Soul makes the safety of the spiritual idea definite and secure, before it is known to the world. Though the path from sense to Soul may take us through the wilderness of fear and doubt, Soul bestows the idea with certainty and stability, which preserve us in safety. No matter what the circumstances may be, Soul shows that there is always a way out. As long as we remain steadfast to man's divine identity, we can never be lost or without hope, for Soul translates itself to each situation, bringing transformation until the right solution appears. Though we may be alone and deserted by all, Soul is there, gathering to us everything we need and showing us that the means for the next step forward are present and at hand.

David lived by this rule of Soul and was carried forward through his persistence in his divine mission. The moment we see that there is no safety in material sense, we may experience intense difficulties and life-or-death struggles, just as David did in his flight from Saul. The way from sense to Soul is never easy humanly, but it is always assured divinely as long as we stay with Soul and man's spiritual selfhood.

In his flight, David came to the priest Ahimelech, a descendant of Eli, who symbolized the false concept of priesthood. David told Ahimelech that he was carrying out a great but secret mission for king Saul, thereby concealing the fact that he was in flight.

David was hungry, just as everyone who struggles for a great ideal is hungry for a greater understanding. On the way from sense to Soul, we long for spiritual nourishment and are thankful for every new understanding, every support, every aid we receive. "Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread" (21:3,4). "Hallowed bread" meant the shewbread, a symbol for Life, which is Truth. According to the Mosaic law, the shewbread could be eaten only by priests and only within the sanctuary. False priesthood in us claims that we can eat only the "common bread", thereby withholding from mankind the "hallowed bread" which we need to go forward spiritually. The false theological mentality in us wants us to believe that we are not good enough to receive the holy. Yet David was not stopped by this argument. "And David answered the priest . . . the bread is in a manner common, yea,

though it were sanctified this day in the vessel. So the priest gave him hallowed bread: for there was no bread there but the shewbread" (21:5,6).

David understood Soul, for he identified himself with nothing less than that which is the highest, best and most holy. He gathered to himself his full spiritual identity, that which was eternally his divinely. Soul says to each one of us: Take possession of all that is holy, without asking whether mortal mind or material sense agrees to it or not; take possession of everything divine and identify yourself with it: eat the shewbread, the spiritual idea of Life and Truth, and be satisfied with nothing less. By claiming his right to man's divine selfhood, David made himself a priest of God. The more we identify ourselves with the divine under all circumstances and do not let ourselves be deprived of this divine identity for any reason, the more we become true priests unto God.

After David had claimed for himself the right to be a true priest, he made himself king before God as well. He asked Ahimelech for a weapon. "And David said unto Ahimelech, And is there not here under thine hand spear or sword? . . . And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah, behold, it is here . . . And David said, There is none like that; give it me" (21:8,9). Here, the sword symbolizes kingly majesty and the right of divine self-government. Before this point, the Israelites were forbidden to possess weapons; there was no spear or sword to be found among all the people. Only Saul and his son Jonathan possessed weapons of their own. Now David took possession of the one sword in all the kingdom that was still available. It was his sword, which he himself had won, therefore it could never be taken from him. Soul knows no loss. What we have once gained for ourselves and made our own of the nature of spiritual ideas is preserved intact and is ours forever.

"And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath" (21:10). The servants told the king that David was there. "And David . . . was sore afraid of Achish . . . And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard" (21:12,13). David pretended to be mad, and Achish rebuked his servants for leading this madman before him, for he did not recognize David. David's own fear caused him to deny his identity. Yet despite this, the certainty of Soul overrides and counterbalances any misstep or lapse into fear; Soul is always the master of man. Even a temporary weakness

of character cannot separate us from the definiteness and certainty of man's spiritual selfhood. Soul preserves the identity of a spiritual idea under all circumstances, in spite of human mistakes and weaknesses. Soul carries out the divine purpose undeterred, from its divine basis, not on the basis of the human or human abilities.

"David therefore departed thence, and escaped to the cave Adullam" (22:1). If we find ourselves in great difficulty and are exposed to dangers, we do well to withdraw to a 'place of rest', which is what 'Adullam' means. We must embed ourselves in Soul-sense and stay there until inner peace and certainty are re-established in us. No false belief, no fear, no anxiety nor doubt can penetrate a consciousness of spiritual ideas. Then, in a quiet and undisturbed atmosphere of thought, we can consider the true facts of being. Here David found his security, for it was said that "David was in the hold" (22:4). There is no place more secure than the atmosphere of Soul. In Soul, we perceive only what God perceives, behold only what God beholds and understand only what God understands. Nothing else enters our consciousness; nothing else speaks or resounds within us but the divine.

What does this subtone of Soul as Soul tell us about the unfolding order of the Word? When, in Soul as Spirit, our spiritual identity opens the way through a great sorting out and separation of things, Soul as Soul shows that we must go that way, even if it leads us out into the wilderness, alone and without human or material support. As long as we rely on Soul and what it knows of man, we are never lost or without help. Yet to go this way, we must ask ourselves: Am I common and unfit for holy bread, or am I the son of God, heir to all divine qualities? Am I the pawn of circumstances, or am I blessed of God — born to work out my divine mission through means and channels that are also divine?

David claimed for himself both the right to be priest by eating the shewbread and the right to be king by taking the sword he had won from Goliath. Outwardly seen, his position was hopeless; yet just at this point, David was able to claim his divine selfhood to such a degree that he made himself king and priest unto God. The right identification of who we are as God, Soul, knows us, takes place in the stillness of a consciousness in which no other voice speaks but the divine; no opposing arguments find an audience in us. Like David, we must remain in this refuge until Soul has transformed everything; only then is the way forward safe and secure.

Once again, we see that, whereas mortals think of retreat as failure, cowardice or weakness, it is often the divine way. Why? If we try humanly to push a thing through from beginning to end, even if it seems to have come to us as a higher idea, we shall have established it through human effort. No matter what we may think or say, our actions would deny the power and all-sufficiency of the Christ to establish what is good and right. We end up fighting for merely a human concept of the divine idea, not for the divine idea itself, which is above human concepts and methods. By interjecting our own means, we attach ourselves to a narrow concept of what is to be accomplished. This approach has no Christ and — in spite of the best intentions — even becomes the anti-Christ.

Soul teaches that, as we identify ourselves divinely, we touch the Christ, which takes over and defines who we are, what our mission must be and how it is to be accomplished. The government and responsibility lie with God. Our job is to stop and wait on God, to retreat from material sense and to hide ourselves in the consciousness of what Soul knows of us and Soul's universe. Only then are we sufficiently open, humble and flexible to work out our life on a divine basis. We free ourselves from the rigidity of human concepts, which all too quickly become attached to the reputation and standing of mortal egos. David cared nothing for the reputation of a mortal ego. If his retreat to Soul required that he appear mad, mad he became, even though it brought the contempt of his fellows. Wisdom before God seems as foolishness before men. If we follow the Christ, we will go against human opinion and judgement, but what we gain will always be divine, of eternal value and ours forever.

SOUL as PRINCIPLE: Soul destroys false systems and demonstrates safety for all that seeks to identify itself with Principle (chapter 22:5 – 23).

Persistence in identifying ourselves with Soul unites us with the system of Principle, which brings safety and security. Our mission is included in and protected by the divine system of ideas, which operates to ensure its right fulfilment. By contrast, if we let ourselves be guided by fear or doubt, we separate ourselves from Principle and find no safety. Whatever is not at one with Principle has no system and ends in destruction.

Saul was at Gibeah and gathered all his servants to reproach them for their loyalty to David. Saul's appeal was on the basis of personal favouritism and personal gain — 'what is in it for me?': "Will the son of Jesse give every one of you fields and vineyards, and make you all cap-

tains of thousands, and captains of hundreds?" (22:7). Then Saul appealed to them for sympathy: "All of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me" (22:8). Saul asked for allegiance on the basis of personal sympathy, rather than impersonal obedience to Principle. The way of sympathy always leads us astray, for it is personal. It focuses exclusively on mortal egos — on their histories, feelings, complexes and idiosyncrasies — rather than on divine Principle and what Principle demands of each one of us, irrespective of who or what we are humanly. There is always some excuse why we should get sympathy instead of being expected to conform to Principle and its impersonal requirements.

This personal appeal called forth a mentality of the same false nature, namely, Doeg the Edomite. 'Edom' is a variation of Esau, who symbolized the counterfeit of Soul — material sense, sin, deceit and betrayal. 'Doeg' means 'full of fear'. Doeg was the opposite of David ('loved one'), for Doeg was the chief herdsman of Saul: he cultivated a Saul-mentality. When David had taken refuge with the priest Ahimelech, Doeg was there. False priesthood always harbours fear, for it fears that its authority could be undermined. Further, it works on the basis of fear by preying on the fears of its followers, trying to secure its own position by inflaming those fears. Doeg then told Saul that David had been with the priest Ahimelech: "And he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine" (22:10).

Saul then sent for Ahimelech and his priests and said: "Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?" (22:13). Ahimelech explained that he knew nothing of Saul's position in regard to David, for he thought David was one of Saul's most faithful servants. Despite this honest and reasonable explanation, Saul replied: "Thou shalt surely die, Ahimelech, thou, and all thy father's house" (22:16). If we let ourselves be led by Doeg, by fear, we become cruel and irrational. Never are people more cruel than when they feel insecure. By contrast, if we possess Soul-sense, we know that all interests unite in Soul to form one community of interests, which can never work against each other.

In his insecurity, Saul felt constantly surrounded by enmity, persecution and hatred. Saul, the persecutor of David, felt himself persecuted.

How often it is that we project onto a situation our own false mentality. Not realizing this, we think someone else is being personal, contentious, abusive, jealous, etc., when in fact it is really just a reflection of our own false consciousness. In such cases, the best solution is to turn away from what seem to be the objective forms and to address ourselves instead to exchanging the false consciousness. For example, like Saul, we may think we are the victim of a conspiracy of antagonism, insecurity, sin, fear, doubt or hopelessness. However, if we remain steadfastly and securely in the sense of Soul and man's spiritual selfhood, we find our oneness with divine Principle and lose all fear of hostile attacks or malpractice. On the other hand, if we harbour fear, we lay the seeds of our own destruction. Saul called upon his servants to kill Ahimelech. "But the servants of the king would not put forth their hand to fall upon the priests of the Lord" (22:17). Then Saul called Doeg, who fell upon the priests, "and slew on that day four-score and five persons that did wear a linen ephod" (22:18). The fear (Doeg) which false priesthood harbours and perpetuates is that which brings its own destruction.

"And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar shewed David that Saul had slain the Lord's priests" (22:20,21). Then David said to Abiathar: "Abide thou with me, fear not" — David immediately rejected the fearful thoughts — "for he that seeketh my life seeketh thy life: but with me thou shalt be in safeguard" (22:23). In Soul all interests blend and unite, each contributing to all the others, and are never polarized or in conflict with each other. Soul preserves all ideas. Abiathar had fled from the false sense of priesthood and sought David, the true priest of God. David based all that he did, as well as all his relationships, on divine Principle. Insofar as we unite with the system of Principle and hold fast to it, we find our divine security and are preserved. False beliefs — whether of doubt, restlessness, insecurity, hatred or fear — always prove deadly. The ideas of Soul, which include joy, satisfaction, happiness, balance, spiritual understanding, inner peace and security, preserve us perpetually.

We should never fear to adhere to the divinely principled standpoint, for this unites us with the security and safety of divine Principle itself. By being impersonal and principled in all our actions, decisions and motives, we lose nothing, neither joy, peace, security, friends nor happiness and well-being. By contrast, those who operate from personal motives and ambitions breed fear and ultimately perish. There is no

safety or security to be found in letting personal sense influence or govern us.

SOUL as LIFE: Soul eternally preserves man's life and individuality (chapter 23).

The entire subject of Soul is devoted to showing how man's spiritual identity is forever preserved intact, invulnerable against the attacks of material sense, malpractice and sin. Soul is never separate from its representative and keeps its idea, man, wholly out of the reach of error's false claims. Here in the subtone of Soul as Life, we see that Soul is infinite in expression and cannot be confined in anything. Therefore, man's spiritual identity is never found in a material form and exists independent of time, place or persons. Life sustains us fully despite extreme or adverse conditions, always exalting us and preserving our true individuality.

David experienced this fact. "Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshingfloors" (23:1). Life expresses itself in fullness, supplying, nourishing and preserving us with ideas. Mortal mind and material sense, by contrast, would rob us of this fullness. 'Keilah' means 'locked in'; metaphysically speaking, Keilah represents a mentality that is 'locked into' a narrow, material and corporeal concept of existence. The narrower our outlook, the smaller and more limited our universe. The inhabitants of Keilah believed that they could find safety in this narrow concept of life, for their city was heavily walled. In fact, such a mentality continually falls prey to the onslaught of mortal illusions (the Philistines).

David was directed by God to march against the Philistines to save Keilah. "And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?" (23:3). David's men thought they had to prove their own personal security before they could help others. If we find ourselves in trouble from one belief or another, then we, too, believe that we lack the necessary fullness to be of aid to others. By contrast, David knew Soul as Life; he knew that spiritual identities are eternal, ever-present and unlimited in their fullness of blessing. Their efficacy is divine in origin and does not ebb and flow in proportion to persons or their personal conditions.

"So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter.

So David saved the inhabitants of Keilah” (23:5). David drew upon the fullness of the divine system of ideas and from this infinite source brought protection to the people. His broader, more unbounded sense of Life subdued the Philistines and restored security.

The question then arose: Would David himself become locked into this narrowness? Could he find safety in Keilah because of its thick walls? “And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars” (23:7). However, David did not let himself be misled by making the decision on a human basis: he asked God. God told him that Saul would attack Keilah to capture David and that the inhabitants of Keilah would betray him and give him to Saul, despite all that David had done for them. Our security is always in God and expressed through the fullness of spiritual love, not in people. No matter what we may have done for others, we cannot place our trust in them, for we can never rely on anything less than the fullness and inspiration of Life. In the spiritual, we cannot rest on past achievements or on the continuing fruits of past deeds. If we have done things rightly, then our motive for action has been simply to do right, to do according to God’s commands, and not to win the approbation, loyalty or indebtedness of others. If to obey God has been our motive, then the reward is also of God, which preserves us under every circumstance and supplies us abundantly with ideas.

As a result, David once again escaped and fled into the wilderness. He renewed his unlimited, spiritual sense of being, free from the confines of material sense, and therein found his security. If we let spiritual sense inspire us and direct our way, we are not only alerted to lurking dangers but also led to the solution. Soul-sense warns, protects and ensures; it leads us steadily and assuredly out of all difficulties.

“And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph. And Saul sought him every day, but God delivered him not into his hand” (23:14). Saul could not find or touch David; so, too, material sense can never find or touch the spiritual sense of being. No matter what belief in sickness or wicked thought may be thrown at us, it can never reach us as long as we stay enveloped in the atmosphere of spiritual sense. “And Jonathan Saul’s son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, Fear not: for the hand of Saul my father shall not find

thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth" (23:16,17). Jonathan, who symbolizes the pure love for the spiritual, was able to find David, because the fruits of Spirit — e.g. humanity, honesty, affection, compassion, hope, faith, meekness, temperance, i.e. the second degree qualities indicated in the "Scientific translation of mortal mind" (S&H 115) — enable us to value the spiritual and to hold it in great respect. However, the moral must always be subordinate to the spiritual, in the same way as Jonathan was willing to be subordinate to David. The spiritual standpoint must inspire the moral qualities and guide them in the way that most serves the spiritual.

Now the Ziphites went up to Saul and informed him that David was with them, hidden in a strong place, but that they were prepared to deliver David to him. Saul was delighted, but advised the Ziphites to work carefully, since David was very clever. What Saul perceived as human cunning was actually divine guidance. Then David fled with his men into the wilderness of Maon. As soon as Saul heard of this, he pursued them. "And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them" (23:26). It looked as if David was finally caught in a trap. Yet when the need is greatest, God is nearest. "But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land. Wherefore Saul returned from pursuing after David, and went against the Philistines" (23:27,28). David was once again freed by the spontaneous workings of the idea. No difficulty is greater than God; no situation is without a solution or beyond hope. Nothing can defeat Life's fullness of blessing. Man's spiritual individuality is preserved unharmed under all circumstances, for Life is indestructible, immortal and eternal being. By persisting in man's eternal, spiritual individuality, we are sustained and continually brought forward in spiritual progress.

SOUL as TRUTH: Soul affirms the sinlessness of the true man under all circumstances and balances truly all relationships (chapter 24).

Soul preserves our true manhood constantly, delivering us from mortal manhood no matter what the circumstance. Our true manhood is held by Soul in perfect poise and balance, so that we are not thrown off by engaging in an attempt to destroy error ourselves. In the balance of Soul,

Truth causes error to be self-destroyed; we do not have to raise a hand against it, since whatever is not of Truth cannot stand.

When David saw that the Saul in us can never find the true life of man, he realized that he did not have to fight to preserve his own life. Further, he saw that it was not even necessary to kill Saul in order to be safe, since it was repeatedly proven impossible for the Saul-mentality to touch or harm the life of man. To the true man, held safe in Soul and spiritual sense, Saul is no threat, no enemy or opponent.

“And David went up from thence, and dwelt in strong holds at En-gedi” (23:29). When Saul came back from fighting the Philistines, he marched into the wilderness to seek David once again. “And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul’s robe privily . . . And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord’s anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord” (24:3,4,6). From the human standpoint, Saul was David’s enemy. From this same standpoint, David’s men proposed that he take the opportunity to kill Saul. David, on the other hand, who symbolizes the unfolding spiritual idea and therefore also the spiritual standpoint, identified Saul correctly as the “Lord’s anointed”, as the perfect idea of God. Soul teaches us not to read from the sense-testimony but to interpret everything from the divine. Nothing could blur David’s spiritual perception of man’s true nature as the Lord’s anointed. On this basis, he saw that error can be destroyed only through Truth. Human justice is not equal to executing the commands of divine justice, for error can be destroyed only through the laws of Truth.

When Saul arose and left the cave, David went after him and called to him: “Wherefore hearest thou men’s words, saying, Behold, David seeketh thy hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord’s anointed . . . know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord

judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee" (24:9—12). Soul identifies man as the divine idea, pure and perfect. This fact is the truth governing each person and possesses within itself the power to destroy in us whatever is unlike God. David was quite aware that Saul was making mistakes and was sinning, but he also knew that it would be wrong for him to try to correct these mistakes in a human way. Through spiritual sense, David knew that only God, divine Truth itself, can destroy the error, and that this must be done in God's own way. However, to align ourselves with Truth's workings so that Truth can destroy the error without our interference, we must understand Truth and recognise the integrity and sinlessness of its man. David never ceased to affirm Saul's true manhood by acknowledging only what was known of him divinely.

"The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand" (24:15). Let us once and for all leave the destruction of error to Truth and its divine laws. Our narrow human and personal concept of right and wrong is utterly inadequate and insufficient. Operating from a human sense of justice, we may all too easily find ourselves destroying or harming something that is good, that actually serves God.

"And Saul lifted up his voice, and wept. And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil . . . And now, behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house" (24:16,17,20,21). Saul asked David to promise something that seemed from the human standpoint to be entirely unacceptable. Yet David was not working out his life on a human basis. As a result, he knew that the kingdom would be his no matter what. Humanly seen, how could he let Saul's old kingdom continue alongside his, since it would pose a constant danger for him? However, from the higher standpoint of Truth and its man, David knew that nothing would be lost by granting Saul this promise. He entrusted his future, his identity and security to God, knowing that in Truth there is only the harmonious working together of all ideas. Never for a moment did he doubt that divine Truth would work in such a way that his mission would be safe and fulfilled. Nothing can deprive us of our God-given mission in life, neither persons,

events nor circumstances. As soon as we understand this, we feel inwardly secure and quieted, so that we are more than ready to let the next person live according to the way that seems right and adapted to his development.

What does this subtone of Soul as Truth show us about how Soul preserves us in safety and how we can persist in man's spiritual selfhood? Soul preserves us through the consciousness of true manhood, which affirms the true man in us under all circumstances (Truth). As we identify man divinely, in other words, as we hold to the true concept about who we are, this spiritual consciousness possesses within itself the power and authority to bring about that which is right divinely. The divine idea asserts itself within us to correct everything in us or in a situation that does not belong to our true manhood.

To this end, David entrusted everything — his safety, security, defence, mission and future — wholly to the activity of the spiritual idea. He let the error be destroyed, not by his own human effort, but by Truth itself. By doing this, we give all honour and power to God. Otherwise, we dishonour God by acting as if we must do that which God cannot do or has left undone. Such an approach always fails. If we take upon ourselves the responsibility for correcting error, we end up harming or hindering the good as well. Only Truth can destroy error — a fact which preserves us in safety. By persisting in the invulnerability and sinlessness of man, we do not put ourselves in the crossfire against error neither do we become an opponent or target for error. As the story illustrates, this attitude of steadfast trust and persistence in Soul is alone effective in disarming error and exposing its false standpoint.

Time and again, David's approach was to rely totally on Soul-sense and to let this alone define the true manhood of each one. He took the true man as his standpoint, and from this basis strove to preserve in each situation that which was worthy of being preserved. This attitude gave him the greatness to be king. He found the key to true manhood and used this key to bring out the divine solution at each point in his life. He identified himself (Soul) with the wholeness of the divine (Truth), which transformed the situation, destroyed error and restored the balance of true relationships.

SOUL as LOVE: Soul identifies man with divine perfection, causing the imperfect to destroy itself without harming the good (chapter 25).

The more we let Soul identify us with man's divine perfection, the more

the imperfect destroys itself. By persisting in perfection, we let error destroy itself, and we do not run the risk of attacking that which is good. David had to learn this great law of Love through cultivating his true womanhood-sense. Like all of us now and then, David had a weak moment in which he let narrowness and mortal foolishness overshadow his true vision of man. The human craving for justice overpowered him, and he sought revenge. However, at the last minute, he was saved by the greater and more inclusive womanhood-sense, which saved the entire situation and prevented David from making the mistake of giving in to feelings of revenge.

In the story, David and his men came across the estate of a rich man of Maon named Nabal, meaning 'fool' or 'stupid one'. Nabal's wife was named Abigail, meaning 'the source of joy', giving a clear sense of Soul. Nabal owned many sheep and goats, which were herded by shepherds over the wilderness. Rather than plundering the flock, David and his men protected Nabal's herds against all marauders. However, when David sent ten of his men to Nabal to request his hospitality in food and supplies as a reward for the services rendered, Nabal churlishly denied the request. He wanted nothing to do with David and professed to know nothing about him. When the men returned to David and told him of Nabal's response, David became angry and said: "Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good" (25:21). So often it seems to us humanly that we have done good in vain. We expect a reward, even just some gratitude or appreciation, but fail to get it. However, if we understand Soul and its imperishability, we see that the good always bears fruit and blesses us, though perhaps not in the way or form we had expected.

At this point, one of the shepherds told Abigail how badly Nabal had treated David in his legitimate request. "But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields: they were a wall unto us both by night and day, all the while we were with them keeping the sheep" (25:15,16). Abigail saw at once that she must intervene to avert disaster. She loaded some asses with bread, wine, meal, mutton, raisins and figs and rode out to meet David. David had already decided to kill Nabal and every male in his house. But when Abigail met him, she fell at his feet and said: "Let not my lord, I pray thee, regard this man of

Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him" (25:25). Love includes only its own perfect, spiritual idea and excludes illusions (folly). Love knows no error and therefore can never be angered by error or the images of illusions. She then said to David: "The Lord hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand" (25:26). Soul as Love protects us in the sinlessness of our true manhood. Here, the true woman-sense prevented David from using human means of righting a wrong and persuaded him instead to leave it to God to remove all that did not belong to the divine plan. Love protects us from letting the sins of others cause us to deviate from the integrity and balance of our divine selfhood.

"I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling" (25:28,29). If we persist in the sinlessness of man's true identity, we are held in God and enveloped in the atmosphere of perfect balance, peace and security. Our battles are always a battle of the Lord, to be worked out on a divine basis through divine means, not as something we undertake humanly in order to destroy that which seems false in our experience. This right identification is the fire of Soul, which burns the tares. The most effective and conclusive way to rid ourselves of any sense of enemy is to identify him with the Christ-consciousness. By seeing David not as an enemy but as the Christ-man, Abigail, the woman-sense in us, dissolves antagonism and the desire for revenge and unites all in one great unity of purpose.

The greatness of David appears once again in his ability to unite the manhood and womanhood of God, later symbolized through his ability to unite Judah (manhood) and Israel (womanhood). David listened to Abigail, his woman-sense, and said: "Blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand" (25:33). Soul always blesses and never curses. Through true womanhood, Soul keeps us from error and from making a mistake; the true woman-sense keeps man from falling. "So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice" (25:35).

When Abigail returned and told Nabal what she had done, "his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died" (25:37,38). Sin destroys itself. The idea worked with such conclusiveness that the situation was resolved without requiring David to execute justice in a human way — 'of his own hand'. "And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife" (25:39). Because David had been willing to let sin destroy itself, he was able to marry Abigail. By accepting the woman-sense as his ideal, David wedded himself to the sinlessness of Soul.

What does this subtone of Soul as Love show us about the order of our way of Life? The main tone of Soul shows how Soul preserves its idea in safety and how therefore we must persist in man's spiritual selfhood in order to go the way from sense to Soul. The subtone of Love shows how this passage is protected and preserved. Love never allows us to fall away from sinlessness in working out our true manhood. The more we let Soul identify us divinely through the workings of its own idea, the more the divine speaks in us to silence whatever traces of material sense, sin or mortal selfhood may still linger in us. Even though we may plan something which is not right, Love prevents us from doing it, as long as we listen humbly and meekly to the woman-sense in us. Herein lies the key. David was a great warrior, yet he listened to the reconciling consciousness of true womanhood (Love). He had demonstrated his masculine qualities when he overpowered the lion and bear and slew Goliath. The real test came with the question: Could he wed himself to true womanhood? Without this, he could never have united Judah and Israel. Without true womanhood, the masculine finds no balance, no security, no rest, no greatness.

When David was on the verge of making a serious mistake by acting from revenge, Abigail saved him. Love shows that error is self-destroyed and that we do not have to destroy it. Our role instead is to remain in the sinless consciousness of manhood and thereby to preserve the purity and sanctity of our manhood. Only with this attitude can we leave it to Love to remove error finally and conclusively, bringing the solution without tempting us to meddle and therefore confuse things humanly. The

evil is removed without harming the good, as sinlessness (Soul) fulfils itself in us (Love).

Summary

In the order of scientific being, this third step is extremely important, though seldom easy. Why? It represents that phase of our development which is symbolized in the Bible as the wilderness-experience. The complete definition of 'wilderness' in the 'Glossary' is: "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence" (S&H 597:16). Like David during this period of his life, we all have times when we feel we are misunderstood, betrayed, maligned, misrepresented and persecuted unjustly. We find ourselves pursued by material sense or sinful motives. Yet why does this arise, and how do we deal with it on a divine basis? It arises, not because of us or the others, but because of the workings of divine order in our life. After the light of the idea of Mind has broken upon our thought, awakening us to a higher and broader vision of divine being (Mind), and the purity and onliness of Spirit has brought a complete separation between ideas and illusions, the spiritual and material, (Spirit), the third step always presents itself. Here the false is destroyed, and the true established as sinless, safe and secure through Soul-sense and spiritual understanding (Soul). What we experience is the process of going the way from sense to Soul. We are called by God to persist in man's sinless spiritual selfhood, to rely on spiritual sense and therefore to let Soul define all things rightly, not only in regard to what is true and false, but even more in how the false should be destroyed and the true established.

Outwardly seen, this process involved for David a continual flight from Saul, even though David had done nothing to deserve this persecution. Inwardly, David knew the solution. As soon as he found himself pursued and in danger, he withdrew to spiritual sense. In the secret sanctuary of spiritual consciousness, hidden away from the onslaught of material beliefs and sinful ambitions, David claimed man's oneness with the divine. Whenever human, physical or mortal sense tries to oppress and govern us, we must immediately withdraw to the holy sanctuary, to spiritual sense. In this pure consciousness, we must reject all that is false, all sense-testimony, and ask what God knows about the situation. We must turn to the facts of being and let nothing but the divine speak in us, for this

alone can restore our balance and secure our safe passage from sense to Soul.

Each time David did this, his security, inviolability and sinlessness were preserved. Why? — Because he conformed himself to the workings of divine law, the law of Soul. Whenever we touch divine law, this carries within itself the power of redemption, leading us out of danger into the security and dignity of our whole manhood. Everyone faces arguments or attacks that would rob us of joy in our spiritual being. What the law of Soul shows is that, as we steadfastly take our refuge in Soul, Soul preserves us. Soul keeps us immune from hostile arguments so that they no longer grieve or even touch us. The problem is resolved through spiritual sense, through the “spontaneity of thought and idea”. The solution appears in ways that are unforeseen and unplanned humanly, as, for example, when Saul was drawn off by the Philistine attack when he had David surrounded. Rather than feeling that we have constantly to fight and struggle against error, we must abide in the understanding that Soul is the greater and rules supreme, that Soul is at work to transform the entire situation, both to destroy all that is false and to preserve all that is true. We have the attitude of entrusting all to God and of expressing this trust by persisting in following the leadings of the spiritual sense under all circumstances. How is this persistence shown through the subtones?

Persistence in divine Mind transforms conflicting mentalities and brings all interests into one agreement (Mind).

Persistence in the divine nature brings a clear sorting out of things and points to the definiteness of the spiritual solution (Spirit).

Persistence in our divine mission leads us safely through the wilderness of fear and doubt (Soul).

Persistence in the divine system brings security to everything included in the system of ideas (Principle).

Persistence in the constant inspiration of God preserves man in every situation (Life).

Persistence in the inviolability of man assures our manhood and defends it (Truth).

Persistence in perfection lets error destroy itself and does not run the risk of attacking something good (Love).

This persistence in the divine is actually how Soul translates itself to us, establishing its idea in consciousness through an attitude that conforms to Soul. However, we can consider these same subtones from another angle

to see how Soul preserves us in safety, transforming the whole situation until the spiritual idea appears, intact and immune from error. How?

Mind: The power of Soul transforms sinful sense, saving and translating all things through the light of Mind. In the story, David fled from Saul to Samuel; when the messengers of Saul, and even Saul himself, came to capture David, they were transformed and ended up prophesying before Samuel.

Spirit: The spiritual discernment of Soul defines clearly and unequivocally what is good and pure, separating this from what is of evil intent and false motives. In the story, David hid three days, while Jonathan observed Saul's intentions towards David. Saul wanted to kill David, so David fled. He was satisfied with nothing less than a decision based on spiritual sense, and refused to allow material sense (Saul), moral opinions or moral blindness to evil (Jonathan) to lead him into danger.

Soul: The identity of Soul unites the spiritual idea with the divine ideal, ensuring the full expression of each idea in spite of mortal opposition and the resistance of ingrained tradition and belief. In the story, David fled to the priest Ahimelech and ate the shewbread, in spite of Ahimelech's refusal to give it to him. He then fled to King Achish, but feigned madness to flee once again to the wilderness. David claimed for himself man's true priesthood and kingship and this gave him freedom and safety in spite of the treachery and betrayal that surrounded him.

Principle: The rule of Soul destroys false systems, along with whatever is sinful, but preserves all that seeks to identify itself with Principle. In the story, Saul killed Ahimelech and the priests; only Abiathar was able to escape to David, where he was safe. Everything that seeks refuge in the system of Principle and a divinely principled consciousness finds safety and security. By contrast, whatever relies on false priesthood or false kingship is destroyed.

Life: The immortality of Soul preserves the spiritual individuality of its idea, keeping it unharmed no matter how hopeless the situation may seem humanly. In the story, David delivered the city Keilah from the Philistines, only to find out that they would deliver him to Saul if Saul attacked. So

David fled to the wilderness, where he became trapped by Saul and his army. Only at the last moment was David delivered when the Philistines attacked, forcing Saul to march off to meet the assault. No matter how great the danger or intense the forces arrayed against the spiritual idea, if we remain in Soul-sense and spiritual understanding, Soul has the ability to transform everything, so that our life is preserved. In the desert of human hopes, we are sustained by the “spontaneity of thought and idea”, which saves us in ways that lie beyond the narrow channels and limited concepts of human thinking. Whereas human thought usually sees only one solution, Soul has infinite capacities for saving mankind and for establishing man’s individuality.

Truth: The sinlessness of Soul preserves man’s integrity through a consciousness which neither judges nor tries to execute justice in destroying error but relies wholly on Truth, letting Truth destroy error in God’s own way. In the story, David found Saul in a cave and could have killed him, but refused to harm God’s anointed. The consciousness of true manhood works through spiritual sense, which never engages us in a struggle against error but lets error destroy itself. Then Soul is seen as the transforming power which destroys everything which does not belong to our true manhood.

Love: The infinite gender of Soul preserves us in perfection by uniting true manhood and true womanhood. Because the sinlessness of Soul knows no error or sin, Soul’s sinless womanhood-sense lets sin destroy itself. In the story, the need for true womanhood is brought out by Abigail, Nabal’s wife. When David was treated badly by Nabal and planned to take revenge, Abigail intervened, preventing David from avenging himself and therefore also from destroying something good in the process. This woman-sense kept David firmly wedded to his ideal and brought him the promise that he would be preserved from his enemies forever. As long as we abide steadfastly in Soul and spiritual sense, we reject the temptations arising from mortal, physical sense to abandon this standpoint and to act from fear, revenge, self-pity, self-righteousness or self-justification. By cultivating his true woman-sense, David remained in Soul; his integrity and sinlessness were preserved intact, while all that was sinful was self-destroyed.

Thus we see the story of the third stage in the order of being, which David followed through to perfection. The demands of Soul are not easily

accepted by human thought, for Soul requires a constant, devoted struggle for man's oneness with God, for a full and conscious identification with the facts of being. Persistence, steadfastness and perseverance are essential, for the phases of error which would divert us from this oneness always appear in those forms which for us seem the most tempting, persuasive, distracting or compelling. Yet as long as we let ourselves be guided by nothing but Soul-sense and a spiritual understanding of what we have gained through Mind and Spirit, we are safe. Whatever dangers may lurk in our path are detected and removed. Therefore, rather than trying to press forward humanly to force a solution, we learn to watch and wait on God, entrusting all that we are to Soul and what it purposes for its idea.

This reliance on God unites us with Soul, which possesses full power to translate and transform things so that mortal mind yields and the true idea appears. To this end, we must submit ourselves to the law of Soul. How? — By going the way that Soul leads out of sense and material selfhood, by having our experiences and by going out into the wilderness. Only then does material sense finally disappear and our unique spiritual mission and identity become definite and sure. Then everything within us that serves the divine is identified with Soul, while everything that would persecute our spiritual selfhood is rejected and silenced. Nothing speaks in us except Soul-sense and spiritual understanding, and we find our "day of rest."

PRINCIPLE

(I Samuel: chapter 26 – II Samuel: 3)

Principle governs all things imperatively
and in every detail.

With the fourth subject, something new comes into focus. The idea of prophecy, which has been developing step by step quietly and in secret, becomes openly effective, working out its plan to establish true government. True government means government by divine Principle through a divinely principled consciousness. This true government dispels the sense of government by persons or personal authority. Government becomes grounded on prophecy, which demonstrates the spiritual idea and its spiritual power to establish the divine purpose in spite of human opinions, persons, armies or material circumstances. This principled consciousness, which David exemplified, unites the manhood and womanhood of God's creating in one divinely complete and self-governed attitude. The manhood has the courage to obey Principle's demands, no matter what the odds humanly; the womanhood has total trust in the divine plan and its all-sufficient power and does not interfere humanly by trying to make things work out in a certain preconceived way. David never tried to impose a personal view or opinion on a situation, though it involved his life. Instead, he entrusted all to God, divine Principle, knowing that Principle never works out anything less than the maximum of good.

Yet what does this divinely principled attitude mean and require of us? How do we become principled in our attitude and life? What constitutes true government, government by divine Principle itself? To answer these questions and introduce this great fourth subject in 'Samuel', we can consider four points:

1. the nature of Principle;
2. the constituents of a divinely principled consciousness;
3. what happens when our attitude is aligned with Principle and harmonizes with it;
4. what happens if we disobey Principle and operate from personal sense.

1. *The nature of Principle.*

God is divine Principle, and the nature of Principle is stated through Mind, Spirit, Soul. Mind states the nature of Principle as the All, the all-power, all-action, all-intelligence of Being, which expresses itself through ideas. Spirit states the nature of Principle as the Only, the only substance and reality, that which alone is worthy of worship. Soul states the nature of Principle as the one divine Ego or identity, defining all things rightly through Soul-sense and spiritual understanding. Principle unites all ideas into one divine system. This system is self-operative and self-governing. Through this threefold order of Mind, Spirit, Soul leading to the system of Principle, we see that Principle is neither a person, a mystical being, a doctrine, nor a dogma, but is impersonal and absolute, forever demonstrating itself through spiritual power and divine authority to govern the universe harmoniously. Because Principle is comprised of Mind, Spirit, Soul, it operates independently of human thinking, desires or ambitions (vs. Mind), material motives, material might or material circumstances (vs. Spirit) and material-sense appearances, doubt, fear, persecution, or the self-involved passions of mortal egos (vs. Soul). Divine Principle governs imperatively, and its harmony is a universal fact of reality.

The question for us is: Are we in harmony with Principle? To say that God is Principle, which governs all imperatively, is a mere statement. Without the living demonstration of what this means as our own attitude and life, this statement represents nothing more than blind faith and belief. We come to the second point, around which the fourth subject turns, namely: What constitutes a divinely principled attitude and consciousness?

2. *The constituents of a divinely principled consciousness.*

To avail ourselves of Principle's harmonious government, we must direct our whole life's attitude — all our thinking, feelings, actions and reactions, desires and decisions — towards Principle and let Principle govern us accordingly. Our whole being and consciousness must conform to Principle and be brought into harmony with it. What does being in agreement with Principle mean? Merely declaring that Principle governs the universe is not enough. Principle must be obeyed through understanding and life. But how? Here the definition of God through the Word-order (S&H 465:10) shows the way. Because Principle is the fourth synonym in this order, we cannot begin there but must start with Mind, Spirit, Soul.

Through these first three steps, the nature of Principle becomes our own nature and foundation, showing us not only what Principle is but also how we must conform to it. Only through absolute obedience to Mind, Spirit, Soul are we brought into unity with Principle, which then demonstrates itself as Life, Truth, Love. In this order, complete agreement with Principle is the key, the turning point. What does this involve?

Principle commands us to adjust our attitude according to Mind, Spirit, Soul, so that everything within us is aligned to God, to the scientific nature of Principle. First, Principle commands that we adjust all our thoughts, longings, desires, aims and motives to Mind as the All. We must let ourselves be influenced by nothing but Mind, the light of divine intelligence. Second, Principle commands that we rely solely on Spirit as our redeemer and saviour. Spiritual qualities alone bring victory; material might is no factor. Therefore, we must cultivate an attitude of turning to the vision of Mind wholeheartedly and of relying on it as the only substance and reality. Third, Principle commands that we flee to the spiritual sense of being and stay there, for there material sense is silent. We must reject the human appearances of things and trust Soul-sense to guide us safely and securely on our journey from sense to Soul.

This threefold principled attitude is precisely what we have seen through the first three subjects of 'Samuel':

In the first subject, our thoughts and desires, as well as our aims and objects in life, are brought into conformity with Mind. The prophet Samuel appeared from Hannah's pure desire and brought the vision of the one Mind. We see how everything about the human mind — its views, wishes, ambitions and desires — must be transformed and adjusted to serve in new directions, namely, towards the Mind that is God. As we bring our attitude into harmony with Mind, Mind gives us a great vision of God through the synonyms for God and their ideas. This was represented by Samuel's vision of prophecy, which set the new tone for the fourth 1000-year period.

The second subject shows how our devotion and love, our values, trust and reliance must be brought into conformity with Spirit. What Mind has revealed to us must become our source of strength and command our love and worship. More than clear thought, Spirit requires that we rely on the spiritual vision wholeheartedly, trusting fully its value and efficacy. In the story, we see the spiritual qualities of Jonathan and David contrasted sharply with the materialism of Saul. Saul's material-mindedness made

him a servant to material quantity, might and circumstance, thereby causing him to lose his spiritual kingship. For David, the prophecy of Samuel became his life's substance, his life's strength and reality. All his longings and endeavours were formed by spiritual values and carried out through complete reliance on the spiritual, as when David overcame Goliath. So, too, for us. As we align all our inward longings and values with Spirit, Spirit gives us the strength to be victorious over material might and the weight of material beliefs.

In the third subject, Soul requires that we persist in Mind and Spirit under every circumstance, no matter what. We must rely on the divine not once but constantly — without ceasing. Herein lies our safety and refuge, our security against all danger. David persisted in his trust in prophecy and relied on this vision throughout intense persecutions, crises, challenges and trials. What he had to see was that the real danger lay not in outward challenges but in inward temptations to abandon the divine order. As long as David stayed with Soul-sense and spiritual understanding, Saul could never touch him. Material sense can never touch us as long as we find our refuge in what Soul knows of man. Only if we abandon spiritual sense and try to work things out humanly do we find ourselves in danger. Yet the danger is not because anything outward — whether it be our body, the physical senses or some scheme of maliciousness — can be a danger to us, but only because we put ourselves in its realm and make ourselves subject to it. Soul is our supreme safety and assurance, yet we must conform to Soul by abandoning material sense and persevering in the order of being in order to experience its guidance and blessing.

Through obedience to these first three subjects, David demonstrated his harmony with the divine. The fourth statement of the Lord's Prayer: "Thy will be done in earth, as it is in heaven" expresses Principle's command that the harmony of heaven be obeyed on earth, throughout our life. Because the nature of Principle is stated through Mind, Spirit, Soul, we obey Principle and are brought into conformity with it only as we adhere to the order of Mind, Spirit, Soul. Only in this way can a principled attitude be established in us. The harmony of Principle becomes the order of our life, harmonizing us with the divine. Whereas before we may have accepted the fact that divine Principle operates and demonstrates itself as a mere statement, with an attitude formed by Mind, Spirit, Soul, we are able to accept this and experience it as our life. Rather than trying to bring Principle's spiritual power to effect, we see that our job is to listen

to Principle, to bring ourselves into accord with it and thereby to let Principle work its purpose. What happens as a result?

3. What happens when our attitude is aligned with Principle through obedience to Mind, Spirit, Soul?

When our whole attitude and life are directed towards Principle through going the way of Mind, Spirit, Soul, everything within us is divinely principled and therefore takes part in man's indivisible unity with Principle. We take part in the whole workings of Principle and open ourselves to its great power of demonstration. As we lay aside personal sense and subordinate ourselves to the government of Principle, divine Principle governs us, encompassing us in the whole system of ideas which alone demonstrate harmony. The ideas govern us and work for us, making all things serve Principle. Insofar as we are one with Principle, Principle comes to us and works itself out in us. Specifically, as we adjust ourselves — our thoughts, desires and motives — to the divine Mind, Mind becomes our Principle and governs us imperatively. As we trust in the spiritual and rely on Spirit wholeheartedly, Spirit becomes our Principle and governs us absolutely. As we hold fast to man's spiritual identity and allow nothing but spiritual sense to guide us, Soul becomes our Principle and governs us safely and surely.

In this way, the divine comes to us and demonstrates itself in us as the harmony of being, which reflects all seven synonyms for God. How? For example, our whole thought, will and intentions are governed by Mind and its ideas. Our development, progress, success and unfoldment are governed by Spirit and its ideas. Our safety, freedom, identity and mission are governed by Soul and its ideas. Our scientific attitude and life-practice are governed impersonally and harmoniously by Principle and its ideas. Our existence, life and individuality are governed by Life and its ideas. Our health, manhood and consciousness are governed by Truth and its ideas. Our fulfilment and place within the whole are governed by Love and its ideas.

This divine government of our attitude and life delivers us from the sense of being governed by anything other than God. For example, if we subordinate ourselves to the government of Principle, then mortal mind, ignorance, and evil intentions (vs. Mind) cannot govern us; materiality, material might or material ambitions (vs. Spirit), sin, material sense or corporeal selfhood (vs. Soul), persons, dogmas or material organizations

(vs. Principle), death, mortality or decay (vs. Life), sickness or false, mortal manhood (vs. Truth) and fear, hate, malice, envy or revenge (vs. Love) can no longer rule us or govern our existence.

Thus, obedience to Mind, Spirit, Soul establishes the divine government of man, which works for us to build a divinely principled, harmonious way of life. We find that what we harbour in our consciousness of Mind rules us and makes us Mind-like in our attitude. What we value and direct our love and energies towards of the nature of Spirit rules us and makes us Spirit-like. What we take our refuge in of the nature of Soul and spiritual sense rules us and makes us Soul-like, safe and secure in our spiritual mission. This divinely principled attitude unites us with divine Principle itself, which demonstrates itself as Life, Truth, Love. Life maintains, sustains and impels us forward in the way of Life. Truth establishes the true and real in us as our true manhood, at the same time replacing the false concept of man. Love causes everything within us to strive towards perfection, at the same time removing whatever would prevent perfection from fulfilling itself in us. Thus the result of being one with Principle is that we partake of Principle's demonstration as Life, Truth, Love. We, so to speak, hitch our wagon to a star, which gives light upon the earth and governs us unerringly.

This is what happened in David's life. All circumstances turned and worked for him to serve his divine mission. He was lifted out of hiding and obscurity and installed as king. By relying wholly on the order of Mind, Spirit, Soul, David never had to force the situation humanly. At each point, he let himself be governed divinely, which meant that he let Principle work its purpose for him, rather than trying to impose his own concept. The whole situation worked according to one great purpose, namely, to proclaim, defend and preserve his kingship.

The question is: Can we claim this standpoint of letting divine Principle work for us if we have not imbibed into our whole attitude and being the order of Mind, Spirit, Soul? This question leads to the fourth point pertaining to the subject of Principle:

4. What happens if we do not follow the order of being and therefore disobey Principle?

The order of being is unalterable. If we do not systematically correct the misconceptions of mortal mind, matter and sense-testimony which oppose the divine nature in us, we can never be one with Principle and

therefore cannot take part in Life, Truth and Love. Mary Baker Eddy writes: "If living in disobedience to Him, we ought to feel no security, although God is good" (S&H 19:26). Disobeying the divine order was precisely the mistake which Saul made. The first step was given to him: he received the promise that he would be king and that all things would serve him. However, he remained unchanged in his inward attitude. Despite all Samuel had shown him, Saul still trusted matter more than Spirit. When danger arose, he took refuge in material might and the strength of his army, as well as in rituals. By failing to adhere to the order of Mind, Spirit, Soul, Saul lost his kingship.

The order of divine being cannot be evaded or sidestepped. Either we obey the order in our heart, soul and life and therefore also reap its rewards, or we go a way that is governed by beliefs and material reasoning. If we choose the latter way and do not subordinate ourselves to the threefold nature of divine Principle, we subject ourselves to one of the most blatant, painful and harmful forms of animal magnetism or evil. If we let something hinder us from adhering to the law and order of being, the law still operates and rules supreme, but we put ourselves out of harmony with it. We experience the same order, not as making all things work together for good, but rather as struggle, crisis, conflict and confusion. The order of God brings disorder to everything unlike God. Therefore, if we refuse to go the divine way, we make no progress and find no success. Our life, like Saul's, becomes overshadowed by fear, doubt, suspicion, envy and anxiety, for we inwardly know that there is no safety or security outside divine law, though God is good. Animal magnetism is not then a mysterious power or force but merely resistance to obeying the divine order.

Saul and David presented opposite standpoints in this regard. Both were chosen and anointed king by Samuel, the prophet. Yet whereas Saul strayed from the vision by trying to secure his kingship through human and material means, David alone obeyed the divine order. He illustrated the great law of Principle, which states that, as we accept the order of being, God works with us, and no animal magnetism can throw us out of this order. David allowed nothing to form his attitude or govern his actions except that which was of the nature of Mind, Spirit, Soul. As a result, he was governed by Principle and refused to operate from the false notion that Saul could stand outside Principle's universal divine government or in any way oppose it. From this attitude, he trusted divine Principle

to work out the time and circumstance to make Saul conform to divine government. Despite all appearances, David rejected the suggestion that he could both conform to the divine nature and yet have his life governed by persons or animal magnetism. If we are one with God, God governs us, and nothing can oppose this.

Thus this great fourth subject of 'Samuel' shows that, through obedience to Mind, Spirit and Soul, Principle governs us imperatively in every detail. We do not govern ourselves humanly, neither are we governed by persons, material organizations, beliefs or systems of beliefs, or material events and circumstances. David proved this over and over. Human opinions, human will, human designs meant nothing before the all-government of divine law. David therefore did not raise a hand against Saul, for he knew that when we are governed by Principle, there is no enemy or opponent, for there is no power that can work against the divine government of Principle. He let the divine rule supreme and take care of Saul at the right time and in the right way. He left all possibilities open to God, knowing that his own views were far too narrow to warrant personal intervention.

This was David's great understanding. In every way, he subordinated himself to the ordered law of Mind, Spirit, Soul, which governs and guides all things in the way that is right divinely. "The Lord render to every man his righteousness and his faithfulness" (I Sam. 26:23). David saw that divine Principle governs everyone, and that each one experiences this divine government according to his own inward attitude. Whatever we have cultivated of the divine nature unites us with Principle, which then works for us and makes us kings and priests unto God. By contrast, whatever resists the divine order meets its own end, but always in the way of God's appointing. No human should take upon himself the execution of divine government for another, as if the divine Principle were not equal to the task, or as if there were a time, place, person or situation in which the government of divine Principle did not rule supreme. Our attitude must be like David's. Rather than trying to solve things humanly, we should direct our attentions to our own attitude and standpoint: Are we in complete agreement with Principle? Are we acting in obedience to Mind, Spirit, Soul? If so, then we can trust all to God to work out a solution and to render righteousness. We can let our principled attitude work for us, without any attachment to personal views, opinions or preferences. In David's life, the result was that David was made king, and Saul killed

himself, both of which happened without David's personal efforts or intentions. The government of Principle establishes the true, all that is aligned with God, at the same time causing the false to destroy itself.

PRINCIPLE AS MIND: Principle's divine government, when obeyed, governs us unerringly in the way of wisdom and intelligence (chapter 26).

Obedience to Principle unites us with Principle's divine government, which guides us unerringly and opens the way of wisdom and intelligence (Mind). Mind keeps us from falling and saves us from making mistakes. As long as we let ourselves be guided by motives that are moulded and formed by Mind, we do that which conforms to wisdom and intelligence. We are able to resist the suggestions of mortal mind, which would have us act from human perceptions and mortal reasoning.

In the story, David once again had a chance to kill Saul, yet refrained, knowing that the Lord alone renders righteousness. How did the opportunity arise? The people of Ziph told Saul that David was hiding in the wilderness nearby. Saul then went out and pitched his camp in the wilderness. During the night, David came to Saul and found him sleeping. At his head his spear was stuck in the ground. Abner and the people lay close by, but were also asleep. David's servant, Abishai, urged him to take the opportunity to get rid of Saul once and for all. But David said: "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? . . . As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go" (26:9–11). David knew that the physical (Saul) always destroys itself and that we must leave it to divine Principle to determine the right time and circumstance for this to happen. He obeyed wisdom by entrusting the solution to the power of Principle.

Then David took Saul's spear and cruse of water, without anyone noticing, and left. He then climbed to the top of the mountain and cried aloud, accusing Abner and the people of not having guarded their lord and showing them the spear and the cruse of water. Then Saul knew that David had had the power to kill him and yet refrained. And David said to him: "Now therefore, I pray thee, let my lord the king hear the words of his servant. If the Lord have stirred thee up against me, let him accept an

offering: but if they be the children of men, cursed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Lord, saying, Go, serve other gods" (26:19). God and man are inseparably one and constitute a great unity; the spiritual idea is forever held in its Principle. Man as the idea of God abides in the inheritance of the Lord. No person or organization can attack, persecute or in any way disrupt man's primal unity with God. Rather than letting ourselves be tempted to deny this unity, we should regard man as the perfect and harmonious idea of God and therefore affirm the oneness of man with God under every circumstance. By contrast, if we regard man as fallen and sinful, then we are the persecutors.

"Then said Saul, I have sinned: return . . . behold, I have played the fool, and have erred exceedingly" (26:21). Saul admitted that he had put himself under the government of ignorance and stupidity, instead of the government of intelligence. Divine Principle always manifests itself through intelligence and guides us unerringly in the path of wisdom. However, if we let personal will and ambition (vs. Principle) guide us, we will constantly be led astray; we will 'play the fool' and make mistakes we bitterly regret.

"The Lord render to every man his righteousness and his faithfulness" (26:23). Principle judges according to motives, according to that which we carry in our consciousness. Whatever is of the nature of idea is one with Principle and governed by it. Whatever is unlike God, Principle does not know. Therefore outward professions never influence the government of Principle, for it is our thoughts and motives which determine how we experience Principle's one divine government. Therefore the question before us is: Do we want mortal concepts, such as suspicion, hatred, fear, personal and egotistic motives or self-will, to come between us and the government of Principle — concepts which bring us nothing but inharmony and ruin? Or do we want to carry in our consciousness only that which is of the nature of idea, ideas which are one with Principle and govern us intelligently and harmoniously? Whatever we choose, there is but one government of man and the universe, namely, that of divine Principle itself. Because Principle also reflects divine Mind, this government is always intelligent and wise. Therefore, the more we rely on divine Principle as Mind, the more we experience God's divine government as such through the leadings of intelligent, constructive and harmonious thoughts. We are led in the way of wisdom and kept from making mistakes.

David said further: "And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation" (26:24). The Principle which David understood that kept him from killing Saul also applied in the relationship of God to David. Divine Principle is always a saving and redeeming power (Mind). We can never hate or condemn mankind and be blessed for that. If we harbour hateful thoughts in our consciousness, this governs our life. Therefore, David put his trust not in human but in divine justice. He sought to work out his life in the way that was right "in the eyes of the Lord", well knowing that this alone would save and deliver him.

"Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail" (26:25). Saul realized that David had allowed himself to be governed by nothing but divine Principle, while Saul had let himself be misled by his own personal will and mortal ego. Because David's thoughts were constantly directed towards God, this made him obedient to divine Principle, and so this Principle worked for him to carry out the plan of prophecy. Entrusting ourselves to the government of divine Principle means choosing the wisest and most intelligent way. Divine Principle governs through Mind, through intelligence, supplying us with divine ideas, which then come to us as divine thoughts.

How often, when presented with difficulties, we are tempted to force our own personal views on a situation. But here, David showed that the only way to harmony lies in letting ourselves be guided at each point by the government of Principle, which alone is intelligent. We must leave it to divine intelligence to open the way that is right divinely. David did nothing on the basis of his own will, neither did he try to handle the problem on a human or personal basis. Instead, he trusted obedience to Principle to guide him to do that which was right, that which most served Principle's saving solution.

PRINCIPLE AS SPIRIT: Principle's government, when understood as resting on the purity and substance of Spirit, exposes the falsity of mingling and the hopelessness of spiritualism (chapters 27,28).

Principle's government rests on the purity and substance of Spirit, which allows no mingling with systems of material beliefs. This wholly spiritual government of Principle works out all problems through wholly spiritual

means, no matter what the material circumstances may be. This is brought out in the story in a most interesting way.

David fled from Saul into the land of the Philistines and came with his six hundred men to Achish, the king of Gath, asking Achish to give him a city not only to live in but also to administer and defend. At this point, it could look as if David was willing to betray the idea by doing business with the enemy. "Then Achish gave him Ziklag that day" (27:6). 'Ziklag' means 'bending'. Just as Abraham, Jacob, Joseph and Moses had to go down into Egypt in order to overcome material, erroneous beliefs, so, too, David had to go into the land of the Philistines. He saw the necessity of handling error. Divine Principle demonstrates itself to be victorious not only in the spiritual but also in spite of the mortal, material concept. In obedience to Principle, David was willing to fight or reject error under every circumstance, no matter how it appeared humanly.

"And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish" (27:8,9). David led Achish to believe that he was fighting against his own countrymen, against Israel. The king therefore trusted David and chose him to be leader of his bodyguard.

David and his people lived among the Philistines, but they never mingled their interests. David never for a moment thought to fight against Israel, the symbol of the spiritual idea, in order to gain advantage personally. He never gave in to dualism or tried to mingle spiritual good with personal gain. Instead, he obeyed Spirit's clear separation between good and evil, ideas and illusions, even though he lived among the Philistines. Had he disobeyed the commandment of Principle, he would have become a traitor to the spiritual idea and would never have been able to become king.

Herein lies a great lesson. Principle as Spirit teaches that we must obey the spiritual idea and serve it, that we must never fight against it, and that we must do this no matter what our circumstances may be humanly or materially. Like David, we all have to deal with our 'Philistines', our human and material demands and responsibilities. We have jobs, careers, families, civic and social concerns that require our attention; like David, we must offer our services to king Achish. The only question is: Do we

let these concerns cause us to betray the spiritual idea by neglecting it or by trying to exploit it for material gain? The answer has nothing to do with external circumstances but with our inward attitude. Wholly separate from material conditions, Principle as Spirit commands us to serve the spiritual idea and to let ourselves be governed by it. "If I make my bed in hell, behold, thou art there" (Ps. 139:8). No outward environment can prevent us from serving the spiritual idea or from remaining pure and single-minded in our devotion to it. This was what David saw and demonstrated to perfection. With his complete devotion to the spiritual, he was able to use those very circumstances to prove the supremacy of the spiritual and to overcome material beliefs (e.g. the Amalekites, which he, unlike Saul, destroyed completely).

David's pure attitude stood in sharp contrast to Saul's, for Saul continually made compromises with matter and tried to mix matter with Spirit. After Samuel died, Saul had all soothsayers and astrologers driven out of the land. However, when the Philistines gathered to march against Saul and all Israel, Saul became afraid. "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets" (28:6). Since Saul failed to conform himself to Mind, Spirit, Soul, he was unable to accept and obey Principle's divine government. Instead, he let himself be ruled by hatred, jealousy and the desire for personal authority. As a result, he was unable to receive the interpretation of Principle, which goes on continually. Divine Principle is always explaining and interpreting itself, but only through spiritual ideas, never through matter or personal will.

"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her" (28:7). Because Saul had abandoned man's unity with God and therefore was not receptive to the revelation of divine Principle, he turned to the counterfeit of Principle as Spirit, namely, mediumship and spiritualism, the false system that tries to mingle matter with Spirit. Spirit requires no material channels to express or interpret itself, for Spirit continually expresses itself through Spirit and in spite of matter. When Saul sought the medium, he said to her: "I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee" (28:8). Whereas David never ceased to handle error, Saul let himself be used and guided by spiritualism and occultism.

Spiritualism is nothing more than dualism, for it claims that matter is a form of Spirit; in this way, it tries both to spiritualize matter and to

materialize Spirit. By trying to mix Spirit and matter, it shows itself to be gross materialism. Spiritism, as one specific form of spiritualism, teaches that the living can communicate with the dead by means of a medium.

“Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel . . . And the woman said unto Saul, I saw gods ascending out of the earth” (28:11,13). Our belief that the revelation of Spirit must come to us through another person or through matter is spiritualistic. Whereas Spirit and matter neither commune nor commingle, mediumship operates on the belief that such a mingling is possible, as if light and darkness, good and evil, mortal mind and immortal Mind could unite. This is a self-evident contradiction and impossibility. What then explains the phenomenon of mediumship?

A spiritualistic medium captures the atmosphere of mortal mind and its arguments, just as we may capture the atmosphere of another land or a strange house. Indeed, to a certain extent, everyone is mediumistic, for we readily pick up the atmosphere of anxiety, fear, insecurity, hopelessness, sin, sickness, calamity. These material beliefs then become manifested in the body or in some other aspect of life. In this sense, we all unconsciously practise spiritualism. Whereas a medium may capture the mental atmosphere of a departed one, so we may allow the atmosphere of an epidemic, sickness or anxiety to influence us. Such a sickness seems just as real to us as the image or words of the departed may seem to the spiritualist. The explanation for both lies in mortal mind, which constantly communicates with itself by projecting its own images. If we turn to mediums, we find nothing more than the pouring forth of mortal mind’s beliefs and illusions, which have nothing to do with spiritual ideas. Ideas are spiritual and ever-present; what is more, ideas are impersonal and universal; ideas alone direct us rightly in the system of Principle and unfold the wholly spiritual nature of reality.

As we discipline ourselves according to the Science of divine ideas, we cultivate a consciousness that is moulded divinely. Through Science, we are able to grasp the atmosphere of the Christ-Mind, which permeates consciousness with perfection, health and sinlessness. Then spiritual ideas, not spirits of material personalities, govern our life, freeing us from the downward tendencies of spiritualism, occultism, mysticism and hypnotism.

Through the medium, Samuel told Saul exactly what he had told him in life: “And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour,

even to David: because thou obeyedst not the voice of the Lord . . . Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me” (28:17–19). Spiritualism always prophesies ruin, for whoever turns to the belief that life, substance and intelligence are in matter for guidance always finds death and destruction in his path. By contrast, the spirit of Truth prophesies health, healing and redemption, delivering us from the belief of life in matter, which alone constitutes death. “Then Saul fell straightway all along the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night” (28:20). Spirit brings strength, progress and unfoldment; spiritualism saps us of our energies and brings destruction, hopelessness and decay. If we devote ourselves to cultivating the spiritual facts of being, we are strengthened and empowered divinely; but if we try to mix Spirit and matter, this weakens us, robbing us of our source of sustenance and leading to decay.

What has this tone of Principle as Spirit shown us about the order of the Word? From the standpoint of David, who consistently turned to Mind, Spirit, Soul and made this divinely principled consciousness his own, Principle as Spirit showed that obedience to Principle can express itself through spiritual worship and devotion, no matter what the outward or material circumstances may be. If we let ourselves be guided by wisdom and the government of intelligence (Mind), this enables us to hold ourselves separate from material beliefs in our inward devotion and to serve the spiritual idea single-mindedly, no matter what our responsibilities may be in the human (Spirit).

Saul presented the opposite standpoint. By failing to turn to Mind, Spirit and Soul, Saul was unable to receive the interpretation of Principle. Instead, he turned to mediumship and submitted himself to the counterfeit of Principle as Spirit, namely, spiritualism. Spiritualism is the belief-system (vs. Principle) which tries to mingle Spirit and matter (vs. Spirit). It relies on a person to be the mediator, instead of on the Christ-spirit. What it brings forth as its phenomena is the garbage of mortal consciousness, including subconscious, collective and unconscious images and beliefs. Rather than directing us forward, spiritualism retards progress, saps our energies, weakens and wearies us.

Both the Bible and the textbook deal with this question of spiritualism because it is a universal false belief, affecting all of us. At its core,

spiritualism claims that the system or government of our life is based on the concept of life in matter. Whereas spiritual Science teaches that we serve the spiritual in spite of matter, spiritualism argues that we must serve the spiritual through material forms and conditions. It claims that the spiritual needs matter in order to be real and to express itself. We, too, partake of this spiritualistic notion whenever we look for the divine to express itself in a material situation. We think life and health reside in matter and must be manifested materially. The whole concept of trying to make ideas manifest themselves in matter is spiritualism, gross materialism, and must be rejected as such.

David solved this problem when he was with King Achish. Rather than fighting against materiality, he rendered unto Caesar what was Caesar's, and unto God what was God's. He let the Principle that is Spirit order his activities and govern him aright. In his heart, he served only the divine. This pure devotion kept him separate from the material and established in him the wholly spiritual government of divine Principle — in spite of matter.

PRINCIPLE as SOUL: Principle's one government identifies all spiritual progress as apart from mortal, material opposition, thereby keeping the idea safe from danger and sin (chapter 29:1 – 30:10).

The government of Principle never brings us into danger, neither does it mislead us into sin. Under Principle's one all-pervasive government, the integrity of each idea is preserved intact, dependent only on its divine Principle, not on circumstances, events or the actions of men. Whereas, in the main subject of Soul, David had to flee continuously for his safety, here in the subtone of Principle as Soul, David's safety was rooted in the all-government of Principle. All things worked to preserve him and to secure his mission. The idea in its Principle governed for him, sheltering him, never allowing him to endanger his mission, while always securing his sinlessness and integrity. How is this symbolized?

In the story, David was chosen as the king's bodyguard, when the Philistines decided to go to war against Israel. This put David in the worst possible position, namely, of fighting against the spiritual idea, for he and his men were to march out with King Achish. In this intense dilemma, David was quiet; he let the government of Principle work for him to define the situation rightly and to show him his proper place, that role which would most serve spiritual good. Sure enough, the Philistine princes rose

up and demanded that David be sent back to Ziklag and forbidden to go to battle with them, for they feared that David would use the occasion to turn against them and to attack them from the rear. King Achish was compelled to consent and commanded David to return, but he said to him: "Thou art good in my sight, as an angel of God" (29:9). David remained sinless and was freed from the painful situation of marching into battle against Israel. This proved to be a great protection to David, for not only were the Israelites badly defeated, but also David's kingship would have been severely jeopardized had he fought against Israel on the side of the Philistines. David and his mission were kept safe. Because Principle is Soul, the government of Principle cannot lead us into danger or sin; indeed, if the opportunity would arise for us to jeopardize the spiritual idea, it would be removed, so that the spiritual idea could not be touched. Knowing this, David put his security and the safety of his mission entirely under the government of Principle. He personally did not interfere with determining how divine Principle could best be demonstrated in that situation.

So, too, for us. If circumstances force us into a position which seems less than ideal, this does not mean for a moment that we can be compelled to live against the spiritual idea. No matter where we find ourselves, we can always serve the highest with our whole heart. Often, the fear creeps in that we might lose the spiritual kingdom while we are yet fulfilling our duties in daily life. However, our redemption and the security of our spiritual mission depend, not on material circumstances, duties, demands or responsibilities, but wholly on divine Principle, which never loses sight of the spiritual idea and its mission for us. Despite all appearances, David remained calm, letting divine Principle work and transform the situation, until the way that was right divinely appeared. In the third day of creation, Soul gathers the waters together, until the dry land appears. The solution is always there, but we must let Soul reform and transform the situation, before we can recognize the solution as such.

Thus, obedience to Principle never leads us into a trap or down a blind alley; it never leaves us without hope or recourse. Quite the contrary, obedience to Principle keeps us safe from temptation and guards our path; as long as we trust Principle, we can never suffer loss or desolation (Soul). This David also had to see, for when he returned to Ziklag, he discovered that the Amalekites had plundered and burned the city, kidnapping all that were therein, including David's two wives and the wives and children of all his men. Whatever is given to us by humans can also be taken away

by humans, whereas that which is given to us divinely is ours forever. Therefore, only when we identify all good with God, divine Principle, can we be sure that it can no longer be taken from us under any circumstances.

David and all his people were deeply grieved over this loss, and David the more so because the people blamed him. "And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved, every man for his sons and for his daughters: but David encouraged himself in the Lord his God" (30:6). Under trials, David turned to God and let divine Principle interpret itself to him, revealing the solution. "And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all" (30:8). Metaphysically interpreted, David was asking whether anything can rob us of man's full, divine identity, or whether we are empowered divinely to take possession of everything that belongs to our true manhood. Soul teaches that nothing true, nothing of the nature of idea, can ever be lost. Even further, Soul compels us to identify ourselves with all that is good, assuring us that we can only be blessed by this. What had been given to David on a human basis now had to be re-established on a divine basis through divine means. How often we regard health, freedom, happiness, peace, security and the like as things given to us humanly, only to find them taken away so that we are forced to regain them divinely. Only when all blessings are identified with Principle are they gifts of God, eternal blessings which can never be lost.

The tone closes with David marching his 600 men out to pursue the Amalekites. David never let go of what was his divinely; neither Saul nor the Philistines nor the Amalekites nor any circumstance could make him abandon the spiritual idea. When the company came to the brook Besor, 200 of his men were left behind because they were faint, and David went on with 400 men.

PRINCIPLE as PRINCIPLE: Principle's government demands universality, keeping all ideas woven together in one great unity and establishing true relationships (chapter 30:11 – 31).

Divine Principle operates universally and keeps all its ideas in one great unity. It establishes true relationships, in which each part has its proper place within the whole. In the fourth day of creation, the sun, moon and

stars are gathered together to give light upon the earth. All is part of the system of Principle; nothing can be excluded or thrust out of its workings.

In the story, David set out to pursue the Amalekites to win back what they had taken, so that it would be his forever. What we gain on a divine basis can never again be lost or separated from us. On the way, David and his men found an Egyptian who had been with the Amalekites when they raided Ziklag. In the Bible, Egypt symbolizes evil, animal magnetism. Because David had systematically handled error on a divine basis, he was able to use the Egyptian to analyze, uncover and annihilate error. The Egyptian showed them the way to the Amalekite camp, where they were celebrating their victory and feasting on the spoils. In a surprise attack, David smote the Amalekites: "And David recovered all that the Amalekites had carried away: and David rescued his two wives. And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all" (30:18,19). The proper handling of error (the Egyptian) always serves the spiritual idea. For this reason, David was able to maintain himself and all that were with him, not by mingling with the Philistines, but by remaining obedient to Principle. This alone gave him strength, so that he could recover all. Not a single idea can ever be separated from its Principle.

When David came back with the 400 men to the camp being guarded by the remaining 200, some of the people tried to persuade David not to share the spoils with those left behind. But David rejected this temptation: "Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For . . . as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (30:23,24). If we recognize whatever we have gained spiritually as an idea of God, we see that this is embedded in the system of Principle and therefore belongs to all. Principle unites all ideas and is universal in its relations. Every idea, whether great or small, belongs to the one all-encompassing Principle, and is therefore great before God, equally deserving of Principle's all-embracing blessing. By contrast, if we try to keep Principle only for ourselves, we make it personal and thereby cut ourselves off from its universal efficacy. David always relied on the Lord of hosts, the Principle of all being, not just on a God of David. Therefore he based himself on the understanding that the government of Principle is indivisible and universal, that it works impartially, and that it is open, accessible

and applicable to all, whether small or great, friend or foe, deserving or undeserving. Principle is no respecter of persons.

David not only gave equal portions of the spoil to all 600 of his men but also sent gifts to his friends in Judah: "And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friends, saying, Behold a present for you of the spoil of the enemies of the Lord" (30:26). Whatever we understand of divine Principle has a universal effect, bringing a universal blessing. By recognizing the divine authority of Principle at work behind all that is good, progressive and constructive, we experience good as something universal and divinely self-operative, able to support and promote all true relationships. Therefore, the more we put all good that comes to us back into its Principle, the more this idea works not only for us but for the entire universe. Otherwise, we would mistakenly try to restrict Principle's demonstration to a personal sense and concept, which never succeeds.

In the order of the Word, the fourth step requires that we put all that we have gained through Mind, Spirit and Soul into the system of Principle, which unites all in one grand harmony of being. In this fourth subject of 'Samuel', which teaches Principle's divine government of the universe, the fourth sub-tone, Principle as Principle, shows that we must put all that we have gained through obedience to Mind, Spirit and Soul back into Principle and not regard it as our own personal achievement. As we do this, we find that we are united with all that Principle includes; the spiritual blessing expands throughout the whole system of Principle, touching all and excluding none. We participate on a divinely impersonal basis within an interrelated whole, in which spiritual gain for one necessarily reaches out to bring gain for all.

PRINCIPLE AS LIFE: Principle's government individualizes itself as the exaltation, inspiration and immortality of Life, at the same time impelling us to lay down every false sense of government (I Samuel chapter 31 – II Samuel chapter 1).

Obedience to Principle's divine government brings the exaltation, inspiration, resurrection and immortality of Life. This exalting Life-power operates to enforce the laying down of the mortal concept. In the sub-tone of Principle as Life, we find that as we let ourselves be governed only by divine Principle, Principle causes us to abandon the false belief that either the physical (Saul) or the moral (Jonathan) governs man. To-

day's world seems built on such false notions of government, claiming either that we are governed by the material forces of greed, fear, self-interest or material weaponry, or that we should be governed by morality, by a desire to improve the physical on a human basis. Both concepts of government are inadequate and must ultimately fall before the advancing spiritual idea, which acknowledges only the government of divine Principle. This divine government always works in a redeeming, resurrecting, constructive and elevating way; it is never destructive but supports the real and true under every circumstance.

In the story, the Israelites are badly defeated by the Philistines. "Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa" (31:1). If David had marched with the Philistines, he too would probably have been killed in battle. Jonathan and two other sons of Saul were slain by the Philistines. Saul himself was wounded. "Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it" (31:4). Saul symbolized the physical, the first degree, which is inherently self-destructive; it can never find nor demonstrate the solution. We, too, are Saul and suffer his fate if ever we try to eternalize matter or seek life in the body. Such gross materialism cannot stand but destroys itself. Only ideas are eternal.

Jonathan symbolized the moral, the second degree. The moral expresses good human qualities and fights for them in a constant effort to improve the physical concept. However, this false sense of morality finds itself defeated and destroyed with the physical concept. No real solution can be achieved on a merely moral basis. In each one of us, this strong belief of morality, namely, that we can enter the kingdom of heaven by doing good humanly, must die. Only when the moral is wedded to the spiritual and stays firmly grounded on this divine basis can it bear the fruits of Spirit and never be destroyed. We must finally understand that Life is purely spiritual and not to be found in either a physical or moral concept of existence. Here, we see how Principle as Life compels the laying down of the physical and humanly moral sense and impels us forward to the recognition that only the spiritual is real and alone constitutes Life. Only then is man divinely self-governed through Science.

When David returned to Ziklag, a man came to him from Saul's army,

who told him that Saul and Jonathan were dead. When David asked him how he knew this, the man explained that he had been on the scene of battle, though he himself was an Amalekite. According to his account, when Saul was wounded, he supposedly said to him: "Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord" (1:9,10). The Amalekite thought he could gain David's favour by claiming credit for Saul's death. Mortal mind is always ready to accuse and destroy whoever may make a false step by labelling him a sinner and then demanding death as punishment. By contrast, Principle as Life teaches that Principle demands the correction of sin, which lifts us above the false belief (Life). Whereas the Amalekite identified himself with the belief that death is a just punishment, Life always acts constructively to preserve all that is good. The physical inevitably destroys itself, and it does this always at the right time and in the right way. Thus divine Principle operates through Life, not death, to help, support and preserve, even when the situation seems hopeless, for what is hopeless is only the physical, mortal concept, never Life itself. Reflecting the constructive and elevating nature of Life, we should never be tempted to judge, damn or belittle anyone, neither should we ever work to try to destroy the physical. The mortal must give itself up and yield on its own to the exalting influence of Life.

David then grieved over the death of Saul and Jonathan. To the Amalekite he said: "How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed?" (1:14). Insofar as the Amalekite saw Saul, not as the "Lord's anointed" but as a sinner, he sought to destroy him. We should always see the "Lord's anointed" in ourselves and in others. Otherwise, we pull down the true standard of manhood and precipitate our own destruction. Because the Amalekite, who came from Esau or the physical sense concept of man, identified himself with the belief that something could be gained through destruction and punishment, David ordered his death. Seeking gain through destruction only destroys itself.

The subtone concludes with David's song of lamentation over the death of Saul and Jonathan (1:19-27). In the song, David glorified and honoured everything about Saul and Jonathan that was great, good and

of value, mentioning nothing about Saul's transgressions or mistakes. So it should always be. Of Saul's demise, David decreed: "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph" (1:20). Life brings the perpetual increase and expansion of good. Only the dissemination of good is valuable; the spread of evil through talk and gossip always acts destructively, working as a poison on our mentality. So David sang: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions . . . I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me" (1:23,26). Jonathan expressed that love which is willing to lay down the mortal concept of existence for the spiritual idea, for he was willing to give up his own right to be king for the sake of David, whom he loved and acknowledged as the one chosen by God.

What then does the subtone of Principle as Life teach? It shows that the divine government of Principle demands Life, not death or destruction. Nothing good can be gained through death, neither for the one who dies nor for others, for Principle demands the destruction of sin, not the sinner. To work out our life, as David did, on the basis of Principle's divine government, we must persist in quiet trust and obedience to Principle, letting Principle work for us to clear away whatever hinders or obstructs the spiritual idea. Then whatever is corrupt or founded on material beliefs (Saul) destroys itself, while whatever is humanly moral (Jonathan) exhausts itself in the struggle. The way opens for the spiritual idea to support, promote and exalt all that is good and worthy. Rather than criticizing or running down others by dwelling on their weaknesses, we find that we gain everything by glorifying the spiritual idea as it moves upon the entire situation. With this constructive, fathering attitude, we support and enhance the good and have no part in trying to destroy things humanly.

PRINCIPLE AS TRUTH: Principle's government demonstrates the unity of generic man and exposes the hopelessness of mortal man (chapter 2).

In the first five subtones of the subject of Principle, David demonstrates his obedience to Mind, Spirit and Soul through his adherence to a divinely principled attitude. In the sixth, David recognizes that all these constituents of a principled consciousness comprise his manhood, establishing him as king of Judah. Judah represents "the spiritual understanding of God

and man appearing" (S&H 589:24). When we base our manhood on the standard of a divinely principled consciousness, we experience the true government of man, not as one group of mortals dominating the affairs of another, but as the cohesive working out of generic man, man as the idea of divine Principle. The government of man proceeds from what man truly is as the idea of God, a fact which unites all and provides the foundation for divine self-government. This true man and its self-government according to its divine nature stands in sharp contrast to mortal man, which is treacherous, feuding and factional in its dealings. How is this symbolized in the story?

"And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron" (2:1). David went to Judah, to 'the spiritual understanding of God and man'; the situation was sufficiently sorted out so that the government of the true, spiritual man could appear. "And the men of Judah came, and there they anointed David king over the house of Judah" (2:4). This understanding of 'Judah' makes us king by enabling us to govern ourselves from man's divine nature — according to the standard of a divinely principled consciousness.

However, Abner, the captain of Saul's host, named Ish-bosheth, the only surviving son of Saul, to be king over Israel, the northern kingdom. Ish-bosheth means 'man of shame' and symbolizes mortal manhood. In this way, the Bible presents the true concept of man (David) in sharp contrast to the false (Ish-bosheth). The question for us is: Which do we accept as our king and ruler? To establish the divine self-government of man, the false concept must be destroyed through the true idea, through the spiritual understanding of what man truly is. Only the spiritual idea is factual; it alone can dissolve the material, false concept of man.

One day the servants of Ish-bosheth under the leadership of Abner and the servants of David under the command of Joab met in a war-game at the pool of Gibeon. However, at the start of this game, twelve men of Ish-bosheth treacherously killed twelve servants of David, escalating the game to an actual conflict. "And there was a very sore battle that day; and Abner was beaten, and the men of Israel, before the servants of David" (2:17). In the course of the battle, Abner was pursued by Asahel, who would not turn back. Finally Abner killed him, which increased the animosity by creating a blood feud, since Asahel was Joab's brother.

“And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill. Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?” (2:25,26). Abner means ‘father of the light’. He recognized that one error causes another and never brings a solution. An eye for an eye only exacerbates and perpetuates evil, making a greater error. Thus Abner’s realization that there is only one true concept of man, and that this one true idea must supersede and hold in check the conflicts arising from mortal differences, prevented a fratricidal war. Abner awoke to the great and saving fact that all men are united in one spiritual manhood. “So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more” (2:28). So, too, for us. Nothing can be gained by making war on Ish-bosheth and his servants, that is, on mortal man in us, for by so doing, we only attribute more and more reality to him. Fighting the mortal humanly is endless and no solution. Instead, like Abner, we should hold high in our consciousness the true idea of man and let this work to free us from the mortal concept. Rather than constantly making war on mortal man, we must let the one true man, generic man, rule us. This one man unites rather than divides, heals differences rather than creating or perpetuating them and so alone brings a practical, saving solution. Through the generic man of God’s creating, the brotherhood of man appears, enabling us to transcend factionalism and personal sense.

PRINCIPLE AS LOVE: Principle’s government demands the fulfilment of its plan, involving complete forgiveness (chapter 3).

The fulfilment of Principle’s plan of divine self-government builds on the generic man to reveal the unity of true manhood and womanhood. Divine government is not one-sided but unites all divine qualities in order to establish the government of its idea. David never could have united Judah (male) and Israel (female) had he not consistently wedded himself to and been guided by the true womanhood-sense. The woman-sense embraces all, forgives all and aims only at the fulfilment of the spiritual idea; to this end, there is no room for harbouring enmity, vengeance or resentment over perceived injustices. True womanhood sees only the glory and perfection of its fulfilled promise and so does everything to bring this to

effect. Personal sense, will and opinions, as well as all sense of personal relationships or provincialism, must be put aside in order that spiritual good can fulfil itself unhindered. No sentiment, personal tie or attachment is so sacred that it is allowed by womanhood to stand in the way of the fulfilment of the spiritual promise.

“Now there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker” (3:1). The prophecy of spiritual government forever works in its Principle to bring about its fulfilment. Divine Principle is ever-operative, independent of persons or circumstances. This divine activity causes the beliefs of mortal mind to decline and lose their hold on us (the house of Saul waxed weaker and weaker), as the facts of divine Truth establish themselves more and more firmly in consciousness (the house of David waxed stronger and stronger).

Ish-bosheth one day reproached Abner for having gone in to the concubine of his father, Saul. Abner thought this rebuke was inappropriate and unjust and said: “So do God to Abner, and more also, except, as the Lord hath sworn to David, even so I do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah” (3:9,10). Abner, the father of light, realized his mistake in setting up Ish-bosheth as king. Further, he had the spiritual courage to correct his mistakes and to work towards the fulfilment of prophecy by helping to establish David as king of all Israel. Principle constantly demonstrates the complete translation out of the physical (house of Saul) into the spiritual (throne of David).

Abner then sent messengers to David and proposed to make a league with him to unite Judah and Israel. David was willing, on the condition that Michal, Saul’s daughter, first be returned to him. David never lost his woman-sense (Love), for he knew that the government of Principle requires that we identify ourselves not only with the divinely masculine (Judah) but also with the divinely feminine (Israel) qualities. Abner agreed and brought Michal to him.

“And Abner said unto David, I will arise and go, and will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth” (3:21). The man of God’s creation is masculine and feminine. Only as we recognize this and accept it for ourselves and others can we demonstrate the true self-government of man.

When Joab returned from one of his raids, he learned that Abner had visited David. This angered him, for he could not put aside the blood feud that he had against Abner over Asahel's death. Thus he told David that Abner had deceived him, claiming that Abner had come only to spy. Then secretly, Joab sent messengers after Abner to bring him back. Suspicion, revenge, animosity and vague conjectures continually try to defeat the plan of Love. When Abner came back to Hebron, Joab took him aside and killed him. Time and again, evil strives to destroy everything that would lend power and support to the good. However, no design of evil can prevent the fulfilment of the divine plan. This insidious murder could have caused still greater enmity and division between the northern and southern kingdoms, but David's pure womanhood saved the day.

David protested his innocence with an honest heart. "And afterward when David heard it, he said, I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner" (3:28). Then David decreed that all the people mourn Abner. He himself wept at Abner's grave and lamented the wicked murder with fasting. "And when all the people came to cause David to eat meat while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down. And all the people took notice of it, and it pleased them: as whatsoever the king did pleased all the people" (3:35,36). And David said: "And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness" (3:39).

David never acted from a desire for punishment or revenge. Love requires a consciousness of complete forgiveness, through which we leave it to divine Truth to rectify and remove error in its own divine way. David expressed this woman-sense in all that he did and was thereby able to become king over both Judah and Israel. In every situation, his divinely principled attitude (Principle) made him forgiving, supporting, loving and all-including (Love). Personal sense did not blind him to Love's plan for working out the good of the whole. This impersonal consciousness of Love brought the spiritual power to establish in human experience the government of the spiritual idea in its Principle, without requiring any human meddling or intervention on David's part. All that David had to do was to remain true to the womanhood-consciousness and to let this guide him. Through this woman-sense, David wedded himself to the plan of Principle's divine government, so that, in turn, the divine plan worked for him and made him king.

Summary

The great aim of 'Samuel' is to teach us what constitutes the divine government of Principle, making possible the self-government of man through a divinely principled consciousness. This issue touches every aspect of life, for our human experience seems to be constantly governed by everything but Principle — by our body, our environment, our family and personal relationships, by economic factors, education, time, job and business conditions, even the weather. We must ask ourselves time and again: What really influences and governs us? What directs our path and guides us into our life-mission? When we are governed by the good, our life is happy, free, joyful, progressive and constructive. But when we let ourselves be ruled by outward events and circumstances, by the past or worldly beliefs, we reap an experience full of chaos and mortality. Thus the problem of government is one of the most fundamental issues we face. Textually considered, the fourth 1000-year period dominates the Old Testament, beginning with 'Samuel', leading through the kings and prophets and ending with the appearance of the true, spiritual king, Christ Jesus.

The David-story ushers in this great subject of what constitutes true government, government by divine Principle through its spiritual idea. David showed how we can give birth to the spiritual idea, so that it rules in us to make us king; through divine order, he showed how we can accept man's divine self-government and can prove its dominion. What steps enabled David to put himself under the government of Principle? The way he showed is universal, one that all must follow if we want to free ourselves once and for all from the claims of false government in us.

Mind: The way to true government begins with Mind, with seeking God as God is, with doing this for a divine, Mind-like purpose, and then with a willingness to let Mind come to us and mould our desires. Hannah turned away from the outward appearances and entrusted all to God, which alone possesses the intelligence and wisdom to govern man rightly. David made this Mind-like attitude his own and proved his obedience to it consistently throughout his life. He never acted on his own concept or imposed his own desires, but always subordinated himself to the light of prophecy and its dictates. He waited on God and let Mind direct his steps. So, too, for us. We will never be able to govern ourselves according to Principle until we learn complete obedience to Mind. Otherwise, we are constantly led astray by human thoughts, feelings, inclinations, hopes and desires, none

of which has any basis in reality and so cannot govern us divinely, constructively or with success.

Spirit: Entrusting our way to the intelligence and wisdom of Mind is but the first step; the second step requires that we have no other gods besides Spirit. Spirit must be the only reality worthy of worship and devotion; it must command our affections and order our priorities. Then we are directed in our decisions according to spiritual values and cease to evaluate all things materially or quantitatively. David and Jonathan relied wholly on an understanding of God; this alone was their strength and reality. By contrast, Saul was divided in his devotion and consequently made no progress. For us, this means that obedience to the second step in the order of the Word calls for total reliance on Spirit. We cannot mingle Spirit and matter, spiritual worship with material values. Only as we cultivate spiritual qualities (keep the sheep) does the firmament of understanding take form in us to keep us pure, giving us strength to overcome the false calculus of material beliefs (Goliath). Otherwise, we become like Saul and find ourselves intimidated and paralyzed by the overwhelming dimensions of material error. We find ourselves governed by material quantity rather than by the qualities of spiritual reality.

Soul: The more we rely on Spirit, the more we will be led forward through the testing fires of Soul. Our steadfastness and commitment to spiritual good must be proved against trials and adversities. In no other way can we secure in ourselves the dry land of perseverance in our spiritual selfhood, which alone brings integrity, sincerity, balance and spiritual understanding. For this reason, Soul places us under the stress of circumstances. David had done nothing to harm Saul, yet Saul persecuted him doggedly. Humanly, the trials David endured seemed inexplicable; divinely, they carried a definite spiritual blessing. By them, David became secure in his spiritual selfhood and on this basis could prove the sinlessness of Soul. The touchstone of man's spiritual identity preserved him throughout the bitter experiences, keeping him safe and untouched by the attacks against him. Why? The fires of Soul burn only that which is unlike God, that which is of sin and deviates from the divine nature; the good is immortal and unchangeable and remains forever intact. Therefore, rather than lamenting our situation when problems arise, we should see that we are experiencing not a problem but the third stage in the order of being. If we hold fast to the spiritual order and find our refuge in spiritual sense, we are safe. Rather than hindering our progress, such experiences impel

us forward, enabling us to build on them with confidence. As we go through the experiences in obedience to the law of Soul, we lose nothing and gain all by the purification and transformation we experience. We go through the refiner's fire and come forth certain of our true identity as the idea of divine Principle. Through this we see that the danger lies, not in accepting the order and facing the experiences, but in trying to sidestep the order by devising a 'foul peace' with materiality and sin. Only then can we be harmed, for by so doing we make ourselves subject to material sense, which always suffers and destroys. Our only safety and assurance lies in Soul and in following the divine order.

Principle: Obedience to Mind, Spirit and Soul through the first three steps unites us with Principle by establishing in us a divinely principled attitude and consciousness. Nothing within us speaks or moves except that which is of the nature of Principle, namely, Mind, Spirit, Soul; then Mind, Spirit and Soul rule in us as one Principle. Through this unity with Principle, Principle works for us. Because we are governed wholly by Principle, whatever Principle does is a blessing for us and works to fulfil our mission. In the David-story, all events and circumstances began to work for him, so that David could take possession of his kingship naturally and peacefully, without his having to fight for it. By contrast, Saul failed to go beyond the first step and so accepted materiality, greed, passions, envy and jealousy as his governing principle. His end was suicide; false principles are always self-destroyed, for they have no foundation in being. Only as we are governed by Mind, Spirit, Soul are we in obedience to Principle, which alone makes us king. Then Principle works to solve the problem and to reveal its spiritual idea governing absolutely and imperatively. No human intervention is necessary to make the idea of Principle manifest itself. This divinely principled attitude was David's life-practice. How did it express itself and establish him in his rightful place? The principled attitude, which establishes man's divine self-government:

- works according to divine motives towards the aims and objects defined by divine wisdom and intelligence, never according to human views or mortal intrigues (Mind);
- develops and unfolds itself through purely spiritual means and channels, never through material forms or that which is unlike God (Spirit);
- preserves itself intact, sinless and immune, and is never within the reach of the physical senses, temptation or sin (Soul);
- works in a universal, impersonal and impartial way, never according

- to favouritism, false classifications or material personalities (Principle);
- lifts us out of the physical and humanly moral concepts of existence into the inspiration and immortality of Life, never allowing destructiveness to win the day (Life);
- rules through the one generic man, man as the idea of God, and exposes the hopelessness of mortal manhood (Truth);
- removes everything which stands in the way of its fulfilment, never allowing this fulfilment to be thwarted or defeated by vengeance or hatred (Love).

By adhering to this principled attitude, David was made king; divine Principle governed all events and circumstances, so that prophecy was fulfilled. Of their own initiative, the men of Judah came to David to anoint him king. Then Abner, the chief captain of Saul and his son, came to David, offering him the means to become king of Judah and Israel united. David undertook no plan or scheme of his own to achieve this result. Everything came to David, not by masterminding it humanly, but by being absolutely principled in his consciousness and obedient to the divine. He cultivated an understanding of the one governing Principle, which he obeyed to completeness. This, and this alone, made him king.

LIFE

(II Samuel chapters 4 – 9)

Life individualizes the system of government,
demonstrating fullness of life.

In the order of the Word, Principle leads to Life. Life shows that Principle is no vain theory or empty hypothesis but is the living fact and reality of being — timeless, spaceless, ever-present and eternal. What is Life? Life is God, and God is the only Life of man, the Life of all being. Life is indestructible and immortal, without beginning and without end. Life is the only being, existence or continuity of all that is. Within Life is the fullness of the infinite Life-source, pouring forth its riches with immeasurable abundance. Life is the father of man and the universe, preserving and providing for its creation with the boundlessness of ideas. From this boundless outpouring, Life shows that the system and government of Principle expresses itself through the fullness and multiplication of Life. From the system of Principle, we can draw infinitely to sustain, support and preserve life in its fullness.

Because the life of man cannot be separate from the Life that is God, man's true life is immortal and eternal. Man is forever preserved, supported, eternalized and sustained by Life, God, through the abundance of ideas. Thus Life brings us constant inspiration and spiritual elevation. Because the dynamic power of Life is irresistible and irrepressible, Life expresses itself to its idea through its fullness at all times and under all circumstances, bringing to light the newness of Life as man's life. This exalting power of Life lifts us out of the mortal concept of existence to reveal man's true individuality. This spiritual individuality is inseparable from Life itself and so partakes fully of all that Life is. Because Life knows no mortality, no decay, decline nor death, all misconceptions about Life — such as time, material birth, life in matter, age, lack, limitation — must pass away. Man exists in the fullness and multiplication of Life, which comes to us continually by grace. Jesus, who exemplified the great fact that the life of man and the Life that is God constitute one Life, expressed the fullness of divine Life by saying: "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

What false sense could arise at this point in the Word-order, that then must be corrected by Life? Time and again, the argument arises that, though there is divine Principle, it is not yet present, living or practically experienced by us. The system and government of Principle seem remote and abstract, not as that which governs our life. The answer to this argument grows out of the Word-order. Through the first three steps, the government of Principle is established in us: our whole thought, desire and motives are directed to God (Mind); we worship and love God as the Only and above all else (Spirit); and we persist in this spiritual worship despite temptations and challenges, so that we never deviate from Soul-sense and spiritual understanding (Soul). Then divine Principle lives in us as a present fact and governing reality (Life). The more we work from the spiritual standpoint defined by the first four steps, the more we touch Life and find our true spiritual individuality coming into full expression.

The difficulty arises only when we abandon the standpoint of Mind, Spirit and Soul as our Life-principle and try instead to begin with the fourth or fifth step. Lacking the spiritual foundation, such an approach always falls dead on us and brings no success, for it builds on nothing more than a human concept of Principle. Without the first four steps, we give the divine no chance to transform our being or to spiritualize our sense of life. What lives in us is still the old desires and motives, the old concepts, the old ambitions, though perhaps cloaked in a more metaphysical way of speaking. Life lives Life only on the foundation of Principle; what has no Principle has no Life. Therefore, if we want our life to be governed by Principle so that it can partake of the fullness of Life, everything within us must be directed towards Mind, Spirit and Soul and conform to their requirements. The fact that Life expresses itself in fullness seems to us to be a mere statement, until we go the way that makes this fact our life and practical experience. The more thoroughly and completely we go the way of the Word-order, the more fully we partake of Life and its abundance.

The analogy to a mathematical principle can be quite helpful here. The more we understand the principle and work in ways that conform to it, the more fully we partake of it and are blessed by it. The question is never how much or little we possess of the principle, or whether we can partake of it sometimes but not others. The real question is: Are we in conformity with it? If so, the entire principle is present to us — at all times and under all circumstances; it is inexhaustible, never absent, never limited or partial.

How much more is this true of the Principle that is God, which never ceases to express itself as Life?

This understanding of the order which leads from Principle to Life uncovers a common misconception about Life. Human thought may indeed accept that God is Life, infinite in expression and fullness of life. Yet it concludes from this that God has all and man nothing, and that therefore man's role is to take from God. Such human reasoning is false and the very opposite of the great law of Life. Life is fullness and continually pours out its abundant riches on man and the universe. However, because man is the idea and reflection of Life, man, too, must be of the nature that gives all. Rather than making man a taker, Life makes its man rich, enabling him to express the fullness that is Life. Otherwise, man would be unlike God. Translated to our life experience, this means that we can receive only that which we first are willing to give. If we put all that we are into going the way of Life, then we assuredly receive all. Divine Life is an inexhaustible source from which an unlimited stream of blessings flow. We make ourselves open to receive this fullness, not by restricting ourselves by concepts of lack or inadequacy, but by reflecting Life through an attitude of unlimited giving. Because man reflects Life, there is no limit to the means and channels through which man can express Life's fullness by giving out unlimited blessings from the divine origin.

Why do we give? Why, for that matter, does Life give? Is it because something is expected in return, or because something is lacking? If so, such giving is not divine. Life is the Father. A true father gives the child what he has for the sake of giving, not for the purpose of getting something in return. It is the very nature of the father to give. So, too, for Life and for us. Life gives all because this is the nature of Life, namely, to express all that is included in Principle. Reflecting Life, our attitude should be, not 'how do I give in order to get something back from it?', but 'I give all, because man is the idea of Life and cannot help but give; this is my nature and being.' We feel truly rich only when we give in fullness. And we can do this only because we draw all that we are from the eternal, inexhaustible source, letting it flow through us to bless and enrich all that it touches. There is no end to Life's fullness; it never runs out, never is depleted. Even if, here or there, our giving falls on barren ground, we are not made poorer as a result, for our source is inexhaustible. As long as we remain open to Life's fullness through a divinely principled consciousness and do not narrow our vision with the stultifying motive of

‘what do I get out of it’, we give all, which means we have all to give from man’s divine nature and origin.

The fifth subject of ‘Samuel’ illustrates this full expression of Life beautifully. David was able to partake of the fullness and abundance of Life and to express it fully because he built his life on divine Principle at each point. His search for God was for God as God is (Mind); his worship was pure and built wholly on spiritual values and affections (Spirit); and his perseverance and steadfastness in this order was unwavering in the face of trials, temptations and bitter persecution (Soul). Through his obedience to Principle (Principle), David drew upon Principle fully at all times and under all circumstances. He never asked how he could gain more but rather gave of the fullness at hand. If we ask for riches, we go out from the belief that we are lacking, that the fullness of God is not yet present, or that it is available only to a limited extent. Mind, Spirit, Soul as the one Principle constitute the fullness of being (Life). To have this fullness, we must see that the fullness does not need to come to us but that it is ours already insofar as we adhere to the order, letting it live in us and govern our life.

Spirit teaches that only like brings forth like. In Life, this means that only Life demonstrates Life; only fullness brings forth fullness. A sense of lack can never gain fullness; only Life can enrich us, for this is Life’s grace. We receive fullness, neither because we are lacking nor because we have earned it, but because it is the nature of Life to give and the nature of man to partake of Life’s giving by reflecting fullness universally. The more we give of Life’s fullness, the more of Life’s fullness we have. Thus Life increases its spiritual riches, not by withholding anything, but by giving all universally.

This was the great law of Life that David saw and practised. He never for a moment accepted the belief that anything good could be attained through death or destruction. For example, when two messengers came announcing that they had killed Ish-bosheth, Saul’s son and David’s rival for the throne of Israel, David had the messengers killed. Metaphysically interpreted, he destroyed in himself the belief that he could gain by tearing another down. Because he always supported the good in every situation, all things worked in a constructive, healing way to establish David as king. Only Life demonstrates Life; only fullness brings fullness. Indeed, the subject of Life begins with this great law, showing how it uncovers the counterfeit claim that destruction can help us achieve something good.

LIFE as MIND: The law of Life demands life, expressed in creative and constructive thought and action (chapter 4).

The law of Life is always creative, constructive and positive; it always builds on Life, never on death or destruction. In the story, when Ish-bosheth heard of Abner's death, he lost his courage: "His hands were feeble, and all the Israelites were troubled" (4:1). Ish-bosheth, meaning 'man of shame', had been king of Israel and so was David's rival. When two of Ish-bosheth's captains heard the news that David was to be king over both Judah and Israel, they sought to kill Ish-bosheth: "For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, and gat them away through the plain all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, which sought thy life; and the Lord hath avenged my lord and king this day of Saul, and of his seed" (4:7,8).

In a human way, the two captains tried to bring the divine plan to fulfilment by using mortal and destructive means. Even if their motives had been good, their method was entirely wrong. The law of Life destroys error in its own way. How? — In a way that reflects Mind, which shows the divine power to be wholly constructive and supportive. When the human takes upon itself the execution of the divine law, that is, as the human mind narrowly conceives of it, it inevitably destroys the good with the evil. No matter how right our motives or well-meaning our intentions, if they are not in complete conformity with the law of Life in both means and end, they are false and cannot succeed.

"And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath redeemed my soul out of all adversity," — David acknowledged only God, the universally governing Principle, and not human power or abilities, as the redeeming power — "when one told me, saying, Behold, Saul is dead, thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, who thought that I would have given him a reward for his tidings: How much more, when wicked men have slain a righteous person in his own house upon his bed? . . . And David commanded his young men, and they slew them" (4:9–12). David never regarded Saul as his enemy but saw him only as the "Lord's anointed". Here, too, he described Ish-bosheth as "a righteous person". David never tried to destroy anyone,

though he was by no means blind to the importance of analyzing, uncovering and annihilating error.

Life as Mind shows that Life is God, that there is only one Life, that this one Life manifests itself through divine law, which acts constructively, and therefore that the law of Life never demands destruction, decline, decay or death. Even if we make a mistake, Life as Mind acts as the divine law of resurrection and exaltation, preserving man's indestructible being; Life's law is that of perpetual increase, multiplying the fullness of spiritual ideas. By contrast, whatever is not based on Mind has no Life and so destroys itself. Our job is to act from the divine law of Life to express life and to cultivate and stand by a constructive, uplifting and supportive attitude towards all things. Whereas the Mosaic law demands punishment and righteous retribution, David, like Samuel, acted from the Christ-teaching, which brings redemption and transformation. David never sought revenge for Saul's unjust persecution. For this reason, Jesus was often described as descending from David, for Jesus introduced the law of mercy. Life elevates, resuscitates, quickens and renews, dispelling the downward tendencies towards death, decay and destruction. Mind expresses itself as the creator, which translates itself to us as the law of creativity, always at work to support and preserve the idea, to build and never to tear down or deprecate.

This tone of Life as Mind governed David's thought and actions. He knew the promise that he was to be king over Judah and Israel; the fullness of Life was his. However, he took no step humanly to remove the enemy or obstacles from his path. Indeed, he rejected the claim made by the two captains that the promise can be achieved by destroying whatever stands in our way, as evidenced by his order to have the two men killed. The demonstration of Life cannot be made through death; the fullness of Life demonstrates itself only through fullness, never through lack or destruction. The law of Life demands life, not death.

Time and again we face this argument. In business, the belief prevails that, through undermining or eliminating the competition, the business increases and profits. One person's gain comes at the expense of another's loss in what is called a 'zero-sum game'. All this indicates a gross ignorance of the law of Life. Life knows only fullness, only gain. There are no losers in Life, neither can anything be gained as a result of another's loss. The more we direct our thought and energies towards Life and its all-constructive activity, the more we experience Life in its fullness — the

more Life we have. Because Life is based on Principle, Life cannot be restricted to some persons and not others, for it is impartial and universal. Hence the more we cultivate a constructive, supportive, Life-like attitude towards ourselves and the universe, the more we partake of Life. The great law of Life shows that we gain fullness of Life and being only as we have an attitude of supporting, promoting, maintaining and contributing to the life of every other individual. David expressed this law of Life everywhere to support the idea. Though humanly he had reason to be hostile and resentful towards Saul and his house, David never extended to them anything but mercy and magnanimity. No one can embitter our life, give life to us or take life from us, if we understand the law of Life.

What is this law? Mind states that we live in a universe of ideas, not a universe of mortal opinions, limited resources, political and economic powers, wars, past experiences or bitter histories. Man lives in a world of ideas, in a world that is known by God. Whatever God does not know is not our life or world. The only true universe is described by the first record of creation, not the second. Of this universe of Mind and its ideas, Life says: ideas are infinite in every way — infinite in supply and abundance, infinite in riches and scope, infinite in multiplication, fullness, mercy, practicability and adaptability; there is no limit to the full and living expression of ideas. Translated to our life-practice, this means that partaking of this ideational realm individually does not deplete the infinite Life-source but multiplies it through expression. Life pours forth its fullness continually, offsetting the belief that spiritual riches are meagrely parcelled out from a limited reserve and that therefore we must compete for Life's blessing. Life blesses all with fullness. The more we accept this both for ourselves and for the universe, the more of Life's fullness we experience. The gain of one necessarily involves gain for all, just as gain for others always reaches out to bless us, for this is the law of Life. Life is one and can never be divided in its fullness of expression.

LIFE as SPIRIT: The purity of Life separates between the Life that is Spirit and the material concept of life, unfolding man's true individuality through the fact that spiritual life alone constitutes substance and reality (chapter 5:1 – 10).

Life is Spirit; therefore the purity of Life as Spirit separates between spiritual life and the mortal, material concept, showing that only the

spiritual sense of Life is real and constitutes substance. Only the Life that is Spirit is worthy of worship, is real and of enduring value. The material concept of existence is not the reality of our being and therefore should not command our affections or govern our priorities. With this realization, the entire weight of mortality falls from us. Everything that goes with being a mortal — material birth, heredity, parentage, upbringing, education, position and history — has no bearing on our spiritual individuality. Life is spiritual, without beginning or end, neither in nor of matter. Our true being is 'before Abraham was', wholly separate from the events, sorrows or idiosyncrasies that shape a mortal. Our true being is evolved from Spirit, which gives us a spiritual, pure, clean and whole existence. This spiritual understanding of Life lifts us above the material concept, so that only the spiritual reigns in us.

In the story, David was made king of Israel as well as Judah. However, when he sought a capital that would represent this unity, he found that he could conquer Jerusalem, which represented the fleshly, physical sense of life, only through Zion, which symbolized the true sense of Life in and of Spirit.

"Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh" (5:1). Israel acknowledged David's fatherhood-sense (Life). "Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the Lord said to thee, Thou shalt feed my people Israel, and thou shalt be a captain over Israel" (5:2). Spirit is substance. Life as Spirit presents the fullness of substance, giving us true and abundant supply. David expressed the fatherhood of Life by feeding Israel. Life as Spirit feeds and clothes every idea, giving each idea true substance and supply.

"So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the Lord: and they anointed David king over Israel" (5:3). The promise, which chose David to be king over Israel *and* Judah, hence over all the tribes of the children of Israel, was fulfilled. The sense of duality and separation was dissolved. Spirit is the Only and reflects all divine qualities, not just a few. The one Life includes all substance and all spiritual qualities (Spirit). Through uniting the divinely masculine (Judah) and divinely feminine (Israel) qualities, David demonstrated the generic man, the true man in its full spiritual individuality. We, too, must recognize that our true individuality includes both spiritually masculine and spiritually feminine qualities and is able

to express these qualities without limit in one integrated spiritual reflection.

Jerusalem, which still belonged to the Jebusites, lay between the northern and southern kingdoms. The Jebusites were the descendants of Canaan, who was the son of Ham. Ham, one of Noah's three sons, symbolized the material, fleshly, physical concept of existence, the first degree. When David became king of both Judah and Israel, he realized that the capital must be in neither Judah nor Israel; metaphysically seen, he wanted the perfect balancing of the spiritually masculine and feminine qualities, favouring neither but valuing both in equal measure. Because the city of Jerusalem lay between the northern and southern kingdoms, it was chosen for the capital city. "And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither" (5:6). Jerusalem was situated on a hill and was unusually well fortified; as a result, lame and blind people were all that was needed to defend the city. Mary Baker Eddy gives the following definition for Jerusalem: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny" (S&H 589:12). Jerusalem symbolized the material, sinful, mortal consciousness, indicating the counterfeit of Life as Spirit.

The question facing both David and us is: How do we conquer the physical, fleshly, material concept of life and so express the perfect unity of the divinely masculine and feminine qualities? The answer lies in laying hold of the exalted spiritual idea, that which is beyond every material concept. This spiritual idea is symbolized in the text by Zion. "Nevertheless David took the strong hold of Zion: the same is the city of David" (5:7). Zion, the mountain on which Jerusalem lay, was higher than Jerusalem. The 'Glossary' defines Zion as "spiritual foundation and superstructure; inspiration; spiritual strength" (S&H 599:6). Zion symbolizes Life (inspiration) as Spirit (spiritual foundation and superstructure, spiritual strength). Through the purity of Life, David was able to separate between Jerusalem and Zion (Spirit) and so be lifted above Jerusalem (Life). He overcame Jerusalem, the lame and blind belief of mortal sense, by building on Zion, on the spiritual strength of inspiration. We, too, can overcome the material concept of existence only as we strive to go higher than the material plane, for there is no solution within the material. Only as we let Life exalt us to Zion, where consciousness

is inspired with the structure of spiritual ideas, can we gain ascendancy over the material concept. "So David dwelt in the fort, and called it the city of David" (5:9).

"And David went on, and grew great, and the Lord God of hosts was with him" (5:10). Life always increases the good, bringing fullness of reality, understanding, spiritual fruits and substance. Once we recognize that there is nothing to be gained by destruction, negativity, criticism and the like (Life as Mind), we are able to separate rightly, to build on the good and to take the exalted standpoint of the spiritual structure of being as our basis for overcoming the false, material and sinful sense of man's individuality (Life as Spirit). We solve the material situation, not by fighting it out on the same mortal plane, but by going higher to the exalted consciousness of the spiritual idea. This opens the floodgates, allowing the inspiration, newness and vitality of Life to quicken our understanding and to increase all that is of a divine quality in us. Then we are David and make Zion our city.

What this subtone shows us, then, is the power of Life's exaltation and inspiration to separate intelligently between Jerusalem (the physical sense of life) and Zion (the spiritual idea of Life). David, by relying on his spiritual individuality to unite the manhood and womanhood of God's creating, was able to make this separation and to exalt his sense of Life to the wholly spiritual concept, free from all material limitations. He went back to the spiritual foundation (Zion) of man's primordial being, to Life as Spirit, and let this make him great before God. As we hold to the spiritual conception of Life, this carries within itself the power of unfoldment, multiplication and increase, filling our consciousness with the newness of Life and the continual generation and regeneration of all that is of spiritual value. We are endowed with the unlimited substance of spiritual riches, which sustain and exalt us. We build on the foundation of Life in and of Spirit, which alone constitutes our being and substance, and we let this overcome in us the material concept.

LIFE AS SOUL: The identity of Life lifts us above the material sense of existence and exalts us to our spiritual life-mission (chapter 5:11 – 25).

Soul gathers the wheat into the barns and burns the tares. In the story, David is identified as the father and saviour of Israel; he perceived that the Lord had established him as king and had exalted his kingdom. However, at the same time, he had to see how this exalted sense of Life

brought the annihilation of the mortal concept, breaking down mortals' idolatry to their own beliefs and images; David had to fight the Philistines and burn their idols.

"And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house. And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake" (5:11,12). Soul brings the inner certainty of spiritual sense and spiritual understanding. Here, David realized that his kingship was made definite on a divine basis and therefore that the individual mission given to him by prophecy had been fulfilled. He identified himself with his divine mission and let this divine mission exalt him above the material, mortal concept of life. Life always lifts us above tradition, family, class, profession — over every mortal or material distinction and classification. In its place, we realize that our mission and destiny is to have the spiritual idea reign in us and make us king. Through the government of the spiritual idea in us, we are able to grow out of and beyond the human concept of who we are and to find our divine identity.

Everyone has this potential, but few realize it, and fewer still follow it. Why? — Because the certainty of the promise embedded in man's spiritual selfhood cannot be seen or grasped materially. No one can convince us of it. What we need is the spiritual sense (Soul) of Life, and this can be achieved, not by words, but by going the way, actually living according to the promise and thus by making it our own. This was what David did, and no less is demanded of us. However, the way is a holy way, a way of grace, a way that succeeds on the strength of spiritual qualities which are open and available to all. From the simple and unpretentious seed of Hannah's pure desire came David's exaltation to kingship. Human qualifications are no factor, no obstacle, to the accomplishment of the divine purpose. Our role is to accept the divine order and to follow it, for only then do we make ourselves able to receive its blessing.

On one hand, Soul gathers the wheat into the barns; on the other, Soul burns the tares. The certainty of David's kingship illustrated the first aspect of Soul. What follows in the text shows the second. Why these two aspects? With the establishment of the true, the false is uncovered and must be destroyed. The tares which man's spiritual mission uncovers in us include such beliefs as guilt, sin, punishment, damnation, the sense of being a

sinning mortal and of having to pay for it through suffering. These beliefs are symbolized in the Bible by the Philistines.

When the Philistines heard that David had been anointed king over Judah and Israel combined, they tried to destroy this greater force before it had a chance to grow any stronger. Then David asked the Lord if he should march against the Philistines. "Go up: for I will doubtless deliver the Philistines into thine hand. And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters" (5:19,20). If the Philistines of false beliefs seem to come in force against us, Life constantly says: Go up; lift yourself above the false concept of existence into the true and perfect idea of Life. The dynamic impulsion and penetrating power of Life is symbolized in the Bible by water, wells and streams. Life is the inexhaustible well of Life, pouring itself forth in a stream that cannot be stopped. The tone of Life as Soul teaches that immortal existence dissolves the belief in mortal existence with compelling power. The more our consciousness is attuned and aligned with God, the more the infinite stream of Life purges us of everything sinful, everything that deviates from the divine.

Again the Philistines marched against David. "And when David enquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the Lord go out before thee, to smite the host of the Philistines" (5:23,24). David obeyed and smote the Philistines to Gazer. To the Israelites, the trees were a symbol of divine Principle, heavenly being; the tops of the trees represented heavenly and exalted thoughts. If we identify ourselves with the higher conception of Life as it leads the way forward — "when thou hearest the sound of a going" — then we experience Principle's demonstration of itself (symbolized by trees) to destroy sinful beliefs. Then the Lord, Life as Soul, goes before us to secure its idea and to remove its counterfeit-concept.

If we identify our mission and destiny with Life, Life both exalts us and washes away everything hostile, threatening or antagonistic. Insofar as the spiritual, Life in and of Spirit, becomes more real, tangible and definite to consciousness, it is as if the Lord proceeds before us to rebuke sin, freeing us from having to struggle against error or mortal beliefs. We experience the spiritual immunity and inviolability of Soul, which holds

its idea safe and untouched by sin by rebuking sin and removing it. We are held by Soul in the poise of inner balance, where beliefs cannot affect us or cause us to become engaged in a harried fight against evil. If we remain rooted in the spiritual sense of Life, this inner security repulses the attacks of error, keeps us safe and brings an unlaboured victory over sin and material sense.

LIFE as PRINCIPLE: The demonstration of Life rests on obedience to Principle, for Principle alone matters; all pride and personal sense must be laid aside (chapter 6).

Only divine Principle matters and has power, and only spiritual means are equal to accomplishing Principle's divine purpose. David knew this, for he realized that his successes were due to the working of Principle and were not the result of his own personal achievement. What we want to achieve on a personal basis is unknown and of no interest to Principle. Only what divine Principle intends for us is worthwhile and great before God. Yet to pursue this divine end, we must put aside personal sense and the pride of mortal life, and subordinate ourselves wholly to the workings of Principle. Only then can we experience the fullness of Life, not as fullness in perpetuating or improving mortality, but as fullness in glorifying the greatness of Principle, which is impersonal, impartial and universal. Neither the person nor the outward signs and symbols matter, for Principle alone matters. Principle alone commands our obedience and is worthy of honour. David never claimed honour for himself but was willing to dance with abandon before the ark to honour God. He surrendered every sense of personal aggrandizement, of treating material personalities as sacrosanct, or of allowing himself to be regarded as a little deity. The counterfeit of the fifth day of creation is the serpent's temptation: "Ye shall be as gods" (Gen. 3:5). The demonstration of Principle has nothing to do with glorifying or exalting mortal personalities.

In the story, after David had established Jerusalem as the centre of his kingdom politically, he wanted it to become the centre of the nation religiously as well. Government by prophecy is theocratic government, in which the government of human affairs is dictated by a spiritual and scientific understanding of God. At the time, each city and village had its own altars and sanctuaries; metaphysically interpreted, everyone had their own personal views about God, which is the counterfeit of a divinely principled, scientific sense of Life. Because there is one God, there is one

Principle and one Science to declare God aright. The ark of the covenant symbolized this fact, and so David wanted it brought to Jerusalem.

“And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts” — the Lord of hosts illustrates the government of divine Principle, Principle governing its universe of ideas — “that dwelleth between the cherubims” — the cherubims symbolize the elevated thoughts of Life. “And they set the ark of God upon a new cart . . . And when they came to Nachon’s threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God” (6:2,3,6,7). Divine Principle can be understood and demonstrated only spiritually. If we try to grasp it in a material or human way, as Uzzah tried to do, then we work from the belief that life is in matter. This belief always leads to death.

Divine Life must be understood through the one spiritual Principle, which operates through laws. By contrast, if we have the sense that we have to support the Principle of being and make it work, we go against Life. Life as Principle is self-operating, self-preserving, self-enforcing. From this experience, David learned to regard his own material personality as nothing and of no account in the face of the omnipotence of divine Principle. If we take Life personally, we impose a heavy burden on ourselves, for by so doing we deny that Life is divine Principle. We rob our life of its foundation in Principle and so reap the fruits of personal sense: inharmony, discord, frustration, irritation, misunderstanding, friction and stress. Divine Principle can never be demonstrated or preserved on the basis of mortal personalities. Life is Principle and therefore preserves itself — without human or personal support.

“And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me? So David would not remove the ark of the Lord unto him into the city of David: but David carried it aside into the house of Obed-edom the Gittite” (6:9,10). David did not yet see why Uzzah died. For this reason, he had the ark of the covenant taken to Obed-edom as a precaution in order to see what effect it would have on the household. “And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household” (6:11). The household is a symbol for consciousness. Obed-

edom accepted the ark of the covenant, divine Principle, into his consciousness; as a result, his entire household was blessed. Divine Principle can only bless us, that is, as long as we understand it on its own terms, on a divine basis, and do not try to interject our humanly construed and restricted sense of things. Principle stands by itself and works of its own power, always to bring out the maximum of good. Our job is to accept this and to have the patient obedience to let it work its purpose.

When David saw that only good came of having the ark, he decided to have the ark of the covenant brought to Jerusalem. "And David danced before the Lord with all his might:" — he showed his unconditional reverence towards Principle — "and David was girded with a linen ephod" (6:14). David was not only king but also priest before God, symbolized by the ephod. "And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart" (6:16). Michal was a slave to personal sense and thought David was humiliating himself before the people by being so undignified. Therefore, she despised David, for like her father Saul, she was filled with the pride of power, which is the very opposite of the grace of Life. David, by contrast, understood that neither the adoration of symbols nor the adulation of persons has any meaning. Divine Principle alone is great and commands our entire reverence; Principle demands obedience to its laws, in contrast to the tendency to treat persons as divine authorities. In this light, he realized that it was the Lord who had exalted him and made him prince over Israel. The gains we make spiritually are never due to personal merit but always due to the workings of Principle, in spite of personal sense. As soon as David recognized this, he was willing to abase himself and to lay aside his personal sense of being king and priest (Life as Principle).

"And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle" (6:17); Principle is always the centre of being. Then David blessed the people: "And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine" (6:19). Oneness with divine Principle bestows on us the fullness that is included in Principle. If we understand Principle as the one great source of existence, then we realize that an inexhaustible stream of eternal and indestructible ideas is ours. From the standpoint of Principle, we

are equipped and empowered to bless ourselves and the universe through Life's vast outpouring of ideas.

When David returned home, Michal said to him: "How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" (6:20). Life as Principle uncovers the pride of human life and the arrogance and self-importance of mortal personalities. Since Life is Principle, Life exalts only that which is of the nature of Principle. Personal sense is no authority and of no account. "And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel" (6:21). Life elevates and exalts us to the true, irrefutable government of Principle. "And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour" (6:22). David never put himself above anyone but saw himself as equal with all men. "Therefore Michal the daughter of Saul had no child unto the day of her death" (6:23). Pride and personal sense cannot put aside the mortal concept of existence, along with its arrogance and desire for power, prestige and authority. As a result, personal sense is never fruitful and never has any success. By contrast, David relied wholly on divine Principle; he gave Principle all honour and glory and so reaped the fullness of Life: he became ruler over the entire people.

Everyone faces the question: What leads us out of the narrow, petty and limited world of mortal personalities and their insatiable desire for self-importance? Here, the tone of Life as Principle opens for us the breadth, fullness and immensity of spiritual being which stands before us as soon as we cease to consider Life in terms of persons and material personalities. Life is Principle and therefore can make something great out of the least, as long as it partakes of the nature of Principle. Personal efforts and talents are incapable of achieving the greatness that rests upon all that is one with Principle. Michal symbolized the opposite of this Principle-centred attitude, for she derided David for disregarding his kingly dignity and position. As a result, she bore no children all her life; pride and personal self-importance have no life in them, no increase. Living according to personal sense makes our life wretched, whereas placing ourselves unconditionally under the impersonal government of Principle makes our life full and rich in breadth and vision. Yet like David, we ex-

perience this fullness only as we are willing to lay aside every personal sense of who we are, how well we are regarded, how impressive we appear to others, or how much importance we can claim for ourselves. Such considerations meant nothing to David, for he worked out his life on the basis of the Life that is Principle. He let Life exalt all that is of the nature of Principle and did not try to focus this exaltation on his own personality.

LIFE as LIFE: The fatherhood of Life preserves man's true individuality, making it immortal and eternal without the aid of human support or material symbols (chapter 7).

As soon as David saw that Life is of the nature of divine Principle, not personal, he saw that Life is eternal and immortal, existing from everlasting to everlasting. This divine Life of man bestows on us our true individuality, preserving it continually and requiring no outward or material symbols for it to be self-sustaining. The fatherhood of Life individualizes its idea, multiplying and exalting it, and establishing its full expression in eternity. No human support is necessary for Life's fatherhood to express itself or to eternalize its idea.

In the story, David wanted to build a temple for the Lord: "The king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee" (7:2,3). David wanted to build a temple for the Lord to provide a lasting symbol of what the Lord had done for Israel. "And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go and tell my servant David, Thus saith the Lord, Shalt thou build me an house for me to dwell in?" (7: 4,5). Is God dependent on human or material support? Can God be confined to a temple? God is Life, and Life knows no limitation. Life pervades all, is everywhere and ever-present, maintaining and supporting its idea. How often we try to restrict Life and the true individuality of man by narrowing its fullness down to making this or that isolated demonstration. We hope to glorify God by trying to work out something that God neither knows nor intends to be accomplished. "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (7:6). Life is ever-present and eternal, existing beyond time and space in the infinite isness of being. Life was with the Israelites in the Red Sea, in the wilderness, at the Jordan and in the Promised Land.

There is never a time or place where Life is not present with its idea, man.

“Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel” (7:8). Life is infinite in expression, for there is no limit to the fatherhood of Life. Through Life’s dynamic impulsion, David was lifted out of his humble shepherd’s existence and made ruler over all Israel. Life continually lifts us out of the narrowness and pettiness of a mortal sense of life into the unlimited realm of spiritual being. This spiritual expansion and elevation is available to all. The only question is: Are we willing to lay aside our own human concept of existence and so be open to Life in its fullness? Narrowness and lack cannot receive fullness; only fullness and wideness of thought can receive fullness.

Life preserves its idea by grace. We do not of ourselves, by human skill and abilities, earn Life’s blessings or gain Life’s reward. The Lord goes on to tell David: “And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth . . . and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house” (7:9,11). Human thought would have us believe that Life cannot preserve itself or maintain its idea. From this false sense, we all too often try to step in and take responsibility for doing what can and should only be achieved divinely. To sustain itself and to multiply its idea in fullness, Life does not need the support of mortal means, for example, of hygienic or medical laws. Life is God and therefore is all-sufficient to preserve itself and its creation. It is not *we* who must build and maintain the house — the consciousness — of Life, but Life itself which establishes its house in us in the form of a divinely structured consciousness. Life enables us to reflect Life by giving us inspiration and an expansive, constructive and creative outlook. Because Life is the all-sufficient preserver and provider of man, it is not for us to take charge of preserving, supplying or supporting God and its creation. If we understand Life, we see that Life is fully self-sustained, therefore also that there is never a moment when Life’s creation is not fully supported by Life.

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom . . . I will be his father, and he shall be my son” (7:12,14). God is the Father of man, for Life expresses itself

in fatherhood. In the fifth 1000-year period, Jesus demonstrated the great practical value of understanding God as Father, as eternal Life. Here Life is presented not only as the great provider but also as the great preserver, giving to each idea its eternal and enduring worth. The fatherhood of Life exalts each idea to the glory of its divine place and purpose within the whole, revealing its everlasting value. By drawing all that he was from the fatherhood of Life, which David also saw, Jesus was called the son of David, the son of the living God.

“If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee” (7:14,15). Because Life never ceases to pour forth its ideas with abundance to uplift, renew and regenerate, Life expresses boundless mercy, as the fifth Beatitude states: “Blessed are the merciful: for they shall obtain mercy” (Matt. 5:7). We might ask: Is God variable or partial, since no mercy was extended to Saul, while great mercy was promised to David and his descendants for all time? — Certainly not. Instead, what the Bible writers were trying to show was that the time had come in spiritual development for David to break with the old, Mosaic law and instead to rely wholly on Life’s mercy and grace. Whereas Saul saw no further than the law which demanded punishment for disobedience, David recognized that God is Life, and that Life forever expresses itself as Life, never as destruction or death. Life is fullness, exaltation, preservation, infinite progression and supply. Through spiritual sense, David glimpsed the dawning of a new spiritual perception based on the mercy of God. Unlike the Mosaic law which exacted penalty, Life continually acts to preserve, further, support, uplift, redeem and bless, no matter what the past has been or where we are humanly.

“And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever” (7:16). In other words: Constantly hold the spiritual, perfect image ‘before you’ and recognize that this alone constitutes your true and eternal being. Life teaches us never to lower our spiritual gaze to anything less than the perfection of man’s spiritual individuality, for the fatherhood of God is eternal. As the father is, so is its expression. Thus the expression of Life is not to be found in the material, corporeal concept of existence but exists eternally as the individual, spiritual idea of Life. This alone is real and can never pass away. Whatever is based on Principle endures forever, expressing itself through the fullness and spontaneity of Life.

Verses 18 – 29 present David's prayer of thanksgiving. He gave thanks not for personal gains but for what he had seen spiritually. Herein lies the great wisdom of prayer. By giving thanks for the wealth of Life's inspiration, we let it further enrich us and multiply its blessing. The sense of deep satisfaction, joy and gratitude for what we have gained spiritually operates in us to reinforce and renew the blessing. In this way, the advancing spiritual perception expands from within itself by the law of Life to sustain us without end.

"According to all these words, and according to all this vision, so did Nathan speak unto David. Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?" (7:17,18). David saw that it was not due to his own merit that he became ruler over Israel. Instead, he put his whole experience into the realm of the one Life and valued it as the outcome of the workings of divine Principle. "And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come" (7:19). Because he saw all good as coming from the one source of Life, David realized that what was given to him by God would exist forever. God is the same yesterday, today and throughout eternity. All that is divine is eternal. Therefore, all that we have perceived of the divine nature is our eternal treasure.

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God. And now, O Lord God, the word that thou hast spoken . . . establish it forever" (7:24,25). The law of Life, which operated in David's life, is a law of eternity. "And let thy name be magnified for ever, saying, The Lord of hosts is the God over Israel: and let the house of thy servant David be established before thee" (7:26). The David-consciousness is eternally established before God, for it is in God and of God. Life unfolds Life and so immortalizes the true idea of our being. Man's true life is dependent on nothing but God, for God alone is eternal Life. Therefore the life of man exists eternally at one with God and is thereby indestructible.

We must one day realize that our true individuality — our life, our mission, our health, our happiness, all that is of value to us — exists eternally before God. If we understand God as divine Principle and not as a person, we see that Life can never lose sight of the spiritual individuality and high plan and purpose of every single idea. Since God is also Love, Life always brings this plan to fulfilment. "Therefore now let it

please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever" (7:29).

LIFE as TRUTH: The dominion of Life overcomes error, making it tributary to Life, so that the greatness of our individual spiritual manhood can appear and gain ascendancy (chapter 8).

Truth is always victorious, establishing man's dominion over error. In the tone of Life as Truth, we see how every victory over the false concept of life brought great gain spiritually. Every struggle for the spiritual idea of man leads us forward and upward. Through the experiences we have of laying down the mortal concept for the true idea, we build up our spiritual treasure, for nothing enriches us like the demonstration of the power of Truth over error. Through such struggles, Life exalts us to the dominion of our individual spiritual manhood. With every victory over error, we gain a greater consciousness of the fullness of Life. In the story, by overcoming error and lack with the consciousness of Truth, David gained the fullness of the fatherhood of God, which won him immeasurable blessings. Of these, the greatest blessing was the emergence of the dominion of his individual manhood. His name became established, and his rule was made just and righteous. He came to represent the ascendancy of true manhood over the mortal concept. His wars showed that, no matter what its form, error can be made subject to Truth and forced to serve in the glorification of its idea. Since Life always acts constructively, all phases of error must be made tributary to Truth. In this context, we see that the trials of daily life merely spur us on to seek Truth more deeply and to attain a better understanding of God, which corrects every error.

David smote not only the Philistines but also the Moabites, who then brought him gifts. Hadadezer was also defeated, whereupon he offered David shields of gold and great quantities of brass. When David conquered the Syrians, they "became servants to David, and brought gifts. And the Lord preserved David whithersoever he went" (8:6). The king of Hamath, on hearing of David's victories, sent his son to give David silver, gold and brass vessels. All these gifts David dedicated to the Lord. Earlier in the story, David had also been victorious over his enemies. The new aspect brought out in the tone of Life as Truth is that the conquered peoples brought gifts. The error not only yielded to Truth but even more was made to serve Life and to reflect its fullness of reward. Through the understand-

ing of Life as Truth, we see that the trials and challenges that we have overcome in our life experience comprise our true wealth, our eternal inheritance. Every victory over error brings us fullness of Life and carries us forward in spiritual progress. There is always a reward.

“And David gat him a name when he returned from smiting of the Syrians” (8:13). Nothing demonstrates our manhood or bestows on us true dignity as much as overcoming error of every form, for thereby we prove individually the victory and dominion of the true man over the beliefs of mortal mind. David “put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David’s servants. And the Lord preserved David whithersoever he went” (8:14). Life as Truth preserves and supports our true manhood in every situation and under all circumstances.

“And David reigned over all Israel; and David executed judgment and justice unto all his people” (8:15). The individual understanding of true manhood exercises justice and dominion. David made Joab the leader of the host, Jehoshaphat the recorder, Zadok and Abiathar the priests, Seraiah the scribe, Benaiah the leader of the bodyguard, and his own sons chief rulers. Metaphysically interpreted, David affirmed for each one the uniqueness of his spiritual individuality and channelled the efforts of each according to his individuality. We should never try to be what the other one is, but be true to what we are individually — to what God demands of us. The individuality of Life expresses itself through infinite individualities, producing a fullness of expression that makes competition or rivalry unknown and obsolete.

Thus the tone of Life as Truth shows the exaltation, inspiration and eternity of spiritual manhood. Fullness demonstrates fullness (Life), and this law of Life can be seen at work both in overcoming error and in the affirmation of spiritual truth (Truth). Indeed, the more we stand on the dominion of our spiritual manhood and let it conquer the beliefs of life in matter and mortality, the more we are endowed with spiritual riches. For David, the struggle to claim the true idea of man by laying down the mortal concept was a gift of grace, one that brought great rewards. Through the experience, individual spiritual manhood appeared, not only for David but for everyone around him as well. The system of government individualized itself in a way that affirmed for everyone involved their unique and individual expression of manhood. Even the enemies were given their role to serve, though it was quite different from David’s. The

fullness of Life is always fullness; the question is: Do we have a consciousness that is able to receive it? If we are David, we let Life overcome error in us by laying down the mortal concept of life. Then the universe serves our spiritual manhood, demonstrating its dominion and blessing it with boundless spiritual riches. By contrast, if we are a Philistine or Moabite, one who is bound to the belief of life in matter and of perpetuating mortality, we experience constant defeat. Rather than experiencing expansion and exaltation, we find our so-called material riches dwindling and being taken from us. Yet in either case, there is one government of spiritual manhood at work, individualizing itself infinitely and rewarding all in full measure according to the quality of consciousness.

LIFE as LOVE: The perfection of Life fulfils individual manhood through true womanhood, which gives all impartially with fullness and inexhaustible mercy (chapter 9).

Whereas Life is fullness and abundance, Love is impartial, universal, forgiving, compassionate and all-inclusive. In Love there is no hostility, no resentment nor the bearing of grudges. Reflecting Life as Love, David saw that the fullness which he possessed must be expressed universally and with superabundance. The fullness of individual manhood (Life) finds its fulfilment in true womanhood, which embraces all in its fullness and excludes no one (Love). To show this unlimited fullness and all-embracing woman-consciousness, David asked if any of Saul's descendants still lived in his kingdom, in order that he might show mercy to those that had been his former rival and enemy. "And David said, Is there yet any that is left of the house of Saul, that I might shew him kindness for Jonathan's sake?" (9:1). David sought, not revenge or punishment, but kindness, mercy and reconciliation. At the time, it was customary for a new king to kill all those that might be possible contenders for the throne. David did the opposite. Instead of banishing Saul's descendants, he wanted to resolve the contention with full and abundant blessing. Because he understood the universal and everlasting blessing of Life as Love, David destroyed the enemy by making him his friend and family.

Ziba, a servant of the house of Saul told David that one of Jonathan's sons, Mephibosheth, was still living, but that he was lame in the feet. David immediately sent for him and said: "Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And

he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?" (9:7,8). At that time, the lame were despised, not treated with compassion. Yet this meant nothing to David. He carried within his consciousness the fullness and superabundance of Life and could not help letting this pour forth its blessing impartially, blessing both those that loved and those that opposed him. Love knows only its own idea. In Life, this idea is of fullness, and boundless gifts. Therefore, in the blending of Life and Love, there is only giving — giving without getting anything in return, giving without regard to merit or favouritism. Life as Love gives all.

Then David said to Ziba: "Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephibosheth thy master's son shall eat bread alway at my table . . . Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do" (9:10,11). David so grasped the law of Life as his own individual manhood that he could not do less than express the fullness of Life universally (Love). His fatherhood-sense found fulfilment in his motherhood-sense, which includes all and transforms enemies into friends. Life as Love pours forth its riches without restriction, for Love is complete, total, always remaining Love no matter what the circumstances or response may be. Whereas the limited human sense of giving gives only when there is something to be gained, Love's true woman-sense is unselfed in its bestowals, asking nothing in return but pouring forth all on all. Like the rain, it falls everywhere equally and cannot help blessing.

Summary

God, Life, is ever-present fullness and abundance. Man, as the idea of Life, reflects this fullness. Translated to the human, Life and its man comes to us as a deep longing for a full life, for fullness of being and for a full and diversified expression of our spiritual individuality. Yet how can this inward longing, instilled in us through man's true nature as the idea of Life, be strengthened and unfolded in us? The answer lies in uniting ourselves with the Life that is God by directing our whole attitude and being towards the one Life. How? The only sure way to do this is found in following the order of the Word, for this alone reveals the law of divine success and spiritual accomplishment. First, we can see the law of the Word at work in the main tones, leading up to the point of Life; second, we

can see the law of the Word-order operating through the subtones of Life, building up a consciousness of fullness.

In the main tones, the law of the Word-order begins with *Mind*, with directing our whole longing and desires towards Mind for the purpose of knowing God as God is. Only the desire moulded by Mind carries within itself the promise of fulfilment. Any other desire is barren and narrow and finds no success. This Mind-like desire was symbolized in the story by Hannah's attitude. With this first step, the willingness and readiness to follow the divine penetrates our consciousness and thereby guides, leads and governs our actions.

On this basis of a divine Mind-like desire, the law of the Word-order leads to *Spirit*, which requires that we rely on Spirit only and not be swayed by material beliefs or circumstances. In the language of the story, we must be a David and not a Saul. Whereas Saul relied on material might, quantity and outward appearances, David relied wholly on divine power, as when he stood against Goliath. Only reliance on the spiritual brings victory and success; turning to matter and externals for direction brings ruin.

With the purity and single-minded devotion of spiritual worship clearly established in us, the law of the Word-order leads to *Soul*, which answers the question: How long do we rely on the spiritual? Soul requires that we be persistent and perseverant in going the way, that we listen only to Soul-sense and find our refuge in spiritual understanding, where material sense cannot reach us. David had to flee into the wilderness. There material sense disappears and spiritual sense unfolds the great facts of existence (see S&H 597:18). Time and again, we are compelled by experiences to persist in the spiritual, to listen only to spiritual sense and therein to find our safety.

On the foundation of Mind, Spirit and Soul, the law of the Word-order leads to *Principle*, which shows that divine Principle alone governs. Through obedience to Mind, Spirit and Soul, David found that Mind, Spirit and Soul worked for him as the one governing Principle. Indeed, Principle governed the entire situation above and beyond — independent of — David's or anyone's human sense of things. Under the government of Principle, all things worked to bring the realization of the promise, namely, David's installation as king.

From this foundation of obedience to Principle and its self-operative workings, the law of the Word-order leads to *Life*. Life shows how Principle individualizes itself, establishing man's divine self-government. In

the story, David saw that all that had been achieved was due, not to his own personal merit, but to Principle's divine power of demonstration. As a result, David drew all that he was from Principle as the infinite Life-source, establishing him in fullness. No matter what happened, he brought to the situation Life's fullness and abundance. He always worked constructively and positively to build, provide, maintain and support, never to pull down or destroy. Thus he followed the great law of Life, which gives all and thereby makes man a giver, not a taker, before God. Why do we give? — Because it is the nature of Life. The more we draw all from the understanding of Life, the more it flows forth in our experience, establishing all things in the divine light. The more the understanding of Life fills our consciousness, the more it projects itself outwards to bless all that it touches. Why?

Only like brings forth like. Only fullness can bring forth fullness. Therefore, if we want to have the fullness, greatness and breadth of Life, we must first give in full measure with a greatness of thought and wideness of consciousness. Only the material sense in us would have us desire a rich life without our having to give anything for it. Begging God for fruitfulness, abundance and increase out of a sense of lack does not reflect the divine law of Life. The scientific way is to accept the entire fullness of Mind and its idea, the fullness of Spirit and the spiritual, the fullness of Soul and spiritual identity, and the fullness of Principle and its absolute government of the universe. From this fullness of a divinely principled consciousness, we have Life, the fullness of spiritual being, and can express this fullness freely and without limit. We have fullness and can project it forth freely without the ulterior motive of trying to get something as a result.

How did David conduct his affairs according to this great law of Life? Through the subtones of the main subject of Life, we see how the law of the Word-order unfolds the workings of Life's fullness.

As Mind, Life's law of fullness establishes in us a constructive, creative and supportive attitude. Our thought and action must always be towards building and preserving that which is good. Mortal beliefs, by contrast, would have us think that something good could be gained through tearing others down or through destructive actions. Unlike the captains who killed Ish-bosheth, David harboured no destructive thoughts towards his rival. Life's law of fullness acts only constructively, never to harm or to bring gain at another's loss.

As Spirit, Life's law of fullness causes us to build on the reality of spiritual ideas, which alone constitute man's true substance and supply. Life supplies its idea with all divine qualities, establishing man on the foundation of 'Zion', the "spiritual foundation and superstructure; inspiration; spiritual strength". David won Jerusalem through Zion; he gained his spiritual individuality by holding to the spiritual idea of Life, letting this master the material concept.

As Soul, Life's law of fullness demands that we claim fully our divine identity, which is always great before God, and reject all that would contest our right to our exalted life-mission. David saw that the Lord had exalted him to be king over Israel and had overcome the resistance and opposition of his enemies. The fullness of our spiritual identity lifts us out of a material sense of life and frees us from sinful beliefs.

As Principle, Life's law of fullness subordinates the personal 'I' to the fullness of Principle's divine government, establishing in us an attitude of humble and unselfed rejoicing in the all-power and omni-activity of Principle. David completely subordinated his personal sense and ambition to the honour and glory of the Lord, as when he danced before the ark as it came into Jerusalem. This impersonal attitude blessed him with the fullness of Principle's divine authority, so that he could give bread, meat and wine to all the people.

As Life, Life's law of fullness preserves itself and its idea eternally, without the aid of human means or material symbols. Man cannot uphold God, but God never ceases to sustain man with the abundance of ideas, establishing man's eternal life. David wanted to build a house for the Lord but found out instead that God needs no outward symbols to eternalize itself or to preserve its idea. David therefore received the promise that his kingdom would exist forever, not because of what he was, but because it was the divine purpose to sustain and uphold the spiritual idea in eternity.

As Truth, Life's law of fullness exercises full dominion over every form of error, not only to conquer error, but also to make error serve and be tributary to Truth. David not only conquered his enemies but also received gifts at their hand. If we rely on the consciousness of Life's law of fullness to triumph over every sense of lack, we receive a constantly increasing consciousness of dominion, so that all things serve and support the establishment of our true manhood. Rather than depleting us of energy and supply, trials and challenges enrich us, increasing our wealth of spiritual treasures.

As Love, Life's law of fullness causes us to unite with the true womanhood-consciousness, which gives all impartially and excludes no one. Love knows no enemies, no opponents, no rivals or antagonists. Life's law of fullness acts as both father and mother to the universe, both to provide and to embrace — to support freely and to include impartially. Reflecting this fullness of womanhood, David extended compassion and support to Mephibosheth, the only survivor of the house of Saul who could have contested David's right to the throne.

TRUTH

(II Samuel: chapters 10 – 18)

Truth causes all ideas to serve the one divine manhood,
bringing the victory of true manhood
over the false concept of man.

The entire story of ‘Samuel’ shows the great law of the Word, by which the faintest glimmer of a spiritual promise gathers strength, until it shines with the full splendour and dominion of the spiritual idea. In the David-story, we see not only the beginning (Hannah) and end (government by prophecy; theocracy established) of this divine process, but also all the steps in between, indicating the ordered line of divine accomplishment. These steps of unfoldment present the law governing the development of human thought out of itself and towards the establishment of the spiritual idea in consciousness. Because this law is universal, the way it presents is open, available and applicable to all.

Here in the main tone of Truth, the subject shows the link between the fifth and sixth stages in the Word-order. The previous subject, that of Life, showed that, through following the Word-order, we find that we live in a universe of fullness, the fullness of spiritual ideas. Because fullness multiplies itself in fullness, bringing fullness into every aspect of life, man’s nature expresses itself through an attitude of giving freely of the fullness at hand. Life’s fullness causes us to work positively and constructively to provide, build, uphold, promote and support all that is good and of spiritual value. What is the result? Through this expansive fatherhood-sense (Life), we find our true manhood, which includes the entire universe (Truth). Our concept of man expands and expands, until we accept that divine consciousness which includes all ideas. This universal, ideational consciousness constitutes man.

In the story, David opened his consciousness to the entire universe and let Life’s fullness exalt him to being the father of all. From this fatherhood-sense, David saw that he could not be saved alone but that his entire kingdom formed an integral part of his manhood. As a result, his whole endeavour was directed to supporting and maintaining his kingdom, excluding none but embracing all that it contained. He claimed the exalted

consciousness of kingship, which claims everything in the spiritual universe as its own. In turn, the subject of Truth shows how the universe works for us, strengthening and protecting us, as well as redeeming us from our weaknesses. The universe of fullness which David had cultivated through the first five steps pervaded his experience to remove the false and to establish the true. How is this theme characteristic of Truth? What is Truth?

Truth is divine consciousness; it is that which God is conscious of about itself. From this divine consciousness, Truth affirms all ideas in one coherent structure of relationships, at the same time denying everything that is unlike God. This Truth-consciousness is ever at work, exercising its dominion over error, establishing the divine means of healing and thereby restoring health and wholeness. The ideal form or standard of Truth is the true, spiritual man, the son or heir of God. This true man is the compound idea of God, the coherent unity of all ideas. Man is the conscious reflection of God, that which is conscious of the divine nature and essence. Translated to human understanding, this means that the more we know God and entertain the divine nature in consciousness, the more we are truly man.

True manhood, therefore, is the ability to understand Truth scientifically, systematically and structurally. It is that consciousness which is able to understand the ideas of God and to use this understanding to analyze, uncover and annihilate the beliefs of false, mortal consciousness. This sense of man is closely associated with the meaning of 'prophet': "A spiritual seer; disappearance of material sense before the conscious facts of spiritual Truth" (S&H 593:4). Such a consciousness possesses dominion over error and is alone able to work out the true concept of government. Without a right understanding of what constitutes man, we cannot find the solution to the human and material sense of government, which always goes astray. To know God means to be man, and to be man means to be divinely self-governed through a divinely structured consciousness.

This true man is not corporeal, organic or temporal, neither is he psychological, emotional, personal, imperfect, inadequate or incomplete. Instead, man as the heir of God possesses all divine qualities and is a wholly spiritual concept; man exists as the eternal structure of ideas, ever-operative in Science and system. This man is not subject to the collective, universal and archetypal beliefs of mortal consciousness, neither is he governed by the frailties and weakness of a mortal. Consequently, the more the true

idea of man takes root in our consciousness, the more the Christ-man appears, dissolving the false concept of man in us. The spiritual consciousness of what man truly is operates in us as the saviour from the false, counterfeit-concept, destroying error and redeeming mortal manhood from itself. Thus the consciousness of the true man works as the Christ to our false consciousness of being a mortal. The Christ-man manifests itself to us as the solution, bringing healing and transformation.

This theme of the true man overcoming the false man in us pervades the sixth main subject of 'Samuel'. In the preceding subjects, the story brought out only David's strengths — his wisdom, virtue and pure spiritual devotion. Now in the sixth main tone, we discover a David who has to face and deal with all sorts of mistakes and weaknesses in himself. How does he do it? The way shown is not that of struggling against the mortal character in us but rather of staying with the fullness of Life, the abundance of ideas. Then the fullness of God fills our consciousness, enabling us to let go of the false, so that only the true reigns in consciousness. Because David consistently loved and cultivated an understanding of Mind, Spirit, Soul, Principle and Life through the first five subjects, he could rely on this consciousness to carry him through and redeem him from the mortal. The spiritual understanding of God which he had already accepted and made his own was great and strong enough to handle his weaknesses. In this way, the universe of ideas began to work for him to look after him, protect him and redeem him from his human frailties. Thus the story shows how the solution to the mortal character in us lies in devoting ourselves to the first five subjects. Then, when the shortcomings of mortal manhood try to attach themselves to us, this developing spiritual consciousness rises within us as the Christ-man to annihilate everything that does not serve or fit within our divine mission. Truth, the divine consciousness that establishes itself in us through the first five subjects, comes into operation as our redeemer, saving us from our mistaken, narrow conceptions of existence. Truth acts as the all-saviour and redeemer, showing that man is not the redeemer of himself.

This effect of calling into operation the Christ-man in us as a result of adhering to the first five steps of the Word-order is what the sixth subject of 'Samuel' teaches. David constantly drew upon the fullness of the Word-order to sustain him. Because God is Life and Life is fullness, this fact works in us to lead us time and again back to the fullness of the Word-order as our source of abundant supply and blessing. By working out our

life, as David did, on the basis of the Word and its law of unfoldment, we find our true manhood (Truth) established by grace, not by human effort or attainment. We grow by grace into the divine stature of manhood; then this divine standard works for us to free us from all that would make us a mortal.

What happens when we accept this attitude? By drawing all that we are from the Word of God, we enter into a new world, constituted wholly of divine facts, not human or material conceptions. This new universe is ideational (Mind), truly substantial (Spirit), intact and invulnerable (Soul), ordered and structured according to the system of Principle (Principle) and endowed in full measure with the abundance and richness of spiritual being (Life). The more we are conscious of this true universe, the more we find our right place in it. The universe of Truth includes us and needs us as a vital and contributing part of itself, just as we need the universe for our wholeness.

With the fatherhood of Life, we express universal fatherhood by fathering the entire universe as part of our own being. In Truth, this universe of ideas operates as our manhood, making us son and heir to all that God expresses of itself. Every individualized expression of the true man contributes to our manhood, lifting us out of a personal, narrowly defined concept of who we are and revealing the generic man as the true form of our manhood. Within the generic concept of man, every idea affirms, defends, upholds and preserves us. The universe of ideas works for us as our own being to establish us in wholeness and health and to clothe us with all divine qualities. The fullness of Life and spiritual consciousness that we project outwards comes back to us, for then the universe works to establish and defend our right place within the whole. The interpretation of the sixth statement of the Lord's Prayer expresses this tone: "And Love is reflected in love" (S&H 17:7). The outpouring of spiritual fatherhood reflects back to us as a universe that helps, restores, affirms and works for us.

Considering this step from the fifth to the sixth stage in the Word-order from another angle, we can recall that in the subject of Life, it was always the Lord which spoke to David and vanquished the enemies. The accent was on God, the Father, and how the Father expresses itself fully to its creation. Yet with the subject of Truth, the symbols of sonship and manhood come into primary focus. No longer is it the Lord which intervenes to deliver, but the people. The individual Christ-man comes to

the fore to demonstrate the dominion of true sonship over the false consciousness of man as the offspring of the mortal. By always going back to the Father, we find the true son establishing itself in us. Indeed, going to the 'father' and drawing all from the father is the meaning of 'son'. Without the fatherhood-sense, there can be no son, no expression. But with the father, there is always an expression, which expresses all that the father has in a whole and rightly structured way. From the consciousness of man as the son of God, we find that all aspects serve to affirm and establish all others in a unified gestalt. The result is the emergence of the true universe, which comprises our manhood. We see the true man being established, not as an improved human personality, but as an impersonal structure of qualities, ideas and relationships which works above and beyond the apparent time-space-personality sense of things.

To what end? On one hand, the true man works to establish the divine ideal in consciousness; on the other, it works to redeem everything in us that still partakes of the mortal. In the story, David's true manhood worked to establish and defend his kingship. How? By uncovering all that was false in David and his kingdom, thereby removing all that would jeopardize the inner consistency and coherency of what had been established. Consequently, we see in the subject of Truth David's inner struggle, not to fight his weaknesses, but rather to rely on Truth, the true consciousness of man, as the all-sufficient redeemer. From this true consciousness, mortal manhood is shown to have no power, so that it falls away by itself. How is this depicted through the subtones?

TRUTH as MIND: True manhood acts on the Christ-demand to conquer error through the power, law and intelligence of Mind (chapter 10).

The power of Mind acts to overcome error and mortal illusions with the light and intelligence of ideas. This divine mandate rouses the mentality that wants to make peace with error or to remain apathetic to its threats and arguments. Error cannot be appeased or ignored — only destroyed. Truth empowers its man to act forcefully and conclusively against error and false, mortal manhood, awakening us to this divine command through the urgings of Mind and its power to dispel illusions. By contrast, if we are not prepared to handle error, we cannot win the battle. Rather than seeing error destroyed, we find that the arguments of mortal mind withdraw into the subconscious, to gather even greater force with which to attack us later. No matter how much we may think it easier to

live in peace with error, circumstances compel us at the right time and in the right way to face error and overcome it.

In the story, David had to learn this fact through his experiences with the Ammonites, who were the descendants of Lot and his daughter, symbolizing mortal mind and the error of the material senses. "And it came to pass after this, that the king of the children of Ammon died, and Hanun his son reigned in his stead. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me" (10:1,2). Actually, David spoke out of fear, for Nahash and the Ammonites had done nothing but threaten and harass the Israelites. David's hope was to appease error rather than handle and destroy it. Yet such a strategy never succeeds. When David sent messengers to Hanun with his condolences, the Ammonites took them for spies and treated them shamefully. The divine Mind knows no compromises with error but rather states the law of Truth, saying: I am Truth, the redeemer, that which uproots and vanquishes mortal mind with all power and force. The more we recognize our manhood as the idea of Truth, the less we are able to live in peace with the mortal concept of man in us. Light and darkness never coincide or unite. The false concept of man in us must be overcome through the power and intelligence of Mind, for the son of God can never be in agreement with the mortal concept of man. Consequently, everything in us that wants to work out an agreement with mortal mind from fear or weakness must be rejected, for error makes use of the slightest opportunity to inflict itself upon the whole situation. This is precisely what happened to David.

When the Ammonites saw that they raised David's ire by mistreating his messengers, they hired an army from the Syrians to march against Israel. At this point, David made another mistake: for the first time, rather than dealing directly with error himself, David sent Joab to lead the host, while he remained at home. Again and again, a certain measure of apathy lingers in us to prevent us from handling error conclusively. When the Ammonites and Syrians marched against Joab, Joab took his mightiest men and went to battle against the Syrians, while his brother, Abishai, fought against the Ammonites. "And Joab drew nigh, and the people that were with him, unto the battle against the Syrians: and they fled before him. And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem" (10:13,14).

Joab destroyed neither the Syrians nor the Ammonites but merely sent them into flight. Yet this is insufficient, for it only gives error a chance to regroup and attack us again with renewed force and new devices. Joab left error in peace (in its city) and believed his job was accomplished (he marched back to Jerusalem). Error wants to be left in peace so that it can prepare its next assault undisturbed.

Sure enough, the Syrian army gathered again, drawing still more reinforcements from the other side of the Euphrates. When David heard this, he finally awoke and took the matter into his own hands. "And when it was told David, he gathered all Israel together . . . And the Syrians set themselves in array against David, and fought with him. And the Syrians fled before Israel; and David slew . . . the Syrians . . . And when all the kings . . . saw that they were smitten before Israel, they made peace with Israel, and served them" (10:17 – 19). David finally saw that error cannot be left alone but must be handled until it is thoroughly destroyed.

To desire to live in peace with error is the counterfeit of Truth as Mind. If we give in to this suggestion, the whole flood of hostile armies rushes at us. Yet even this assault serves to rouse us out of our lethargy to the consciousness of the idea-man, which militates against the false concept of man until it is finally destroyed. With the Mind of Christ, we are called to overcome the human mind's apathy about handling error and mortal mind. To this end, the true man is ever at work in us through the Mind of Christ to bring the victory over mortal mind and thereby to make us stronger in our understanding of Truth.

Because David had systematically and conscientiously made the consciousness of the first five steps his own, his universe never left him unaided or bereft of guidance or direction. However much the storm of events raged around him, at the right moment he was compelled to awaken to the consciousness of Truth and to let it master the situation. His true manhood asserted itself, causing him to act on the Christ-demand and to conquer the claims of error with the power and intelligence of Mind.

TRUTH as SPIRIT: True manhood demands absolute purity through reliance on wholly spiritual values and an understanding of man as a calculus of ideas (chapter 11).

The substance and order of true manhood is defiled whenever the light of purity is sacrificed. True manhood rests on the purity of Spirit.

Translated to our human attitude, this means that we cannot be man unless the values of Spirit are held uppermost in thought. Why? Man, as the idea of Truth, manifests itself as a divine infinite calculus of ideas. If, into this pure spiritual calculus, we try to interject material desires and ambitions, we lose sight of our manhood and find ourselves involved in one mistake after another. The story uncovers this false chain of material reasoning, showing how it involves us in one entanglement with error after another.

Once again, David remained in Jerusalem, while he sent Joab out with the army to fight the Ammonites. Whereas it is the job of each one of us to take up the struggle with false beliefs individually, David tried to avoid this divine responsibility by sending a representative. If we leave the spiritual warfare to others, we find ourselves more and more lulled into indifference, sleep and apathy. We abandon the watchfulness and keen alertness to danger that spiritual sense gives us, and so render ourselves susceptible to material temptation.

This is what happened to David. While Joab was hard in battle, David was sleeping and awoke only towards evening. "And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon" (11:2). The woman was named Bathsheba and was the wife of Uriah, one of Joab's generals. Uriah means 'the light of the Lord' and symbolizes spiritual sense. "And David sent messengers, and took her; and she came in unto him, and he lay with her . . . and the woman conceived, and sent and told David" (11:4,5). As Uriah's wife, Bathsheba symbolized the ideal of the 'light of the Lord'. But if our thought is not kept alert and ready to overcome the claims of error, mortal mind takes the opportunity to turn our attention towards another ideal, an object of material thought, thereby attempting to pull down and corrupt our adherence to the true. Whenever we let our ideal be defiled by not holding it separate from the mesmerizing influence of mortal mind, we become blinded by a false ideal. Whatever is born of such impurity cannot stand.

Whenever some mistake is made, there are two possible ways of dealing with it. One way — the only right way — is to face the error directly and to correct it. However, the other way is to try to cover the mistake with further schemes, leading us deeper and deeper into trouble. David chose the second approach, which only served to show that error can never

be rectified through error but that Truth alone corrects error through the strength and purity of Spirit. In the story, David called Uriah back from battle on the pretext of making a report to him. That evening, David sent him home, assuming that Uriah would be with his wife and so would be acknowledged as the father of the child. But Uriah slept instead on the doorstep of the king's house. Uriah's inward purity and strength of devotion would not allow him to become part of a scheme to hide evil or duplicity. Spiritual sense is not to be deceived but always brings error to the surface to be analyzed, uncovered and destroyed. It never leaves error lurking in the shadows of impure motives but works to clarify a situation in order to correct it. Once again David tried to trick Uriah into going to Bathsheba by inviting him to eat and making him drunk. But once again Uriah slept with David's servants and would not go home.

These schemes failing, David sent Uriah back into battle with a letter to Joab, which said: "Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die" (11:15). David was ready to sacrifice Uriah, 'the light of the Lord', in order to hide his mistakes and save his own reputation. Often we are tempted to abandon spiritual sense if it seems more convenient humanly.

Joab carried out David's command, seeing to it that Uriah died in battle, and sent a report of his death to David. "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord" (11:26,27). Every attempt to conceal error ultimately fails, for spiritual sense (Uriah) is never deceived; it always causes error to come to light. Because a spiritual idea is an idea of Truth, it possesses Truth's penetrating power to expose evil and impurity, to correct it and to establish instead the purity and sanctity of man as an infinite calculus of spiritual ideas. We are truly man only as the qualities of Spirit — purity, order, spiritual substance and reality, spiritual good — are exalted in our consciousness. Then the spiritual idea-man unfolds, gaining power and strength, so that no phase of error can obstruct its continued development.

The incident with Bathsheba and Uriah showed, not that David was a failure or that some mistakes can ruin us, but rather how the spiritual idea which we have nurtured through the first five steps works for us despite our weaknesses to redeem us. The spiritual idea at this point in

the Word-order has grown so strong in us that no error can remain hidden; Uriah stood outside David's schemes and would not be taken in by them. The idea worked throughout the situation and independent of any person's planning in order to establish the right and to correct the wrong. David could not redeem himself, but the idea that he had not only loved but also obeyed by adhering to its order was present and at work to bring a true solution. Whenever we are caught in difficulties and cannot seem to find the clarity of thought and consciousness needed to go on, we may rely on this. Insofar as we have made the order of the Word our way of life and followed it consecratedly, the spiritual idea persists with us unaltered, redeeming us and showing the way forward in spite of our weaknesses and backslidings. The universe of ideas which we have nurtured comes to the rescue when mortal suggestions arise and does not allow evil to gain ascendancy in our life or to deprive us of all that we have gained spiritually.

TRUTH as SOUL: True manhood requires meekness and humility, which transforms the sinner and thereby destroys sin (chapters 12–14).

The third subtone of the subject of Truth shows how the spiritual qualities of repentance, meekness and humility save the situation, bringing transformation and reformation. As soon as transformation takes place, sin is destroyed, along with the penalty of sin, and the beauty, grace and blessedness of our true manhood appear intact. Whenever we feel some sinful belief has attached itself to us, the way to correct the situation begins with our having the humility and meekness to admit to ourselves that we have been misled by something false. Then the transformation begins — both to destroy error and to bring us forward in spiritual progress. In the story, this one spiritual fact of Truth as Soul is illustrated both positively and negatively: positively in terms of David's reaction to his mistake, and negatively in terms of Amnon's false conduct and Absalom's desire for vengeance.

Positively seen, the story shows how David took the prophet Nathan's rebuke to heart and repented. Nathan said to David: "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a

daughter" (12:1 – 3). The rich man symbolizes material manhood, which is rich only in material sense. By contrast, the poor man represents spiritual sense, which loves and carefully nurtures the spiritual idea as its own. "And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd . . . but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and Nathan said to David, Thou art the man" (12:4,5,7). Through this parable, David recognized his own mistake. Nathan then recalled to David how the Lord had taken him from the sheepcotes to make him ruler over all of Israel. Since then, David had received everything he desired. Yet now, by his actions, he had despised the Lord and sacrificed that which had always been dearest to him, namely, his high ideal of Israel, the representative of Soul. To satisfy material sense, David had been willing to sacrifice spiritual sense, 'the light of the Lord'.

"Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house" (12:11). The law of sin demands punishment, because sin brings its own punishment. However, the punishment continues only so long as the belief in sin continues. "And David said unto Nathan, I have sinned against the Lord" (12:13). David finally acknowledged his mistake and thereby made himself receptive to the solution of redemption. Nathan then said, "The Lord also hath put away thy sin; thou shalt not die" (12:13). The moment we identify ourselves with the sinless standard of the true man, sin and its punishment ceases. With this, David asserted his freedom from the old, Mosaic law, which demands punishment for sin, even "unto the third and fourth generation". He realized that there is a way out of sin, by which man claims his right to redemption, progress, freedom and immunity from sin. This way is based on divine Principle, which demands the correction of error as the way to redemption.

Bathsheba's child became sick and died on the seventh day. The fruit of sin cannot prosper but is always destroyed. However, Bathsheba bore David a second son, whom David named Solomon, meaning 'peace'. Nathan called this second child Jedidiah, which means 'beloved of the Lord'. Nothing is more blessed, more lovely, than when the fruit of sin is removed from our consciousness. Through such experiences, we see how true manhood perfectly overcomes sinful beliefs in us and exchanges material sense for Soul-sense and spiritual understanding. The fruits of

sin are replaced by the ideas of God (Jedidiah: beloved of the Lord), showing how Truth as Soul transforms every situation into a blessing.

This story provides a beautiful description of how we can master a critical situation, no matter what the sin may have been, by awakening to the understanding that man is always the idea of God and can never sin. In David, this realization brought a sincere and deep transformation. Yet as we have seen previously in the Bible, Soul not only gathers the wheat into the barn but also burns the tares, as the story goes on to show. Whoever works by spiritual sense seeks the correction of error through an understanding of Truth as Soul, through the right identification of our true manhood, and thereby frees himself from sin. By contrast, whoever bases himself on material sense and the mortal ego finds no solution to mistakes but suffers guilt and penalty.

“And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon [a half-brother of Absalom] the son of David loved her” (13:1). Through deviousness, Amnon arranged for Tamar to come and nurse him and bring him food when he pretended to be sick. When she came and made him cakes, “he took hold of her, and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly” (13:11,12). The representative of Soul and spiritual sense (Israel) is never tempted or seduced by material sense. “Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone. And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me” (13:14 – 16). Sin causes so-called material love to turn into its opposite — hatred, persecution and brutality.

On hearing of all this, Absalom plotted revenge. After two years, he invited all the children of the king to a festival at Baal-hazor. On this occasion, he ordered his servants to kill Amnon, then fled himself.

Amnon had both served sin and reaped the fruit of sin, namely, death. David, on the other hand, though he had sinned, had also found the path to redemption. The so-called law of sin is broken the moment we recognize the sin as such, identify ourselves with the divine ideal and thereby accept transformation. The son of God can never sin; it is mortal mind alone

that sins. Realizing this, we gain the meekness and humility to trace all sin back to mortal mind, not to a sinning mortal, and thereby to find the means of redemption.

David was deeply grieved by the death of Amnon, and would not forgive Absalom. Yet Soul demands reconciliation. Joab, who wanted to make himself useful to Absalom, the successor to the throne, devised a plan to bring about reconciliation between David and Absalom. He sent a wise woman to David, who suggested the idea of reconciliation to him through a parable. "And thy handmaid had two sons, and they strove together in the field, and there was none to part them, but the one smote the other, and slew him. And, behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother" (14:6,7). Then the woman asked David for the annulment of the blood feud. David replied: "As the Lord liveth, there shall not one hair of thy son fall to the earth" (14:11). Man's spiritual identity cannot be destroyed, for Soul is unchangeable and knows no loss. "And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished" (14:13). The woman confronted David with his own attitude towards Absalom, saying further: "Neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him" (14:14). Soul always brings reconciliation, reconciling man with God through the right identification of man with his divine Principle. Soul never expels, damns or banishes anyone. Since God never banishes, so should we never expel, condemn or banish another. Truth as Soul demands the acknowledgement and affirmation of the whole identity of man, which is forever intact and sinless.

Of Absalom it was said that in all Israel there was none to be found as beautiful as he. Although David allowed Absalom to return, he refused to see him, for he was not yet completely reconciled to him. For this reason, Absalom tried, with the help of Joab, to force a meeting with his father. So Joab "came to the king, and bowed himself on his face to the ground before the king: and the king kissed Absalom" (14:33). Whereas David was willing finally to reconcile himself with Absalom, Absalom sought only an opportunity to advance his way to the throne, thereby attempting to exploit David's act of reconciliation. If the first five steps of the Word are not cultivated, nothing resounds within us to redeem us and to restore

our true identity. Only sin speaks in us, and sin brings punishment. Neither Amnon nor Absalom had cultivated spiritual sense. David, by contrast, had thoroughly made his own the preceding steps of the spiritual order of the Word. As a result, when he found himself faced with the arguments of sinful manhood (vs. Truth as Soul), he had the strength to turn away and to let himself be redeemed through spiritual sense. What we have cultivated of the nature of Mind, Spirit, Soul, Principle and Life expands and takes root in us, so that we respond affirmatively when Truth exposes and corrects error. The spiritual consciousness of the Word resounds within us as a spiritual touchstone to lead us from sense to Soul, from sin to sinlessness.

How then is Truth as Soul represented here? Truth as Soul means that Truth, the consciousness of God symbolized as true manhood, constantly expresses itself as Soul, as sinlessness and inviolability. However, Truth as Soul simultaneously translates itself to us as transformation, as the false concept of man being transformed through humility, meekness and spiritual understanding. The more we identify ourselves with the sinless idea of God, the more this understanding transforms us, freeing us from the false, sinful concept of being a mortal. We gain the means to work out our manhood on the foundation of Principle, letting this deliver us from personal sense, as the next subtone shows.

TRUTH AS PRINCIPLE: True manhood relies wholly on the government of Principle and does not entrust the solution to persons or material symbols (chapter 15).

True manhood trusts only in Principle; there is no assurance or solution to be found in relying on persons, rituals or material symbols. In the story, David's trust is put to the test by the hypocrisy and disloyalty of his son, Absalom.

Absalom was driven by the ambition to overthrow David and to establish himself as king. Whereas David became king by relying on divine Principle under all circumstances, Absalom thought he could attain his goal through betrayal, hypocrisy, false promises and personal intrigues (vs. Principle). In other words, he tried to build or establish his manhood on the exact counterfeit of Principle and a divinely principled consciousness. He began by causing a sensation with an impressive following; he obtained his own army of chariots, horses and soldiers. Further, whenever someone of Israel tried to go to David to receive a ruling or judgement, Absalom

detained him at the gate, trying by this means to assume David's role. "And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" (15:3,4). Little by little, Absalom claimed the favour of the men of Israel.

When it finally seemed possible to bring off a rebellion and overthrow David, he went to his birthplace in Hebron, where he could be assured of a strong personal following. Then "Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron" (15:10). He even persuaded Ahithophel, a counsellor of David, to come to his aid. Ahithophel means 'more foolish brother'. "He offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom" (15:12). Absalom was trying to build his government on betrayal, hypocrisy, ostentatiousness, but above all, on the following of people. Whereas David did what was right according to Principle, whether it gained him the favour of persons or not, Absalom, like Saul, sought strength, support and success from a strong personal following. Only the standard of divine Principle, exemplified in divinely principled manhood, constitutes true government; personal sense, mob rule and personal followings always oppress and end in disaster.

When David heard of his son's treachery, he was so dismayed that he fled from Jerusalem. When danger arose, David fled to the wilderness, where material sense disappears and spiritual sense unfolds the great facts of existence (see S&H 597:18). He did not try to confront the enemy or overwhelm him with human strength and the might of armies. David sought a divine solution, which can be attained only through divine means.

Among the few faithful ones who went with him was Ittai the Gittite. At first, David was suspicious because the Gittite had come to him only the day before. Yet "Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (15:21). Convinced by this expression of loyalty, David accepted his company. The disloyalty of Absalom was fully compensated for by the loyalty of Ittai. Because David understood that divine Principle is universal, he no longer relied only on the Israelites but was willing to receive the aid and support of all who affirmed their loyalty to Principle.

Zadok and the Levites also wanted to follow David with the ark of the covenant, but “the king said unto Zadok, Carry back the ark of God into the city” (15:25). David refused to put his trust in outward or material symbols, for he knew that the situation could be resolved only on the basis of divine Principle. “If I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto him” (15:25,26). Divine Principle alone governs, and this government is always right and just. David wanted to work out his problem in no other way than on the foundation of Principle, and he proved this by his willingness to accept whatever was worked out from the divine standpoint.

“And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Lord, I pray thee, turn the counsel of Ahithophel into foolishness” (15:31). Disloyalty to divine Principle brings upon itself its own false judgements and opinions. To offset this betrayal, David met Hushai, who represented a type of human wisdom. He, too, wanted to go with David, but David said: “If thou passest on with me, then thou shalt be a burden unto me” (15:33). David realized that he could no more rely on human wisdom and intelligence than he could rely on the priests or the ark. Principle and a divinely principled consciousness constituted his only counsellor and interpreter. He knew that, time and again, what is right according to Principle seems foolish and contrary to human logic and reasoning. For this reason, personal opinions, like public opinion, inevitably become a burden to us. Not only do they interject false theories and speculations, but they also hinder us from relying exclusively and unreservedly on divine Principle and what it purposes to achieve.

“But if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father’s servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel” (15:34). Everyone can serve spiritual good and contribute to the working out of the spiritual ideal by serving each in his own place — in the place accorded him by Principle. Personal followings are of no value or assistance.

Throughout the many events, this subtone of Truth as Principle consistently illustrates David’s trust in and obedience to Principle. No matter what the circumstance or how intense the difficulty, David held fast

to Principle and would not allow himself to be led astray by even the best human means and methods. To divine Principle, human wisdom is foolishness and not worthy of trust. By contrast, if we rely unreservedly on Principle, everything in the universe works to serve our best interests. We have no conception of what should be accomplished, for only that which Principle purposes through its own idea is right and worthy of achievement. Through unity with Principle and its idea for man and the universe, we are one with the universe of Principle's workings. While David was fleeing, a host of support came to him from diverse sources to protect him and to defend his kingship. It looked as if many unrelated events, persons and circumstances worked to his benefit; the fact was that behind all of it lay the spiritual power of Principle, governing the entire situation absolutely, unerringly and in every detail. The more we unite ourselves with Principle and find our true manhood through the first five steps, the more the Principle of man governs our life, establishing us in wholeness. Truth operates to affirm its idea, against which no error, no treachery or betrayal can stand.

TRUTH as LIFE: True manhood is always exalted and multiplied, in spite of persecution, disloyalty and betrayal, human support or material symbols (chapter 16).

Because Truth reflects Life, the true man reflects Life's abundant fatherhood-sense. Life makes man so rich and full with the outpouring of spiritual ideas that no criticism or persecution can take anything away from it. Translated to human understanding, the abundant fatherhood of our true manhood grounds us so completely in the fullness of man's spiritual individuality that we realize that nothing can threaten or diminish its perfect and ideal expression. We stop fearing that another's criticism, disapproval or censure can deprive us of our true manhood or jeopardize our right place within the whole. Instead, we let the fullness of the true man in us — all that we have cultivated of the order of the Word — exalt us and continue undisturbed to multiply our life and individuality.

In the story, David remained true to the abundant fatherhood-sense (Life) of his true manhood (Truth). Neither cursing, nor persecution, nor flattery, nor deception could cause him to abandon the consciousness of Life's fatherhood. "And when David was a little past the top of the hill, behold, Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred

bunches of raisins, and an hundred of summer fruits, and a bottle of wine" (16:1). Ziba first appeared in the tone of Life as Love as the servant of Saul whom David restored to Mephibosheth, Jonathan's lame son. Here, Ziba came to David's aid by supplying him and his servants with food and drink. Truth as Life preserves man under all circumstances. "God gives you His spiritual ideas, and in turn, they give you daily supplies" (Mis. 307:1).

As David went on, a man named Shimei of Saul's family came to him, cursing David and throwing stones at him and his servants. "And thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial" (16:7). Blood always symbolizes a sense of life in matter. "The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned" (16:8). Shimei falsely accused David of being responsible for Saul's death. Yet David never moved a finger to kill Saul; on the contrary, time after time, David made sure that he had done everything to preserve Saul. Because Life is the preserver of man, the true man reflects this preserving, supporting consciousness and projects it to all that it touches.

However, one of David's men, Abishai, became indignant about the cursing and stoning and wanted to kill Shimei at once. David, always true to Life's fullness and mercy, restrained him and even rebuked him sharply. Neither Abishai nor Joab tolerated any compromise with error, thereby illustrating the typically masculine character. The masculine in us strives for its goal and destroys everything that would stand in its way. By contrast, David sought the unity and balance of both masculine and feminine qualities. This made him tolerant, compassionate, forgiving and respectful of the other's individuality in working out his own salvation. As a result, David always acted in a reconciling way as a peacemaker. "And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him" (16:11). David tried to end the storm of the masculine impulse, for he respected each one's unique individuality and did not want the inevitable differences in views to become an excuse for violent conflicts. He knew that the adverse opinion of our neighbour towards us is utterly incapable of in any way affecting the success and progress of our spiritual individuality. No matter how much misunderstanding, vituperation or misrepresentation we may receive, our being is inseparably one with God. Life always

exalts and therefore exalts man above the struggle with false beliefs or human and material opinions.

"It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day" (16:12). David knew the law of Life, which requites evil with good. He entertained the consciousness of Life, which Jesus later expressed in the Beatitude: "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7). "And the king, and all the people that were with him, came weary, and refreshed themselves there" (16:14). If we respond to persecution or attack from a human standpoint, we cannot win. Instead, we usually feel broken and certainly not refreshed. By contrast, David was able to preserve the standard of true manhood and rejoiced in it, despite persecution and malignment. Because his whole interest and attention was focused on what God, Truth as Life, knows of man, his joy in life was not dependent on what other people said or thought about him. Truth knows only the true man. To keep this standard of true manhood high in us, Life lifts us above the mortal concept of who and what we are and gives us true joy in life.

Absalom marched into Jerusalem and asked Ahithophel's advice, which was: "Go in unto thy father's concubines" (16:21). Taking possession of the royal women was tantamount to taking possession of the royal power. "And Absalom went in unto his father's concubines in the sight of all Israel" (16:22). No greater disgrace could befall a king. Whereas David trusted in the spiritual qualities of humility and mercy to inspire and exalt him, vanity and the pride of worldly life governed his son Absalom, making him drunken with ambition.

Despite all this David kept the consciousness of Life alive within him, for he knew that man's eternal fatherhood-sense and spiritual individuality cannot be harmed by anything. If his son chose to betray him and to try to destroy him, if someone cursed him and threw stones at him, or if someone to whom he had shown great mercy abandoned him in his hour of need, David remained unconcerned and unswerving in his merciful, fathering attitude. David had given truly, without expecting anything in return. Thus, when he received nothing in return, he did not care, for this had never been his reason for giving. He knew that the spiritual universe contained more than enough to preserve, sustain, uphold and exalt his true manhood, and would never let him fall or leave him abandoned.

TRUTH AS TRUTH: True manhood possesses dominion over all things and is constantly protected and preserved by Truth (chapter 17).

The universe helped David, causing the false claims and accusations against him to collapse. "And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. For the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom" (17:14). From the human standpoint, Ahithophel's advice was the most clever in advancing Absalom's interest, yet it would have brought David's ruin. For this reason, the advice was false according to the spiritual standpoint and could not be allowed to succeed. Under all circumstances, Truth protects us from error, though we may not always be aware of how it is protecting us. Yet in due time, all false counsels against us will be brought to nothing, in the measure that we adhere to the Christ-consciousness. David's right attitude towards the situation, described in the tone of Truth as Principle, protected him from all false counsels and their effects. Despite his own son's malicious ambition and treachery, David would not budge from the consciousness that divine Principle works for the spiritual idea and protects it unerringly. Therefore he could say: "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness" (15:31).

Hushai immediately sent two messengers to David, who informed him of Absalom's plans to attack. Then David and his entire company arose and passed over the Jordan. "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died" (17:23). The redeeming power of Christ, Truth operated as a constant protection for David; but for Ahithophel, the same Christ-power precipitated the self-destruction of error. So it is for us. The false counsellor makes great claims and offers grand promises, until we finally believe it is the voice of God. In his glory, Ahithophel's advice was taken "as if a man had enquired at the oracle of God" (16:23). Yet the divine idea never ceases to urge us away from false counsellors and to receive 'Hushai' and his advice. Then, the false consciousness is exposed as such and brought to a quick downfall, usually occurring in an unforeseen and unexpected way.

David himself did nothing to effect this result; instead, he remained in his consciousness of true manhood and let the universe (Hushai) work for him. Even Absalom served to protect him, though quite unintentionally,

when he chose Hushai's advice over Ahithophel's. Often we may sense that there are undercurrents of gossip, dissension, misrepresentation and non-constructive criticism at work against us — whether ignorant or malicious. At such times, we should do as David did and put all our trust in the consciousness of the Word-order that we have consecratedly nurtured over years. Then we see how this consciousness carries within itself the Christ-power, which protects man and takes care of any disruptive situation. In Christ, Truth, man is safe, and every attack against the true man fails. How this happens, what events arise to serve this end, or what role individuals may play, we cannot foresee or plan in advance. Yet in one way or another, the false advice against us is taken care of and brought to nothing. Truth is ever at work, preserving the true man and keeping man safe in Christ.

When David came to Mahanaim, men from the peoples round about Israel brought them supplies: "beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine" (17:28,29). Because the universe of Truth establishes man as the compound idea of God, true manhood includes all that it needs to secure itself and to accomplish its mission. The universe of spiritual qualities which comprises our true manhood comes to our aid, upholding us and providing us with what is necessary to preserve our manhood.

TRUTH as LOVE: True manhood is victorious, bringing peace through the complete annihilation of error (chapter 18).

The universe of Love honours, values, respects and holds in highest esteem the stature of our true manhood. Yet in general, there is the feeling that the world around us neither values us nor recognizes the worth of the spiritual man. The answer to this lies in the Word-order. The more we cultivate a living understanding of the fatherhood of God through the first five stages, the more we reap only love and true esteem from the universe. Why is this so? Adherence to the order of the Word destroys in us all that does not correspond to the spiritual standard of ideas. All we suffer from is our own lack of appreciation for the spiritual qualities which constitute our manhood. Because Truth is Love, our true manhood is accepted fully from what Love knows of man, at the same time destroying in us the sentimental and emotional tendency to become attached to that which is mortal in nature and origin. We cannot afford to grant greater

worth to that which is unlike God. If we do, then *we* fail to appreciate who we truly are as man.

In the story, David decided to march with his supporters against Absalom, for now he recognized the danger of remaining asleep before error. "But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succour us out of the city" (18:3). The immeasurable spiritual value of the true man, which David expressed, was held in great esteem by the people, for they realized that this alone mattered and would bring the true solution. David's role, rather than that of confronting error himself, was to help from the city, from the high standpoint of spiritual consciousness. The perfect man symbolizes that consciousness which reflects the wholeness of God, including all ideas. This divine consciousness brings the victory over error and ensures redemption. Truth is ever at work, penetrating the root of error with the consciousness of Truth. It is not therefore the outward human activity which brings redemption, but the peaceful, perfect consciousness of what constitutes man.

"And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom" (18:5). Love never loses sight of its own perfect idea and continually preserves it. In the ensuing battle, David's servants defeated Absalom's army. While he was fleeing, Absalom's hair became entangled in the branches of an oak, causing him to hang from the tree helplessly. Absalom's own vanity, ambition and personal sense brought his doom. "And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground?" (18:11). The man replied that he had lacked the courage to kill Absalom because of David's order that Absalom be dealt with gently. "Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak" (18:14).

Joab had always been uncompromising in his treatment of error and was constantly alert to the workings of evil. He was never one to temporize when the integrity of the true man was at stake. Therefore he did not hesitate to step forward to destroy the false concept of man (Absalom) through the understanding of the three degrees (three darts). Yet Joab was also no fanatic. He did not allow the situation to become carried away by the storm of impulse but exercised moderation. "And Joab blew the

trumpet, and the people returned from pursuing after Israel: for Joab held back the people" (18:16). Whereas David was somewhat tempted to make peace with mortal mind (as illustrated in the subtone of Truth as Mind), Joab offset this human weakness of David's by acting conclusively to destroy error. Love neither knows nor tolerates error but utterly wipes it out.

Through two messengers, Joab sent the news of Absalom's death to David. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" (18:33). David mourned the death of his son. On one hand, this indicated one of David's weaknesses, namely, that he failed to recognize that Absalom — who symbolized human intrigue, vanity, ambition, pride, hypocrisy and treachery — must be destroyed in order that the true, perfect man could be established. Yet on the other hand, David's mourning underscored his great motherhood-sense, which tries to save the least remnant of good and to preserve the highest concept of sonship. No sacrifice is too great for a mother to take upon herself for the sake of her child. Divine Love never ceases to help, redeem, support and fulfil its perfect image or expression.

This issue of the true and false concepts of motherhood must be faced squarely. A false sense of motherhood is afraid to reject error and so cautiously tries to handle error with kid gloves. Rather than letting the child grow through its own experiences, false motherhood wants to remove all difficulties from the child's path and to bear them herself. Further, false motherhood accepts the bad behaviour of the child, rather than rebuking and correcting it. Here, David valued Absalom, who expressed no spiritual qualities, more than himself. For the situation to be saved, this false motherhood had to be corrected. Fortunately, Joab stepped in, for he was not the least blinded by sentimentality and emotionalism. He knew that Love always protects and preserves the true son, but not the false. We must not allow ourselves to be swayed or diverted by sentimental love but must value the true man above all. Had David's false concept of motherhood prevailed, Absalom rather than Solomon would have succeeded David as king.

Summary

Truth analyzes every situation, uncovering all that is false and destroy-

ing error. Through this activity, Truth is ever at work to redeem us from mortal consciousness and thereby to deliver us from mortal manhood. Truth is the Christ, establishing the divine idea in consciousness.

In the subject of Truth in 'Samuel', the text raises David's weaknesses and shows the means by which he found his freedom from them. It presents the divine solution to all the claims of mortal manhood in us. How? Up to this point, nothing negative was shown about David. In the first stages, the tares and the wheat grow side by side; only when both are ripe — the wheat for harvest and the tares for destruction — are the tares seen as such. Through the ordered development of the first five subjects, David's consciousness grew steadily and surely, until finally it was strong enough in its spiritual foundation to redeem itself from the false traits of mortal manhood. To this end, the whole universe worked for David to fortify and defend the dominion of his true, spiritual manhood.

This raises an issue that is fundamental to the understanding of Truth. On one hand, we know that Truth is impersonal and the one Truth of the entire universe. On the other hand, we see here how the universe of Truth works for us, coordinating actions, events and circumstances so that the divine ideal is manifested individually. Why is this so, especially since God is no respecter of persons and knows only its own idea, not human personalities? Truth is certainly not divided into 'my' truth and 'your' truth, for there is only one Truth. Everything within Truth has but one ideal and works for this one, divine ideal. The more we adhere to the first five steps of the Word-order, the more we are brought into agreement and unity with the ideal which Truth has in view and which Truth causes the entire universe to work to promote and establish. Through Truth's one ideal, our individual manhood becomes wedded to the infinitely individual expressions of manhood, until we realize that only the one collective and universal manhood governs all. In this one manhood, everything — the whole universe — works for the one great, divine ideal, serving to establish it fully. Thus, by cultivating a consciousness of Mind, Spirit, Soul, Principle and Life, we find the true man being established in us, which unites us with the one man, the divine ideal. Since the divine ideal has dominion over all, whatever serves the divine ideal is in turn served and supported by all that the divine ideal includes. Translated to the symbols of our experience, we have the consciousness that the universe works for us to help and support us.

In this way, we work out our freedom from the false concept of man,

not by struggling against error, but by overcoming it with the fullness of manhood — the fullness of spiritual qualities — that we have gained through following the order of the Word. Even though weaknesses and shortcomings still arise within us, we rally behind the divine means for meeting them. The more we rely on divine means for establishing our manhood, the more we find support coming from sources which we least expect. Our true manhood is preserved in spite of our human weaknesses and because of the fullness and indomitability of the Christ-man at work. How does the text depict this Christ-man?

Because the true man reflects Mind, man possesses the Mind of Christ, that consciousness which acknowledges only ideas as facts and actively rejects illusions. Thus, with the might and intelligence of Mind, we are compelled to conquer apathy in regard to handling error. David was alerted to the imminent danger and was forced to deal with the problem directly himself.

Because the true man reflects Spirit, man's thoughts and actions are permeated with the Christ-spirit, so that only the purity of spiritual ideas are reflected in consciousness. Uriah's pure thought was not drawn in by David's schemes to cover evil. Purity sustains itself in purity and cannot be tainted with material motives.

Because the true man reflects Soul, man is sinless and unselfed. Translated to our human attitude, this true manhood expresses itself in humility and in a willingness to turn away from sin, to change and to be what God intends us to be. When Nathan confronted David with his wrongdoing, David was humble enough to listen and to reject sin in himself. Sin brings punishment only so long as the sin remains.

Because the true man reflects Principle, man lets himself be governed only by God and does not rely on rituals, symbols, persons, human might or human intelligence. David trusted in God alone to demonstrate what was right, independent of human personalities. As a result, all those who wished to support him were put in those places that were most effective, even though these were not the positions that the individuals themselves requested. Our individual place and contribution is dictated and determined by God, not by our personal desires, motives or good intentions.

Because the true man reflects Life, man is supported fully with the abundance of Life's spiritual ideas. From this abundant sense of Life, man expresses true fatherhood, which is merciful and gives all without asking for a reward. Ziba, the servant of Mephibosheth, brought David and his

company food, wine and provisions. David received fullness of supply. Yet when Shimei cursed David, David remained firm in his merciful fatherhood-sense and would not allow anyone to kill Shimei.

Because the true man reflects Truth, man is conscious of his divinely bestowed dominion, which subdues the beliefs of mortal mind and renders them of no effect. Hushai defeated the dangerous advice of Ahithophel, whereupon Ahithophel hanged himself. Error destroys itself without our personally having to destroy it, for the consciousness of Truth makes error destroy itself.

Because the true man reflects Love, man is constantly accepted for all that he is divinely; man is held in high esteem for the quality of spiritual consciousness and thereby protected and kept safe beyond the reach of attacks against him. The people recognized David's worth and protected him, while Joab preserved David's kingship by killing Absalom. No sentimentality, however justified humanly, can prevent the true man from rejecting error according to the true motherhood-consciousness.

The consciousness of the true man depicted in this sixth subject of 'Samuel' draws a striking parallel to the quality of consciousness depicted in the seven Beatitudes.

Mind: The first Beatitude — "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3) — expresses a consciousness that is open, not only to receive the light and to be open to new ideas, but also to be led out of ignorance and illusions. In 'Samuel', David had to learn this openness of spiritual thought. He had to awaken from the dream of illusions in order to go forward in overcoming them with the consciousness of ideas. He himself had to lead the battle; it could not be left to another to overcome error within him.

Spirit: The second Beatitude — "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4) — expresses a consciousness that separates itself from material beliefs, desires and motives, and strives to stay within the purity of Spirit. In 'Samuel', Uriah expressed such purity of thought, for he would not let himself be directed by David's impure motives. He held himself separate from the schemes of material reasoning and so remained pure and uncontaminated.

Soul: The third Beatitude — "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5) — expresses a consciousness that is humble, meek, unselfed and free from a personal 'I' or ego. This meekness constitutes spiritual might, for with it comes reformation, transformation and

redemption. In 'Samuel', David expressed such meekness, for when the prophet Nathan presented his sin to him, David humbly confessed it and repented. Through this meekness, Solomon was born, who was to inherit David's kingdom.

Principle: The fourth Beatitude — "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6) — expresses a consciousness of absolute obedience to Principle. Only through thorough obedience and loyalty to God do we gain true demonstration or proof. In 'Samuel', David relied wholly on the government of Principle and refused to place his trust in either the ark, priests or human wisdom. He was interested only in the divine solution, and knew that this could be achieved only through absolute reliance on Principle.

Life: The fifth Beatitude — "Blessed are the merciful: for they shall obtain mercy" (Matt. 5:7) — expresses a consciousness of Life's fatherhood, which sustains all by placing all things in the divine light. Life's mercy supplies us with the fullness of spiritual ideas, which exalt us above a material, mortal sense of life. In 'Samuel', Ziba brought David provisions; David's way was sustained with the abundance of ideas. However, when Shimei cursed David and threw stones at him, David remained in the merciful fatherhood-consciousness, saying that perhaps the Lord had caused Shimei to curse him. David refused to see Shimei in anything less than the divine light, which constitutes true mercy.

Truth: The sixth Beatitude — "Blessed are the pure in heart: for they shall see God" (Matt. 5:8) — expresses a consciousness that is purified of all error and holds in view only the divine nature, spiritual qualities. From this pure consciousness, Truth exposes all error and causes it to destroy itself. In 'Samuel', Ahithophel's advice to attack David by surprise was rejected by Absalom for Hushai's, David's secret friend, who informed David of Absalom's strategy. At this, Ahithophel went home and killed himself. David's pure consciousness did not have to know error or fight it himself in order for error to be destroyed, for the pure consciousness of Truth makes error destroy itself. David personally had nothing to do with the developments in Absalom's camp, yet he was preserved and protected by staying within his pure, divinely governed consciousness.

Love: The seventh Beatitude — "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9) — expresses a consciousness that attains peace and rest through the complete analysis, un-

covering and annihilation of error. Because Love knows no enemy or accuser but excludes error through the all-inclusiveness of Love, the true peacemaker upholds a consciousness of peace, not through pandering to error or making compromises with it, but through utterly wiping it out of consciousness. In 'Samuel', Joab would not let David be soft on Absalom but killed Absalom with the three darts, the understanding of the three degrees. Whereas David sought peace, Joab established it through the complete annihilation of error. He showed David his true motherhood, which always protects the true son by never letting it come into a position of being dominated or threatened by the false, mortal, erring sense of manhood.

LOVE

(II Samuel: chapters 19 – 24)

In the plan of Love, all things work for the glory and fulfilment of the divine idea.

What does divine Love mean? The sense of Love represented here is not human love, for human love depends on the material and personal sense of things, and from this false sense, vacillates and can even turn into its opposite: hate, jealousy, envy, antagonism, revenge, etc. Love is God, which always remains Love, no matter what the human picture seems to be. Love is always Love, though it be reviled, rejected, maligned or misrepresented. Love is its own infinite self-sufficiency and self-containment, holding within itself the universe of spiritual being and depending on nothing outside itself to be Love. Love expresses itself through the perfection of its own ideal, for Love always has its own image in view. This one perfect ideal includes all ideas and constitutes the divine plan. Because Love forever holds in view the all-embracing idea of God, Love works through all kinds of means and channels to bring the divine plan to its fulfilment. To this end, Love is impartial and universal, including all in its divine purpose. Love presents the inexhaustibility and superabundance of divine being, which gives all and forgives all.

Translated to human consciousness, Love guides all things towards its own perfection. Love redeems us from every false belief and brings to fulfilment the divine plan adapted to each individual. Love brings rest, peace and completion, reflecting itself in a consciousness that is filled with the glory and holiness of being. From this consciousness of Love, error is excluded, for there is nothing going on but God, all-inclusive Love. Love rests in action and, from this stillness, makes all things serve its purpose.

In 'Samuel', the last subject shows how the prophecy of Samuel fulfilled itself for David. Love shows that, from the very beginning, God's perfection is always at work, providing the moving force to guide the entire situation towards the fulfilment that Love has in view. However, the question arises: How do we arrive at this divine sense of being, in which we realize that only Love and Love's plan are at work in us and our experience? Everyone would like to feel that there is just one divine plan at work,

guiding all things towards their right fulfilment. The practical question is: Can we achieve this consciousness through mere statements, or is there an ordered way to be followed, so that whoever goes the way can trust in the assurance of its fulfilment?

As we have seen at each step in the development of 'Samuel', the answer lies in the order of the Word. We can value the last subject in its greatness only when we see how it grows out of the preceding subjects. The aim of the first six subjects is to free us from all material beliefs and mortal conditioning, so that we can go forward in accepting what Love knows of its own idea. How does the order of the Word lead us to this point?

The subject of Mind teaches that we gain a consciousness of Love, of peace and perfection, only if we first let ourselves be directed and guided by Mind. We must be willing to put aside our own narrow desires and let our inward vision and longings be moulded by the one divine Mind. Only Mind knows what is right for us, and only from Mind can we gain the greatness and breadth of vision of what Love purposes to fulfil with us.

The subject of Spirit shows that we gain a consciousness of Love only as we rely on Spirit and stop trying to mingle Spirit and matter. Reliance on externals must fall away, so that we are guided wholly by an inward spiritual devotion and understanding. Then, when we take up the battle against the Goliath in us, we can gain the victory through single-minded reliance on Spirit. Insofar as our affections are not divided but are pure in their devotion, Spirit orders our development, for Spirit alone can unfold and bring to birth Love's plan of perfection through its wholly spiritual means.

The subject of Soul shows that we gain a consciousness of Love only as we go from sense to Soul. We must go into the wilderness, where material sense disappears and spiritual sense unfolds the great facts of being. Only the material sense of things prevents us from seeing Love's plan at work in every situation. According to human and material sense, it seemed that David was in constant danger. To meet this suggestion of the serpent, David withdrew into the stillness of spiritual sense and let Soul rule and ensure his safety. Nothing could rob him of the vision. By abiding unshakeably in Soul-sense, he remained untouched by all that tried to destroy him. Only Soul can preserve the identity of our spiritual mission intact and thereby lead us safely and securely to the fulfilment of what Love intends for us and the whole universe.

The subject of Principle shows that we gain a consciousness of Love

only as we are obedient to Principle through adherence to Mind, Spirit, Soul. In this way, we base ourselves on the foundation of Principle, which overthrows in us the false foundations of mortal existence. Mortal existence is built on the three false pillars of mortal mind, matter and sense-testimony, which claim the counterfeit of Mind, Spirit, Soul: namely, 1) that human thinking and intellect is the greatest wisdom and that we should be led wherever our human wants and wishes take us (vs. Mind); 2) that matter comprises true substance and that we should rely on matter for strength and success (vs. Spirit); and 3) that the material senses testify truly and can rule us with their false evidence (vs. Soul). By contrast, the more we are obedient to the Principle of Mind, Spirit, Soul, the more Principle alone governs us. Rather than trying to superimpose divine Principle on those goals that we deem important, we let Principle work in its impersonal way to establish the aim that Love has in view. Only Principle can demonstrate the divine ideal, fulfilling Love's purpose in a way that is wholly independent of persons and personal opinions.

The subject of Life teaches that we gain a consciousness of Love only as we draw all from Principle and then give all from Life's full fatherhood-sense. The more we realize that the fullness of Life comes from Principle, the more we have fullness and can give of it freely and in abundance. Rather than feeling that we barely have enough to follow Life's way, we realize that the fullness of the Word-order supports us and carries us forward towards the fulfilment of Love's plan. Life alone is able to sustain progress through its abundance, mercy and grace, establishing in us a consciousness of the fullness of spiritual being at hand. Consequently, it is not we who sustain ourselves through our own efforts or as a result of having earned it by our human abilities. Instead, we realize that the fulfilment of Love's plan is not only possible but also inevitable, not because of what we are humanly, but because of what God is and because of what man is as the reflection of God, both existing in fullness and present perfection.

This leads to the subject of Truth, which teaches that we gain a consciousness of Love only as we work out our life on the basis of the true man. As the fullness of Life pervades our being, all that is false in us is caused to fall away. Then the whole universe works for us as the redeeming Christ-idea, bringing victory over the mortal concept of man. Only Truth can reveal and establish in us the true consciousness of man, namely, that which God knows about itself and expresses of its own nature. And

only this true man in us can accept Love's plan and let Love fulfil itself as us.

Thus, Love builds on each step of the Word-order, drawing us ever onwards to save us and to lead us back to perfection. Love shows that, from the beginning, there is only the one divine Principle at work, guiding all things according to Love's plan. What hinders us from recognizing this at each point is only the false concept about God, which makes us think that mortal mind, matter, sense-testimony and mortal personalities control our existence. By contrast, the book of 'Samuel' shows the ordered way out of this false concept, until human thought yields its false views and accepts instead the spiritual idea. From the point of Love, we see that the false concepts and attitudes never actually existed; error simply is not, for Love neither knows nor sees evil. To human sense, this great wonder of Love is difficult to grasp, yet only as we grow to the consciousness of Love through spiritual order can we say of a problem that it was only a dream and not a fact of our existence. What does not exist to God does not exist at all. With this, we come to the Sabbath or seventh-day consciousness, the day of peace and rest.

How does the consciousness of Love silence the sense of having a problem or of being afflicted by mortal beliefs? If we analyze the problem in the light of Love's consciousness of the entire nature of God, we see that the problem: never had its origin in Mind; never possessed the substance of Spirit; never was given identity by Soul-sense but was wholly the illusion of sense-testimony; never partook of Principle and therefore never possessed any operative power; never worked constructively or had any life to sustain itself; never had an effect or was able to establish itself as true; and never could bring completion or fulfilment. Indeed, right where the problem seems to be, Love's plan is ever in operation, though unseen to the human senses. Throughout eternity, Love says: I am God, the only God; I never change or become less than I am, for I am All-in-all, giving all that is good and of value in superabundance; I forever hold my own idea, know it and affirm it; my ideal, the divine creation, is never lost or outside my sight, for I am never separate from my idea, the true and only man.

From the standpoint of the first six steps, we do not yet recognize Love's great plan at work behind everything but instead often experience an enormous struggle taking place in us. Yet with the seventh step, the clouds part, the veil is lifted, and we behold, so to speak, the sanctuary of the

Most Holy. We realize that, from the beginning, nothing else was taking place in our experience but Love calling us home to its own perfection. Behind all our footsteps stands Love, the great oneness of God with man, Principle with its idea. Love knows the way for us and compels us to go this way. We find ourselves seeking to know God, not from a human desire, but because Love purposes complete salvation.

Thus the keynote of Love is expressed in the fact that: "Love never loses sight of loveliness" (S&H 248:3). What constitutes this loveliness? Love never loses sight of:

- the intelligence and creative activity of Mind and its idea;
- the pure order and unfoldment of Spirit;
- the sinlessness and inviolability of Soul and its divine identity;
- the spiritual power, government and omni-active demonstration of Principle;
- the fullness and eternally constructive fatherhood of Life;
- the sonship of Truth, which brings together all ideas to work for us and to redeem us from error;
- the perfection of its own idea, which is free from error and represents only that which God knows about itself.

In the story, this sense of Love is brought out through the symbols of peace and reconciliation. David forgave all who had opposed him and was himself no longer required to go out to battle. One of the clearest expressions of the consciousness of Love is given in David's song of praise and thanksgiving, in which he attributes all that he had gained to the power and glory of God. When David made mistakes, there was always a way of compensation and reconciliation, removing the sense of penalty and restoring peace and prosperity. How is this tone of Love, working throughout to fulfil Love's purpose, elaborated through the subtones?

LOVE as MIND: Love includes all, forgives all and fulfils all (chapter 19:1 – 30).

Love fulfils all things, which in turn, causes all to rise to meet the inexorable demands of Love. Because Love knows only the idea of Mind, not mortal mind's conceptions, we face the demand to concern ourselves only with what God knows. If God does not know mortal mind and its illusions, we should not be distressed about this false picture or mourn its passing.

In the story, David continued to lament the death of his son, even though

Absalom in life had done all that he could to destroy David. As a result, all the people were greatly disheartened, even though they had saved David and his entire house and lineage from destruction. Hearing this, Joab reproached David, saying that, by the way David was acting, it seemed as if he loved those who hated him and despised those who had loved and been loyal to him: "For this day I perceive, that if Absalom had lived, and all we had died this day, then it had pleased thee well. Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the Lord, if thou go not forth, there will not tarry one with-thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now" (19:6,7).

This episode illustrates two distinct aspects of Love's womanhood, the motherhood-consciousness. On one hand, David based himself on the consciousness of Love, which redeems all. Love is all-inclusive and all-embracing; Love demands completeness and perfection, and rejoices only when everything is perfect and fulfilled. Love includes all ideas in itself and demands the redemption of all. This divine womanhood-consciousness offsets the false sense that perceives an enemy and rejoices in its downfall. The true woman wants to include everything in its perfection and glory and excludes no one from salvation. Because Love knows no enemy or accuser, there can be no cause for rejoicing at another's defeat, misfortune or mistake. David mourned because Absalom had not been redeemed and because he saw no solution in the death of those that had criticized or opposed him. He mourned, therefore, because he had not been able to work out a higher solution, one involving reconciliation and universal redemption.

On the other hand, there is another aspect of the true womanhood-or motherhood-sense, which Joab represented. Because Love reflects Mind, Love knows only its own ideas; mortal mind and its illusions are unknown to Love. Translated to our human attitude, this means that we must not attach ourselves to error or mourn its passing. Absalom represented a type of mortal mind which tries to destroy the oneness of God and its idea — to bring the downfall of the divine man in us. What Joab told David to do was, in effect, to turn to the universe of Mind and to love only Mind's creation. How often we grieve over some occurrence or feel we are harmed by actions or events. Yet only one thing can disturb the harmony and peace that is ours in Love, namely, our own tendency to attribute value or importance to mortal mind. This claim of Absalom

in us must be seen through and corrected. Only ideas lead us to the harmony, peace and poise of spiritual being. As soon as we recognize the nothingness of mortal mind, we become willing to turn to ideas and to accept them alone as constituting our universe. The motherhood of Love embraces all ideas but has no knowledge of mortal mind, neither does it accept it as part of its realm. Mortal mind is nothing. True womanhood knows this and does not try to cling to the phases of mortal mind as it presents itself in experience.

David was hurt more than anything by the fact that his own son had betrayed him. Yet Jesus was required to face this same experience. Jesus surely longed to see Judas redeemed, but the only way to do this was to recognize the claims of mortal mind as such and not to regard the betrayer personally. Jesus therefore had no fear of what Judas could do to him, for he knew that in the divine plan nothing could happen that would not be turned to serve a universal blessing. All that Judas could do was hasten Jesus' demonstration of Life; he became an instrument in the larger working out of Jesus' life-mission.

So, too, for us. If ever we feel that an Absalom or Judas has disrupted our peace, we must realize that the betrayer has the ability to disturb us only as long as we attach power and reality to it. The moment we turn away from the situation and trace the claims to their root in mortal mind, we are free. Only then do we stop lamenting and mourning over what has happened.

As soon as David adopted the standpoint of Love, Love's attractive and unifying power began to work to unify his kingdom. All things were drawn to him to serve the ideal he served. When we cease fighting against error and no longer mourn over it, this awakens in us a love for the oneness of being, which unites us more fully with Love's infinite ideational universe. Nothing else should be accepted as our universe.

In the story, the tribes of Israel decided to call David back to be their king. When David learned of this, he sent word to Judah: "Wherefore then are ye the last to bring the king back to his house?" (19:12). Judah, who symbolized masculine qualities, had hesitated because David's strong woman-sense had seemed to them to be a sign of weakness. They failed to see the great value of David's effort to demonstrate the highest ideal, namely, the motherhood of God. Yet finally even they realized the value of it and sought to re-establish his kingship. "So the king returned" (19:15). Love compels each one of us to be drawn to the idea of Love

and to seek it wholeheartedly. Therefore, because Love is Mind and has its own universal plan of salvation, no one can escape redemption or be kept from it. Since Love includes everything within itself, we are compelled to accept redemption, whether by the way of Science or by the way of suffering. Israel and Judah had no choice but to acknowledge David. Love as Mind compels us to accept the divine idea and to recognize its perfection.

Love not only includes all ideas but also forgives all. This all-forgiving consciousness is shown in David's treatment of Shimei, who had cursed David in his flight from Jerusalem and thrown stones at him. Now he came to David to beg forgiveness, for he realized that he had sinned. "But Abishai . . . said, Shall not Shimei be put to death for this, because he cursed the Lord's anointed? And David said, . . . shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?" (19:21,22). In Love, all is fulfilled; nothing can be lacking. This divine consciousness made David king over Israel, ruler with the spiritual idea; it established true government by prophecy, the light of ideas. In this consciousness, all the ideas of God must be included, for any exclusion would mean a loss to the whole realm (his kingdom). We are king in the spiritual realm only as we cease to act from enmity, rivalry, persecution or elitism and recognize instead that all are embraced in the idea of Love. With this understanding, David forgave also Mephibosheth and Ziba (19:24–30). Because Love sees only its own perfect idea, it forgives all and everything. Love never banishes, damns, condemns nor excludes anyone.

LOVE AS SPIRIT: Love separates everything unlike God according to divine order, feeding and clothing the unfolding idea and redeeming us from all duality (chapter 19:31–20:14).

Love not only draws all ideas to itself but also includes within itself the ability to remove from our experience everything that is opposed to progress. Whereas the law of Mind states: I am the all-attractive force and continually raise up within each one the desire to strive for perfection, the law of Spirit states: I allow only the good to unfold in man, at the same time causing all that is false to die out and be reduced to its own nothingness. This great law of separation is fulfilled in us through Love as Spirit, which leads us ever onwards and enables us to distinguish between good and evil. From a human or moral basis, the separation of Spirit

may not be clear or readily discernible. However, the more we base ourselves on ideas and their divine power of fulfilment, the more a right sorting out of things unfolds, so that only good comes to birth in our experience. Love as Spirit is always at work and commands us never to lose sight of the spiritual idea. Only the spiritual idea can bring unfoldment, separating the false from the true, keeping us separate from all that does not belong to us, and uniting us only with that which promotes progress. Thus Love as Spirit is the great purifier, which includes all that is spiritual and of the nature of idea, while also excluding all that is unlike God.

In the story, the power of Love as Spirit to complete this separation is contrasted with the insufficiency of the merely moral concept. The Gileadite Barzillai, whose name means 'strong' and symbolizes moral strength, is invited by David to accompany him back to Jerusalem in repayment for his help and hospitality when David was fleeing from Absalom. However, Barzillai replied: "I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?" (19:35). Spirit separates between ideas and illusions, good and evil, right and wrong. However, Barzillai could not do this. Moral strength cannot of itself distinguish rightly, for it lacks the standard of ideas. Because the moralist cannot consistently perceive true spiritual values, it becomes confused and misdirected. Consequently, Love as Spirit urges us to leave behind the merely moral sense. Barzillai himself indicates the reason: "Wherefore then should thy servant be yet a burden unto my lord the king? . . . Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother" (19:35,37). The sense of morality which represents only a human, material or personal concept of good cannot value spiritual good, neither can it follow it. Again and again we see how a merely moral sense of goodness becomes an obstacle and danger for a divine demonstration. Love as Spirit kept David from letting himself be burdened by this sense of morality, for this would only have hindered spiritual progress.

Barzillai proposed instead that David take the servant Chimham, which means 'longing' or 'holy desire' and indicates a consecrated yearning for the spiritual. The textbook of Christian Science emphasizes again and again that only a true desire and a spiritual longing enable us to enter the kingdom of God. David took the right attitude: he took Chimham with him but left Barzillai behind. The longing for the spiritual went to

Jerusalem to serve at the throne of Zion, whereas the material or merely moral desire went back to its origin to die there.

Spirit brings progress and unfoldment, while Love compels us to accept this progress. However, to do this, that which goes no further than the humanly moral must be left behind, otherwise it becomes an unbearable burden. This demand of Love as Spirit is not easy for those who are proud of their high human morals. Why? Such an attitude soon becomes self-righteous, self-complacent and self-satisfied; it ends where it began, namely, with a finite human concept. Instead, we must yearn for the spiritual, for only this pure longing keeps us going forward in spiritual progress. Thus Love as Spirit makes a great separation between moral and spiritual strength, compelling us to rise above the humanly moral, which is usually born of nothing more than tradition and conservatism, and to seek wholly spiritual good.

Love's ability to enforce and fulfil Spirit's separation renders it impossible for rivalry or jealousy to obstruct progress or to hinder the idea's ordered unfoldment. In the story, "there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel" (20:1). Then the people of Israel deserted David and followed Sheba. Whereas Love is all-inclusive, Sheba sought to achieve the opposite, namely, division, dissension and fragmentation. Since Spirit is the only and unites all ideas in one great reflection, all conflicting thoughts, motives and ambitions in us must be made subordinate to the one governing spiritual idea.

To resolve the split, David was tempted to reconcile himself with Amasa, the former general of Absalom, by asking him to gather the troops of Judah in three days. However, Amasa delayed. Delay is the opposite of progress. Love tolerates no delay, no holding back, no tentativeness or conservatism. If the longing to understand God aright is sufficiently cultivated in us, we cannot be lukewarm, indifferent or indecisive but must do our utmost to attain the spiritual goal. When David recognized Amasa's delay, he sent Abishai to pursue Sheba. Joab, who tolerated no half-heartedness or mingling in dealing with error, came upon Amasa and killed him. Love as Spirit ensures continual progress and unfoldment by destroying everything in us which opposes divine unfoldment. It says of Joab that his sword always lay loose in its scabbard. Metaphysically interpreted, the sword of Spirit is always ready to separate and to remove whatever

delays progress. Because Love is Spirit, Love tolerates no mingling but is ever at work to purify, until the wholly spiritual image appears.

In this tone, David is shown, not as one who is exempt from either attack or temptation, but as one who remains unshakeably true to the fullness of Life's mercy and fatherhood. From this fatherhood-sense (Life), the true son emerges to protect us in spite of our mistakes and weaknesses (Truth). Then the motherhood of Love appears, which overshadows our steps of progress — both to protect us from hostile attacks and to ensure the fulfilment of spiritual progress. Everything was removed from David's experience which would disrupt the harmonious fulfilment of his life's mission.

Because Love never loses sight of loveliness, the divine law of creation never ceases to move all things towards the fulfilment that Love has in view. Whereas from the human standpoint it seems that we suffer struggles, opposition and trials, divinely seen, the idea of God is ever at work, against which nothing can operate. To this end, Love as Mind draws us home to God and instils in us a longing for God. Love as Spirit then purifies from our consciousness all doubt, fear, half-heartedness, confusion and dissension, eliminating everything that would delay spiritual progress.

LOVE AS SOUL: Love identifies all true interests, at the same time destroying everything which opposes the divine purpose (chapter 20:15 – 21:14).

Love never loses sight of the sinlessness of Soul, which translates itself to us as an unselfed devotion to serving and promoting the unity of spiritual interests. Love is all-inclusive. Reflecting Soul, Love reconciles all interests by destroying that which would disrupt the spiritual unity of being, namely, self-interest, self-justification and self-absorption.

In the story, Sheba typified this ego-centred or self-involved attitude, which acts out of self-love no matter what it costs in disrupting the good of the whole. Sheba wanted David's promised inheritance and sought to achieve it by appealing to self-interest. What lies at the root of this attitude of always putting personal and selfish interests first and foremost? Fundamentally, such a consciousness denies man's oneness with God. It makes us subject to the suggestions of the serpent or evil through the false testimony of the senses — perceptions, appearances, feelings and emotions. By asserting its own interests as if they could be separated from the whole, the mortal ego tries to gain power and domination, all for the purpose

of establishing its self-worth and self-importance. The divine idea knows no such division of interests. Only as we bring ourselves into agreement with the wholeness of God can we partake of this wholeness and experience its unifying power to reconcile, restore and secure us in our ideal place and bless. However, since the human and egotistic mind knows only its own self-interests, it does not want to serve the whole and so cuts itself off from the harmony of being.

Once again, it was Joab who had to solve the problem. With his army, Joab besieged the city into which Sheba had fled. Then a wise woman appeared on the wall of the stronghold and called to Joab: "I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: Why wilt thou swallow up the inheritance of the Lord?" (20:19). The woman-sense came forth to resolve the conflict. Only as we act from man's oneness with perfection, with the greatness and wholeness of God, and put the interests of the spiritual idea above our own personal wishes can problems be solved. This is what the womanhood- or motherhood-sense always does. The wise woman, like Joab, saw that the sin of denying man's oneness with God had to be destroyed, yet, unlike Joab, she saw a way to do this that would protect and bless the whole without harming anything good. She proposed that Sheba alone be killed and that the city be spared. Joab agreed, and the impending disaster was averted.

Whereas Sheba sought only his own self-interest, the wise woman saw that, in the one divine identity of being, all interests are identical; she therefore worked to subordinate every personal interest to the protection of the greater spiritual unity. Whereas Sheba knew only self-love, the woman excluded self-love as a factor and would not let it govern events (Sheba was beheaded). Only the sin of putting personal interests in the centre of our existence must be destroyed; all that is good is preserved intact and remains invulnerable. Though the punishment for sin continues as long as sin lasts, the moment sin is destroyed, peace is restored. So, too, for us. The moment we cease to regard our own affairs as super-important, we have peace and rest. Otherwise, everything remains narrow and limited. Because Sheba thought he could gain either personal profit or self-importance by asserting his separateness from the whole, he lost his head.

The text goes on to give a further example of how Love demands the complete annihilation of sin, which alone destroys the sense of punish-

ment. "Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites" (21:1). When they entered the land of Canaan, the Israelites had made an eternal covenant with the Gibeonites. Yet during his reign, Saul broke this covenant by trying to wipe out the Gibeonites. Every deviation from divine Principle must be seen as sin. David then asked the Gibeonites how he could atone for this sin, since they would not accept gold or silver as compensation for the offence. The error had to be dealt with at its root and corrected. The Gibeonites demanded that seven men from the house of Saul be given to them to be hanged. Love as Soul demands complete reconciliation through the cancellation of sin. Sin must be completely (seven) destroyed, for only the complete destruction of sin brings not only redemption but also deliverance from its effects. "And they fell all seven together, and were put to death" (21:9). In the Bible, seven symbolizes perfection. The perfection of Love includes not only the perfection of all that is divine but also the complete annihilation of all that deviates from man's oneness with God (i.e. sin). "And after that God was intreated for the land" (21:14).

The perfect identification of man with his divine Principle translates itself to us as reconciliation, by which we are reconciled to God, not God to us. Love as Soul teaches that God and the true man are eternally reconciled and that nothing can ever change this. Only from the human sense do we experience suffering, because this covenant with God has been denied. Yet even then, the suffering ultimately causes us to break the belief of having a separate mortal ego. Self-interest defined mortally always destroys us; it never brings anything good or constructive. By contrast, Love as Soul teaches that we have no interest separate from what Love purposes, intends and defines for us. We have no interest except that which is one with the divine, namely, that purpose which fits and serves the interests of the whole. No greater good, no higher or more fulfilled sense of selfhood can be found than in subordinating ourselves — all that we desire or aim to achieve — to the service of the idea of the whole.

LOVE as PRINCIPLE: Love saves, redeems, delivers and fulfils all on the foundation of Principle (chapter 21:15 – 22:51).

Because Love is Principle, Love is the operative force behind every happening, ever at work to bring to fulfilment the spiritual power of Prin-

ciple. Love never transfers the glory of this divine power of demonstration to persons, neither to David nor to us. Because Love shows the unity of Principle and spiritual power, Love glorifies only the spiritual power of God; persons have no divine power. The demonstration and fulfilment of Love's purpose has nothing to do with personal merit or achievement but wholly with Love's universal and impersonal workings. If we believe that we personally possess the spiritual power to heal, we reject the all-sufficiency of Love as Principle, which alone commands healing power.

In the story, David had to correct the sense that he of his own might had conquered Goliath, for this would have put a personal sense of power above that of divine Principle and thereby dishonoured God. When David was in battle with one of the sons of Goliath, he became faint, so that it seemed that David himself might be slain. "Then the men of David swore unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel" (21:17). They had to see that the power to conquer the Goliath of root counterfeit beliefs is impersonal and resides in Principle, not in a person. By contrast, if we go forth personally to tackle error, we expose ourselves to danger; we become faint and are threatened with losing the "light of Israel". Spiritual power is not the possession of persons; to believe otherwise is to lose the divine basis of demonstration. The true womanhood-sense which David showed throughout his life is an attitude of letting divine Principle operate in its own way and of its own power. There can be no higher or greater demonstration than that which is achieved on the foundation of Principle. From this consciousness of Love operating as Principle, David let Principle work for him; he let his servants fight the four sons of Goliath and conquer them. The consciousness of Love as Principle — of the all-inclusive plan of fulfilment (Love) that possesses all power to demonstrate itself (Principle) — gave David rest and peace.

This consciousness of Love's all-sufficient power to accomplish its purpose is expressed in David's song of praise, which also appears as Psalm 18. The song, presented in the Christianity-order (Principle; Mind; Soul; Spirit; Life; Truth; Love), is full of the tone that God is all-encompassing Love, which frees us from every enemy, from the fear of death, from pain, decay, the fetters of hell, hatred, attack and all evil. Behind this saving activity stands Love's all-power of redemption, the power of divine Principle and not our personal power. The more we see that only Love is Principle and that we of ourselves are not that which heals or redeems, the

more we have the pure and divinely based understanding which is necessary to go forward. Because Love alone is Principle, we must glorify God as the perfect, governing Principle and give God alone the honour for what is achieved. Then we are ready to let Love fulfil itself as us, for we no longer try to interject our human and personal sense of Love's workings.

LOVE as LIFE: Love's victory over mortality is always individualized, bestowing the inspiration that exalts us above the mortal (chapter 23).

Love is eternally present with its idea and never abandons it. Reflecting Life, Love forever expresses Life's fatherhood, which is continually constructive, supportive and exalting, immortalizing its idea and keeping it upright. The moment we accept that Love is Principle — universal and ever-operative — Principle becomes for us our Principle. The perfection of Love operates to individualize itself in specific, individual manifestations of Principle. In this way, Love glorifies itself through us to bring out man's spiritual individuality, holding it forever above and beyond the reach of the mortal sense of existence.

In the story, David shows how the law of Love fulfilled itself as his individual life-mission. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel" (23:1). Like David, we should see that our spiritual individuality is forever "raised up on high". Life, as symbolized in the fifth day of creation, always lifts us out of the mortal concept of existence and presents us as the anointed of God. "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain" (23:3,4). In the fifth day of creation, the birds fly above the earth in the open firmament of heaven. Life exalts us above every limitation, above the earth-bound and mortal. With this exalted consciousness, David could now step aside and see what the Principle of Love had accomplished with him, for Principle demonstrates itself to every individual in a full but completely unique and individual way. Reflecting Life, the law of Love is infinitely individualized and no longer remains a general theory to us.

"Although my house be not so with God;" (other translations read: "For is not my house so with God?") — our true consciousness (house) is always enveloped in all-inclusive Love — "yet he hath made me an

everlasting covenant,” — the eternity of Life — “ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow” (also rendered to read: “All my salvation and all my desire, that he will allow to grow”) — Life brings increase and fullness of glory — “But the sons of Belial . . . shall be utterly burned with fire in the same place” (23:5 – 7). David speaks of “my desire”; Hannah could not say this, for the form of the divine desire had not yet unfolded to her. Only step by step through the seven stages, as every false concept about God and man is corrected in us, can we take the standpoint of Love as Life and have no desire individually except that which Love individualizes for us. Then, from a consciousness of the nature, essence and aim of God, we have but one desire, namely, to grow in grace according to what Love purposes for us individually. This is then a “heaven-born aspiration” (S&H 16:21).

David goes on to show the great purpose of an understanding of the fullness of Life as bestowed by Love. Life’s fullness exists and pours itself forth, not to demonstrate so-called material wealth, but in order to bring the multiplication and increase of spirituality. David thirsted at the time of the harvest and said: “Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate! And the three mighty men brake through the host of the Philistines, and drew water . . . and brought it to David” (23:15,16). We need these “three mighty men” to investigate the wells of spiritual Life. Specifically, we need the courage to analyze the error of material life, to uncover this error and finally to annihilate it. “Nevertheless, he would not drink thereof, but poured it out unto the Lord” (23:16). David refused to use the understanding of God for selfish ends. His goal was never one of trying to attain from spiritual Life more material riches, more worldly status or more personal honour. Instead, time and again he proved that he could lay down the pride of mortal life and seek God’s nature for its own sake, not for what it could profit him humanly or materially. We must seek God from a love of the divine idea. As we do this, Love gives us all that we need in human experience, so that spiritual progress is not disrupted or delayed. Love fulfils the longing for spiritual Life, not for material life, and exposes the great danger of trying to seek God from material motives. Here, by pouring out the water, David exemplified this love for the spiritual idea, for he knew that only a pure desire is worthy of unfoldment. Earlier, he would have drunk the water, for it is a necessary step along the way to see that the power

of Life conquers lack. Yet from the standpoint of Love, the demonstration of Life works only towards the glorification of God, not towards the betterment of material existence.

In the Word-order, the difference between the standpoint of Life on one hand and Love as Life on the other is most important. From the fifth stage, we may look back on our life and see all the difficulties and hardships we have experienced and been forced to overcome. We see a life of struggles and striving, of victories and defeats. Love, by contrast, knows none of this. From the standpoint of the seventh day, that of Love, we have never suffered. Why? For example, Love beholds its man as forever included in Mind as Mind's idea, therefore as forever protected from harm and attack. Love knows us only as that which is embedded in the unfoldment of Spirit, which evolves perfection from perfection and does not need to struggle. Love knows us as always under the protection of Soul, as held in God and therefore as free from sin, uncertainty and doubt. Love beholds us as forever embedded in Principle and therefore as never subject to personal opinions. And Love knows us as forever held in Life and Life's superabundance, therefore as never lacking anything. This is the consciousness of Love as Life. Because Love knows only one universe, there is no world outside Love to give us a struggle. Because Love knows only its own idea, perfect and complete, error is unknown to Love. The more we accept Love and let this understanding govern our consciousness, the less we make the mistake either of looking back on a life of suffering or of feeling a sense of victory over a life we have mastered. From the standpoint of Love as Life, neither victory nor defeat belong to our life or have anything to do with us.

However, for this seventh-day consciousness to reign in us, we must first work through the previous six stages. We must work six days in order to come to the seventh, which is the day of rest. Six days the Israelites marched around the city of Jericho, until on the seventh day the walls fell down. From the seventh-day consciousness we see that the life of always striving to go forwards was but the result of Love's one great goal, namely, to draw creation to itself, to embrace its idea and never to let it go. This is the one goal we have in life, not because we choose it, but because Love purposes it for us. We work the six days to free ourselves from the belief of having our own existence — separate, material and ego-centred. Only then can we pursue Love as Life, the purpose that Love has in view for each one individually, unencumbered by mortal aims and

motives. To this end, Life supplies us with all that we need, not because this is of value in itself, but because Life never allows Love's purpose to be delayed or hindered by a sense of lack. As in the proper hierarchical ordering of Ham, Shem and Japheth, the physical or first degree (Ham) must be a servant to the spiritual or third degree (Japheth). Therefore, the fullness and superabundance of Life compel even the material circumstances of our life experience to serve Love's purpose. Because Love is Life, nothing can prevent Love's purpose from being fully and perfectly individualized throughout our experience.

LOVE as TRUTH: Love's perfect ideal cannot be measured, judged or circumscribed by any human or material standard (chapter 24:1 – 15).

The subtone of Love as Truth raises an issue of great importance to all who seek the spiritual: Can we measure the divine by human or material so-called demonstrations? Are we more spiritual if we are successful outwardly and materially? Can we claim proof of a greater dispensation of grace if we have attained a certain goal humanly? In short, the issue is: Can we measure spirituality humanly or materially — by any outward or visible means? Many have sought such a material standard for evaluating spiritual progress. Yet this never succeeds. Why? Truth is purely spiritual and cannot be measured humanly. The spiritual is rightly judged only by Truth itself. Once when the disciples came back to Jesus with great enthusiasm that even the devils were subject to them, Jesus replied: "Rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20). Only the spiritual is proof of itself; no outward or material sign can give us evidence of the spiritual, either to prove or to refute it.

To illustrate this great point, the story shows how David let himself be misled by a false desire to number Israel and Judah. By an outward and material standard, David wanted to measure how much he had received from God — the degree of his spiritual understanding. "And Joab said unto the king, Now the Lord thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?" (24:3). Joab could see that God is Spirit, infinite, and therefore that God cannot be measured by human means. Even so, Joab obeyed and numbered Israel and Judah, and told David the result.

"And David's heart smote him after that he had numbered the people.

And David said unto the Lord, I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly" (24:10). The purpose of Love as Truth is not to make us richer in material beliefs but rather to disabuse us of them. To this end, Truth demonstrates well-being, not by means of matter, but in spite of matter. Our only true and eternal wealth is our understanding of God, and the only standard which can rightly measure this wealth lies in the Mind of Christ. How often, when people wrestle with an inharmonious condition, because it may not yield immediately, they despair and think that they have made no spiritual progress. Yet spiritual progress cannot be judged by this. For example, could we call Paul a failure because he had a 'thorn in the flesh'? Clearly, no one more than he spread Christianity into all lands and inspired all peoples with the dynamic power of the Christ-consciousness. Even Jesus' life could be judged a failure if measured by human and material criteria: he had no wealth, no job, no family, no position or status; he was scorned, stoned, betrayed, crucified like a criminal and then deserted by most of his disciples; he left no writings, neither did he establish any human institution or organization, yet his spiritual contribution was unparalleled in its universal and timeless impact. Spiritual progress and achievement can neither be judged nor valued by narrow human concepts. Although David had just seen that his whole life should be directed towards the demonstration of spiritual Life, not towards the goal of improving material existence, he still had to correct the belief that spirituality can be measured materially.

Then God spoke to David through the prophet Gad, giving him a choice as to the means of reconciliation. No matter what has come to us in the way of inharmony, no matter what mistake we may have made, there is always a way out. The quickest and best way is to choose the way of Science. How did David do this? Three alternatives were presented to him: "Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land?" (24:13). What does each alternative represent? (1) The seven years of famine represents the loss of the vision of the seven days of creation, the sevenfold nature of God. (2) Three months fleeing before the hands of the enemy means delivering ourselves to error because we are apathetic about properly analyzing, uncovering and annihilating it. (3) The three days of pestilence symbolizes the call to handle the three plagues of sin, sickness and death.

David rightly chose the third, on the reasoning that: (1) if we adhere to the vision of the seven days, the sevenfold nature of God, persevere in this and do not let it be taken away from us, and (2) if we entrust ourselves to the Mind of Christ and let this operate freely in us to analyze, uncover and annihilate error, reducing it to its native nothingness, then (3) we have nothing to fear from sin, sickness or death. Only if we abandon the scientific understanding of God (1), or try to deal with it through our own mentality rather than through the Mind of Christ, which alone analyzes, uncovers and annihilates error (2), do we find ourselves helpless in the face of error (3). It was because David based himself squarely and unshakeably on the first two that he could choose the third. By contrast, the human mind wants health, yet not at the cost of first seeking God and then of letting itself be changed, reformed and thus freed from error through the workings of the Mind of Christ. As a result, the human mind finds itself plagued by all three trials, rather than just one. By choosing the third, David chose those spiritual means which bring complete deliverance from evil, symbolized by the death of seventy thousand.

What then does this subtone show us in terms of universal spiritual laws? As an eternal law of being, Love as Truth says: Never lose sight of the great facts of Truth, for therein lies your salvation. With Truth — with the consciousness of the nature of God through the Mind of Christ — error of every form is analyzed, uncovered and annihilated, so that no error can touch or harm us. When we come to Love, there is one thing we must never under any circumstance abandon, namely, our understanding of the sevenfold standard of Truth.

So often the human mind says we have made a mistake, that we have sinned, and that because of this we are robbed of spiritual understanding or unable to rely on it. Not so for David: no mistake he ever made was so great that he could not at once repent and entrust his deliverance entirely to an understanding of God. He refused to let his own mistakes separate him from Truth, which then worked as the Christ to handle the pestilence in him and to restore perfect harmony. Because Love, which never loses sight of loveliness, is Truth, no error or mistake can ever separate us from the spiritual consciousness of God.

LOVE as LOVE: Love forces us to accept the divine plan and to sacrifice whatever is necessary for spiritual growth (chapter 24:16–25).

Love forces us to accept what best promotes our growth, thereby leading

us to work at one with the divine plan. No purpose or plan operates in us except that which Love has in view. To this end, Love also calls us to pay the price of oneness with Love, namely, disunity with the human and material concept. To accept divine perfection — and not our own finite concepts of what constitutes perfection — we must sacrifice everything in us which is not from the divine origin.

The more we accept Love's wholly spiritual idea and plan of perfection, the more this acceptance becomes conceptive. Love's purpose to establish the reign of the spiritual idea in consciousness achieves its fulfilment, at the same time providing the basis for a new and higher beginning, a new conception of the idea. In this way, the impelling power of Love to bring its idea to fulfilment not only causes us to accept the divine plan fully but also gives us a more divine standpoint from which to go forward in Love's plan of eternal progress and unfoldment.

In the story, when the pestilence had been upon Israel the appointed time, the prophet Gad came to David and said: "Go up, rear an altar unto the Lord in the threshingfloor of Araunah the Jebusite" (24:18). An altar was for sacrifice, symbolizing the need to sacrifice mortal and material concepts before the healing could take place. "And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him: behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee" (24:22,23). Araunah, though only a farmer in the land, had the kingly consciousness of the fullness of perfection, from which he gave perfection. "As a king, he gave unto the king." Our true riches lie in what we accept of Love's plan, not in outward appearances of wealth. Because Love has eternally known and accepted us in our perfection, we are each rich and fully endowed before God. The question is: Do we, like Araunah, accept the perfection bestowed on us by divine Love, or do we, like David, commit the error of trying to limit the Holy One of Israel by measuring Love's spiritual riches in human or material terms?

The superabundance of Love flows freely to all, giving all the opportunity to accept the good completely and in its fullness. This is what David had to learn. We can have no more than what we can accept. If we narrow the bounds of our acceptance to humanly conceived desires, aims, standards or conventions, we cut ourselves off from the boundless spiritual

riches that Love has in store for us. By trying to measure everything humanly, we miss the superabundance that is ours divinely.

David, who was always one to recognize his mistakes and to turn from them, saw that he must sacrifice the error of trying to measure what he had received from God. Instead, he had to accept that, as the idea of Love, man has at his disposal the entire universe of ideas in perfection and abundance. "And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which cost me nothing" (24:24). To accept the perfection of Love, we must pay the price of surrendering all human and material beliefs — all our earthly concepts about who we are and the aim and purpose of our existence. If we are not willing to pay this price, we cannot accept Love and Love's great plan for its idea.

"So David bought the threshingfloor and the oxen . . . And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was intreated for the land, and the plague was stayed from Israel" (24:24,25). Thereby David learned, not only that Love gives all, but also that to accept the allness of Love's plan, we must sacrifice all that is not divine — not from God — in us. Instead of trying to see how much spirituality he possessed — as if it could be parcelled out, quantified or possessed personally — David accepted the universe of Love as forever held in Love. By surrendering everything humanly, he had all divinely and was no longer tempted to try to force Love's superabundance into the confining channels of human desires and expectations.

With the restoration of peace and harmony, the second book of 'Samuel' closes. The vision of Samuel was fulfilled, bringing rest and redemption from all that would hinder or restrict the fulfilment of prophecy. The sense of government by human thinking — whether by many or few — is replaced by the true idea of government: government by Principle through a divinely principled consciousness. To the very end, even David's highest human concept was inadequate and had to be replaced with what the spiritual idea intended to accomplish. Love works to enforce full salvation, until nothing but the spiritual idea reigns in consciousness, without an equal or competitor.

Summary

This last subject in 'Samuel' shows how Love never ceases to fulfil its own idea, causing us to accept the plan of perfection which Love has in

store for us. To do this, the seventh subject also uncovers those root attitudes and beliefs which would prevent us from accepting perfection. What are these false beliefs? We cannot accept the perfection of Love:

- if we continually brood about illusions and mourn their inevitable passing (vs. Mind);
- if we are attached to a human and moral sense of goodness and therefore let this delay the proper handling of evil (vs. Spirit);
- if we let self-interest separate us from the spiritual unity of interests or prevent us from abandoning sin (vs. Soul);
- if we entertain a personal sense of demonstration, either by trying to possess spiritual power personally or by tracing all demonstrations back to a person (vs. Principle);
- if we try to use the spiritual understanding of God to improve our mortal, material sense of existence (vs. Life);
- if we try to measure or judge what we have received from God by human or material standards of success (vs. Truth);
- if we try to reconcile ourselves with God without first paying the price of sacrificing all that is unlike God — all that would obstruct spiritual progress (vs. Love).

As we surrender these false concepts, which otherwise prevent us from accepting the perfection and fulfilment that is already ours divinely, we find our true being held in the union of Love with its own idea. Because Love can never be separated from its manifestation or object, we come to recognize Love's plan at work at each point in our progress Godwards. What Love knows of its own idea is acknowledged as the only operative or governing power. Because of it, our life finds its right fulfilment; against it nothing else can stand. What is it that Love knows? Through the seven subtones, we can see that:

Love knows no antagonism, animosity, resentment or vengeance, but only the perfection and loveliness of its own idea. Whatever is evil is but the projection of mortal mind, which has no power and is nothing. — David forgave all and ceased his arguing with mortal mind. This loving attitude operated all-inclusively to attract all to David's support, even those who had once rejected him (Mind).

Love knows no regression but only continual progress in understanding and the unfoldment of spiritual good. Whatever hinders or delays this progress Spiritwards has no part in Love and so dissipates into nothingness.

— Barzillai returned to his land, to the grave of his parents; Sheba turned back to his tent; Amasa delayed and perished as a result. Only Chimham, the pure longing for the spiritual, was able to go forward (Spirit).

Love knows no sin but only the sinlessness, beauty and blessedness of its own idea. Everything that does not conform to God is destroyed by Love, so that the unity of spiritual interests remains intact and unbroken by the ambitions and designs of mortal egos. In this way, Love abolishes the punishment of sin by first destroying sin itself. — Sheba, who tried to break up David's kingdom, was beheaded by a woman; the seven men of Saul's house were hanged because of Saul's disregard of the covenant. Under the rule of Love, sin brings its own destruction (Soul).

Love knows neither persons nor personal achievements but only the impersonal spiritual power of Principle, which demonstrates itself in spite of material circumstances or mortal personalities. Love saves, redeems and fulfils all through Principle, which works for us in spite of our weaknesses and shortcomings to deliver us from the calculus of material beliefs. — The four sons of Goliath were slain, not by David, but by his followers (Principle).

Love knows no mortal or material existence that needs to be improved but only the exalted spiritual individuality of its own idea, forever immortal and eternal. From this exalted standpoint, Love breaks down in us the tendency to try to use the spiritual for material gain. — The Lord exalted David and brought his increase as the anointed of God, while David himself refused to drink the water brought to him through the courage of the three mighty men (Life).

Love knows no standard except the divine, namely, the standard of the seven synonyms for God and their spiritual ideas. Consequently, Love's idea cannot be seen, judged or valued by any human or material criteria of evaluation. The spiritual nature and inheritance of man cannot be measured by mortal or material means. — David sinned by numbering the people, yet he also repented and chose the spiritual and scientific means of reconciliation (Truth).

Love knows no separation from its own idea but is eternally one with it. Translated to our experience, the oneness of Love with its idea compels us to accept this unity by demanding the price of spirituality, namely, the sacrifice of every earthly and mortal concept. — David built an altar to the Lord and made the sacrifice himself, thereby ending the plague over Israel (Love).

Through these seven subtones, the subject of Love establishes the consciousness of Love, which corrects the narrow human concept about what Love is and purposes to accomplish. Specifically, the subject of Love disabuses us of the belief:

- that Love's purpose is to serve or to fulfil our human wishes about how things should work out (vs. Mind);
- that Love works according to the human concept of morality and goodness (vs. Spirit);
- that Love can remit the penalty for sin without destroying sin itself (vs. Soul);
- that Love bestows personal power or purposes to fulfil a personal sense of demonstration (vs. Principle);
- that Love's aim is to improve our mortal or material existence (vs. Life);
- that Love can heal us without correcting our false consciousness (vs. Truth);
- that Love can redeem us without our having to sacrifice anything for it in the way of cherished material beliefs (vs. Love).

As these false concepts about Love and Love's purpose are corrected in us, we finally become sufficiently receptive to accept Love and what it intends to do with us. Nothing works in us except Love's great plan of salvation, which fulfils itself in a way that blesses us not only individually but also collectively and universally. David's individual acceptance of Love brought peace and rest to all Israel. Love's purpose can never be confined to us — to 'me and mine' — but expands and expands, until all are blessed and included in Love's plan of perfection.

THE SPIRITUAL STRUCTURE OF I & II SAMUEL

(See Appendix, page 249)

The fruits of scientific text-interpretation: the discovery of spiritual laws

Spiritually scientific text-interpretation.

Step by step through the 7×7 structure of 'Samuel', we have seen how the many events and stories of David's life can be understood in their spiritual meaning as illustrating the tones of the seven synonyms for God and their characteristic ideas. Yet what do we really gain by this? To see the great import of this spiritually scientific method of interpretation, we must see how the text of the Bible — or any revealed text — evolves.

The story of the Bible is really the story of the infinite One; it represents the infinite One's own being through a wholly spiritual language. Yet for human comprehension, this spiritual language has to be translated into the language and symbols adapted to each age. Since the Old Testament seems to have been written mainly between the period of 1000 – 500 B.C., only crude symbols taken from nature, myths, customs, family and political history were at the writers' disposal. Thus, whereas the message and spiritual language of the Bible is timeless and eternal, true throughout all ages, the outward expression of this spiritual language is but a translation into a language specific to an age. In the case of the Bible, this age occurred nearly 3000 years ago.

Therefore, to read the Bible in its eternal spiritual meaning, we must proceed, not from the outwardly appearing symbols, but from the underlying language of spiritual reality. Only a consciousness structured according to the fundamental categories of Being can see through the outward symbols to detect the tones of spiritual reality. The more these tones of reality are understood in a divinely differentiated way according to the system of Science — i.e. the seven synonyms for God, the fourfold operation of Being and the four levels of Science — the more an amorphous mass of details or facts takes form as a definite and discernible order and structure of spiritual values.

This is what we have just seen with 'Samuel'. Without a consciousness cultivated in the spiritual language, the story of Hannah means little more to us than the story of millions of people who somehow have been able

to work out of apparently hopeless situations. Yet with a divinely structured understanding, we see that the issue is not one of an individual's personal struggles but of the great nature of God as Mind and how Mind raises us out of the barrenness of human thought to the light of spiritual ideas. The stories are but an illustration or specific example of the spiritual system of the one Being, which is universal, general, applicable to all and eternal. For example, in arithmetic, the principle of arithmetic cannot be taught or represented as a whole but only through specific examples. To use the examples rightly as a means or tool for helping us to understand the principle, we must not stop with the example but abstract beyond it to the general statement. To one learning arithmetic, the point to be seen about '2 bananas + 2 bananas = 4 bananas' is not the number of bananas but $2 + 2 = 4$. So too in spiritual Science. The issue with Hannah, Samuel, Saul, Jonathan, David, Joab and the rest is not the characters as such but the great story of Mind, Spirit, Soul, Principle, Life, Truth, Love. This is the Principle of the infinite One that the Bible wants to teach us.

However, once we have arrived at this point, we have made a great step, but we are by no means finished with the method of scientific text-interpretation. Indeed, we have just begun. Why? The seven synonyms for God are not seven isolated or unrelated elements but together comprise the one sevenfold Principle of being. From this one Principle and its Science, the seven synonyms for God unfold in an order and thereby present fundamental spiritual laws. In 'Samuel', we see the great law of the Word-order illustrated. To understand this law and see its operative power in our life experience, we must see not only what Mind is in this context but also why Mind is first and how Mind leads to Spirit. We must see the meaning of the order and the reason behind each step: how it builds on the preceding, how it leads to the following, as well as why each step is necessary and cannot be sidestepped. The order must be weighed and pondered deeply and from various angles, for only then does its nature as a universal and eternal law begin to crystallize in our consciousness. Through this spiritual weighing and pondering, we see the order as the law of all being, governing our individual life as well as the collective and universal development. Though the phenomena of its appearing may vary greatly, the underlying law remains the same. What at first seemed to be a development specific to certain biblical characters expands to be infinitely available and applicable — once it is understood as spiritual law.

This result of the method of scientific text-interpretation — namely,

the discovery of definite, divinely defined spiritual laws — distinguishes this approach to the Bible from all the other interpretations, analyses and commentaries that have accumulated over ages. Thousands of people have pondered and written on 'Samuel' and the David-story, yet none have had the key to the Scriptures — namely, a consciousness structured according to the seven synonyms for God — or used this key to discover its eternal spiritual laws.

This was one of John Doorly's great contributions to the development of a spiritually scientific understanding of God — explained in the 'Introduction' to Volume I of this series, 'Genesis'. By first schooling himself thoroughly in the fundamental categories of the system of Christian Science, John Doorly pioneered a method of interpreting a revealed text that is based, not on personal inspiration or humanly imaginative thinking, but on the system and structure of what Being itself is. Through this method, we put aside our human conceptions and let the one infinite Being interpret itself — its story — through its own categories and structure. The interpretation that emerges is system-intrinsic, based on the system of Science and wholly independent of personal views and interpretations. The spiritual order and structure that is implicit or inherent in divine being — and is therefore naturally reflected in every text that tells the story of the infinite One — becomes explicit and clearly understandable. We see that the one Being reveals itself neither randomly nor chaotically but through its own order, which reveals spiritual law. We gain the means for discovering that interpretation which Being gives of itself — a divinely objective interpretation rather than one originating from our own human and personal thinking. The more we value this divine interpretation by pondering its order and interrelationships, letting it mould and inform our experience, the more it becomes subjective to us as our only consciousness — as that which alone governs our life.

The steps leading up to 'Samuel'

To value the step of spiritual development which the books of 'Samuel' introduce, it is helpful to place the story in the context of the order leading up to this point. This order is presented through the 1000-year periods of the Bible.

The first 1000-year period presents the great insight that God, divine Mind, is the one true creator, creating an ideational universe through its own intelligence, power and action. We see this illustrated not only through

the revelation of the seven days of creation but also in how this true record of creation works to awaken thought from the mist of ignorance (as depicted in the second, false record of creation) to the light of spiritual ideas. Adam, the man of dust and breath, gave way to Enoch, who walked with God.

In the second 1000-year period, the nature of God as Spirit comes into focus, showing that the divine creation is the only real and true creation and alone possesses true substance. Spirit imparts the understanding which separates between the real and the unreal, between ideas and illusions, for Spirit is the only, against which there is no other or opposite. Noah and the ark symbolized this new insight, for Noah saw that he could preserve his life only if he relied entirely on the spiritual creation and separated himself from the material concept. To do this, he built an ark, representing the sanctuary of understanding and spiritual consciousness. Then he pitched this ark in order to shut out the intrusive beliefs of evil and dualism which make up the material sense of creation. By contrast, the tower of Babel showed the exact counterfeit, namely, the attempt to mingle Spirit and matter by trying either to spiritualize matter or to materialize Spirit. Such impurity leads only to chaos, which is destroyed by the order and onliness of Spirit.

The third 1000-year period ushered in the understanding that God is Soul, the unchangeable identity of being, which is independent of material sense and mortal egos. Soul alone defines who we really are, renaming us divinely and leading us to find and claim our true spiritual selfhood at one with God. To show this, Abraham, Isaac and Jacob all identified God as their God — the God of Abraham, the God of Isaac and the God of Jacob. God was for them that which alone defined who they were, what they should do and how it should be done. Moses introduced an even higher understanding of Soul, showing that God is what it is — I Am that I Am — whether mortals recognize it or not. God was no longer seen as that which is concerned with the affairs of mortals but as that which is unchanging, immortal and unmoved by human comings and goings. This higher sense of Soul brought with it the realization that we must change and conform to God's requirements. Soul calls us to go the way from sense to Soul — to come out of Egypt and to go into the wilderness, where material sense disappears and spiritual sense defines all things rightly. Only as we go this way is sin rebuked in us, so that we are able to enter the Promised Land of our true spiritual selfhood. Soul requires humility and

a complete willingness to be transformed, for not otherwise can we identify ourselves with what Soul knows of its own idea.

This brings us to the fourth 1000-year period, which the books of 'Samuel' introduce. Underlying the entire period, as in each of the previous periods, is a new and higher concept of God. With the age of prophecy, God is called 'Lord Sabaoth', meaning the Lord of hosts. No longer are God's workings limited either to being the God of Abraham, Isaac and Jacob or even to being the God of all Israel. Now God is seen as the God of all, as that which holds within itself the absolute power of demonstration, as that which governs from within itself the entire universe. Translated into the language of today, the Lord Sabaoth symbolizes the understanding of God as divine Principle, which demonstrates itself as the Principle of all, the universal Principle of being. Since a king typically serves as a symbol of universal governing power, it is no surprise that, at the beginning of the fourth 1000-year period, the Israelites asked for a king.

With this more advanced, impersonal and universal concept of God came a new and higher perception of man. Man is treated, not as a person or separate entity, but as an idea of Principle, which includes all ideas. Divine Principle, being the Principle of all, governs man imperatively and absolutely. Because Principle is impersonal and universal, so is its idea, man, impersonal and generic in nature. Man is a compound of all ideas and qualities, uniting both the divinely masculine and divinely feminine aspects in one consciousness. Time and again we see this union of the manhood and womanhood of God in the true idea man as the saving and redeeming factor in David's life.

Recalling the book of 'Joshua', we saw how man must identify himself with the true man and claim it as his divine inheritance. In the book of 'Judges', the story builds on 'Joshua' to show how the false concept of man must be analyzed, uncovered and annihilated, so that no opposing claims can rise up within us to rob us of who and what we are divinely. With the books of 'Samuel', something different is presented. On the basis of what has been established, we are shown what it means to demonstrate true manhood individually. David recognized that man is the idea of Principle and as such is governed wholly by the workings of Principle.

Translated to his life experience, David demonstrated this true manhood by letting the divine Principle work its divine purpose and demonstrate its own idea — no matter what the circumstances were outwardly or

humanly. David never took it upon himself to fight anyone or to appeal to personal loyalty or aid for any purpose of his own. That Principle operates universally to achieve its own high ideal was enough for him, and he unconditionally subordinated himself to the demands and workings of Principle. Through this attitude, David expressed individually a certain sense of man's oneness with Principle, uniting him with Principle's universal operation. As a result, Principle demonstrated the true concept of man by lifting David out of a shepherd's existence and making him king over all Israel.

This new understanding of God as divine Principle and of man as the idea of Principle set the keynote for the prophetic age. Outward signs or rituals were no longer sufficient to gain salvation; it was the inward attitude and standpoint of consciousness that mattered. Only an attitude of complete obedience to Principle reflects a divinely principled consciousness, which alone can be one with Principle and its divine demonstration. Thus the new understanding of God and man demanded a new life-practice. No longer was the aim to fulfil the outward requirements of the Mosaic law. Instead, the demand was for each individual to come into complete agreement and unity with Principle through the cultivation of a divinely principled consciousness. As Jeremiah was to say later, the law of God must be written in our hearts (see Jer. 31:33); it must form the structure of our innermost being. Only then can we partake of man's unity with God, the oneness of Principle with its idea.

Because Principle is the Principle of all — 'Lord Sabaoth' — our unity with Principle unites us with the whole realm of Principle's activity. Because God is the Principle of all being, Principle governs not only us but also everything around us — enemies, events, circumstances, relationships, things that we know as well as things of which we have no knowledge. Principle governs the entire universe absolutely and completely, making all things serve its one divine purpose. God is the Principle of all, not a personal principle for David only or for us alone.

Thus the great question to be answered by the books of 'Samuel' is: How do we come into unity with Principle and its divine government of man and the universe? Seen from a different standpoint, namely, from the sense of being immersed in the barrenness of human beliefs, the David-story answers the question: How — out of this seeming barrenness — can we grow into the kingly stature of our true manhood, which reigns with Principle through a divinely principled consciousness? How can the ap-

parently small and insignificant become great before God? The answer to these questions lies in the law of spiritual accomplishment stated through the order of the subjects of 'Samuel', the law of the Word-order.

The David-story

Mind: The creative parent Mind brings forth the idea of prophecy. All true and worthwhile accomplishment begins with Mind, for Mind has its own idea. Mind alone brings the vision and sets the goal of what is to be achieved. Therefore we must always start with Mind and let the parent Mind create and establish in us its own image or idea. We must let Mind give us a right desire, namely, the desire for nothing else but the idea which Mind has in view for its own creation. Only that which Mind forms in us is worthy of development and bears promise. All else is barren and empty, no matter how successful it may seem humanly or materially.

In the story, Elkanah ('God possesses') had two wives: Hannah ('grace') and Peninnah (material wealth). Peninnah had many children, while Hannah was barren. So often we find ourselves facing this same dilemma: Do we strive after material wealth, which brings outward signs of success, or do we love Hannah more, the grace of the spiritual, even though humanly it seems at first to be barren? Today, as then, we face the belief that spiritual facts are unfruitful, that they can be an intriguing side-study but that they cannot bear fruit in practice or life. Despite this claim, Elkanah loved Hannah more than Peninnah; he recognized the supreme worth of divine grace and esteemed the divine alone as true and right, as eternal and of real value. Hannah then poured out her soul unto the Lord; she directed her whole desire and longing towards God and in turn received the promise that such a desire would bear fruit. The willingness to put everything on the altar before God and to harbour no cherished wishes of our own separate from what Mind intends always bears the promise of fulfilment. Human desires cannot be fulfilled by God, for only that which comes from God can be born in us divinely and brought to fulfilment. Divinely seen, Hannah alone is fruitful, and Peninnah unfruitful. From this Godlike desire, Samuel ('asked of God') was born.

In her song of praise, Hannah rejoiced in what she had received from God. Yet she did not keep it for herself but dedicated it to the Lord: she gave Samuel to Eli, the priest. What we have seen of the divine, we must not try to possess for ourselves but must let flow back to its origin in God.

Only in this way can it serve to glorify the Principle of being and not be narrowly focused on personal gain. If we let ideas come from God and return to God, we see the idea in its Principle and so have it forever. By contrast, if we try to confine an idea to serving personal ends, we lose it, for an idea can never be separated from God.

Samuel was raised by Eli and became a servant of the Lord. The idea, forever one with Principle, is also one with the power and might of Principle to demonstrate itself. Samuel understood this oneness of the idea with Principle and proved that this alone was mighty enough to conquer the Philistines. Outward symbols, such as the ark of the covenant, were unnecessary in the face of man's conscious unity with Principle, the Lord Sabaoth.

Out of this vision of prophecy — government by man's unity with God — Samuel was able to find the answer to the people's demand for a king. He drew to himself the individual seeking thought (Saul) and exalted it to a kingly consciousness. From this consciousness, Saul realized that he could handle his enemies (the Ammonites) only as he overcame in himself the claims of mortal, material manhood and kept the true man upright and ruling in his consciousness. At the close of his earthly career, Samuel put his life before the people to show them the completeness, perfection and all-sufficiency of the spiritual vision of prophecy. The subject of Mind begins with the longing of Hannah for Samuel, the idea of prophecy, and ends with the statement of its perfect fulfilment in every detail. This great vision of prophecy, exemplified by Samuel, provides the basis for all that follows. It presents the law that, if our desire is born of God and moulded according to the divine nature, it assuredly finds its fulfilment. In line with the fourth 1000-year period, our leading desire is to be governed by prophecy, by the idea of God, and to let the right government of man and the universe evolve from this divinely principled consciousness. Man is neither the creator nor governor of himself.

Spirit: Spirit demands the separation of the spiritual from the material, which alone brings progress. Saul was king, chosen by Samuel, yet we find in this subject many examples of how Saul failed in his role of king. Why? Why was Saul finally rejected and David chosen — the least of the smallest tribe of Israel — to fulfil the role of king? Saul's great mistake was that of stopping with the first step, Mind. It is the first step to glimpse the promise, the vision stated by the seven days of creation, yet this alone

is not enough. We cannot sit back and hope for the promise to be fulfilled, while we continue to persist in following the old aims, values and motives. Saul had seen the vision and accepted it for himself. However, he had not taken the further step of letting this vision purify him, separating from his consciousness all that lingered of a material nature and origin. He still yearned after the old ways and would not let them go. Spirit shows that we must take the promise into our heart, love it, value and nurture it. We must put it first above all else and accept it alone as comprising true substance, for Spirit demands complete reliance on the spiritual vision. Saul did not do this. His worship of the seven days was superficial and mixed with material means and motives. He relied on the quantity and material might of his warriors rather than on spiritual strength to bring the victory.

This impure attitude of Saul was contrasted with the pure spiritual affection of David and Jonathan, who relied wholly on spiritual values and qualities to work out their life. David rejected the material means of defence and took only the five stones and his sling to battle with Goliath, trusting that the battle was the Lord's. We see the law of spiritual order and unfoldment clearly stated: spiritual worship brings success in spiritual fruits, whereas material worship brings decay and death. To be spiritually minded brings life and peace, whereas to be carnally minded brings retrogression and destruction. The more we love the spiritual vision and align ourselves with Spirit's great law of unfoldment, the more we are lifted out of the narrow material circumstances and exalted to be king. The material concept in us always makes the spiritual idea seem small and insignificant. What Spirit demands is that we carry the spiritual vision in our heart and let no material suggestions rob us of it. Through love for the spiritual and trust in its spiritual means, we remain unmoved by the outward appearances. For this we need the spiritual womanhood and motherhood qualities of David, who loved the spiritual above all else and let nothing separate him from it.

Soul: Soul preserves man's spiritual identity and keeps it safe under all circumstances. The next crucial issue that arises in the order is: Is our love for the spiritual so genuine, so rooted and firmly established in us, that we persist in it in the face of trials and obstacles? When we are placed under the stress of circumstances, do we abandon the vision for some easier or more outwardly secure way? The tendency of the human mind is to

expect everything to go its way the moment one turns to the spiritual and rejects material inclinations. Soul requires more, for our trust in the spiritual and reliance on Spirit as the only substance and reality must be tested and proved in the face of opposing arguments. Each one of us must go through the refiner's fire, in which the gold is separated from the dross. Everyone carries a load of carnal, material, sensual and selfish beliefs, which must be burned up before we can see who we truly are as Soul knows and defines us. For the human, this is not easy, since the habitual temptation is to let ourselves be sidetracked by material sense and the outward appearances. To persevere in the order of spiritual unfoldment, we must go out into the wilderness, where material sense disappears and spiritual sense unfolds the great facts of existence. We must take refuge in the calm, balance and quietude of spiritual sense and shut out the incessant claims of fear, doubt, urgency and crisis.

In the story, David willingly went through this purification process. At each step, he encountered difficulties, obstacles, treachery and persecution. Yet he persevered in the vision and never wavered or compromised his trust in the spiritual. As a result, he was spiritually victorious, even though outwardly he could claim no triumph and was still a fugitive fleeing from Saul. By entrusting his mission to God, he had the spiritual strength and humility to suffer one defeat after another, until he saw that there are no defeats but only continual progress in Soul's law of reformation and purification from sin. Soul puts us through trials only so that the wheat can be gathered into the barn and the tares burned.

What do we gain by this process? Through his constant flight, David showed that we must retreat into the realm of spiritual sense. We must be alone with God and put ourselves beyond the reach of the attacks of mortal, material sense. Through this period of testing, spiritual understanding becomes definite and crystallizes in our consciousness. We find our certainty and invulnerability in Soul-sense — what Soul knows of its own idea — and can let the barbed and poisoned arrows of worldly belief bounce off us. Because nothing within us responds to the world's beliefs or material values, nothing can touch or harm the safety and security of our Soul-bestowed mission. David was continually in flight, yet never once was his spiritual mission in danger. At each point, he was fed, clothed and cared for from resources that surpassed his human efforts to survive. From these experiences, David gained a sense of certainty about the complete governance of the spiritual idea that could never again be shaken.

Because his mission was fully identified with Soul, and because Soul had burned up in him every sense of having an aim separate from God, David knew that all that was of value in him was safe in Soul. Soul ensured his safety and deliverance, for nothing of Soul can ever be harmed by sin.

Principle: Principle governs all things imperatively and in every detail. With the fourth subject, a great change takes place. David no longer had to flee, for the circumstances began to work for him. Why? Through the third stage, we are tried and purified, until nothing remains in us except that which is one with Principle. Because Principle is the Principle of all, we are brought into harmony with the entire universe of Principle. All circumstances work for us, for one Principle governs all. As soon as David realized that his only job and responsibility was to be true to the foundation of Principle through obedience to the first three steps, everything rose up to secure his mission and to carry him forward.

Outwardly seen, though David was the true king chosen by Samuel, he was forced to live among the Philistines and found himself in situations that could have jeopardized his future kingship. Yet because David obeyed, not his principle, but the Principle of the universe, everything — friend and foe, circumstances, events, even decisions not his own — worked so that all obstacles and hindrances fell away. The way opened before him, enabling him finally to claim his individual right to be king over Israel. No matter how tenaciously Saul pursued him, he could not delay David's crowning, once David himself had grown to it. Nothing outward — nothing human or material — can thwart our mission. If our attitude conforms to Principle and obeys a divinely principled consciousness, we cannot get ourselves into a situation that can harm our spiritual destiny. In such cases, without our having to do anything humanly, the divine Principle works its purpose, governing every aspect until the solution appears. The more we consciously adhere to the first three subjects, the more a principled consciousness is established in us, which then works for us to serve the divine purpose. We unite with the universal Principle, which governs the universe of our experience.

Life: Life individualizes the system of government, demonstrating fullness of Life. God is Life, and there is no other Life than God. The more we work from man's unity with Principle and draw all that we are from the divinely principled consciousness, the more it becomes the full and abundant source of our being. Only from Principle do we have Life,

Life that supplies all with the newness, fullness and multiplication of ideas. The law of Life states: only fullness brings forth fullness; by contrast, a sense of lack brings forth only lack. Whoever bases himself fully and unconditionally on Principle receives always more of the fullness of Life. But those who conceive of their life as personal and circumscribed by outward and material circumstances separate themselves from Principle and so have no life. The choice is ours. Everyone can go to the Father and draw from Life's fullness; everyone is called to the open fount which pours forth with immeasurable abundance. The question is: Do we recognize this and go the way that leads to Life through Principle?

In the story, David's divinely principled attitude exalted him to be king over Judah and Israel combined. He let his unity with Principle establish in him the fullness of Life. From this fullness, he gave fullness. He became father to the universe by drawing freely from the infinite well of Life. In this way, he banished the narrow, restricted sense of lack and competition that makes mortal existence a perpetual struggle for survival. Nothing in the world can hinder us from filling our consciousness with the fullness of Mind and its ideas, the fullness of Spirit and the substance of reality, the fullness of Soul and the definiteness of man's spiritual selfhood, the fullness of Principle and its government of the universe, the fullness of Life and its abundance, multiplication and exaltation, the fullness of Truth and its high ideal, the true idea man, and the fullness of Love and its universal plan of salvation. No greater riches, wealth or abundance of supply can be found than in a full understanding of God. For David, this fullness of spiritual riches meant that his kingdom was secured, that he did not have to fight or kill anyone for it, and that no one could ever rob him of it. The fullness of Life expresses itself in a fullness which is eternal, indestructible and imperishable.

Because David not only accepted the fullness of Life but also used it as his Life-principle — giving out fully in mercy and expressing an overflowing fatherhood-sense — he saw that what he had received from God was eternal. David was given an indestructible house. Once we find man's oneness with Principle, we see that Principle works eternally as our eternal Life-principle. We rejoice freely in the fullness of Life's abundant blessing and let this fullness exalt us over the demoralizing claims of a mortal and material concept of existence.

Truth: Truth causes all ideas to serve the one divine manhood, bring-

ing the victory of true manhood over the false concept of man. Once again, there is a marked shift in the subject. David, who in the previous subject acted as father and sustainer to the universe by drawing all from the inexhaustible fullness of Life, appears in the subject of Truth as having to deal with his own mistakes and weaknesses. We see the true man emerging, not because of anything David had achieved of his own, but in spite of the claims of mortal consciousness in him. All that David had cultivated of the first five steps asserted itself as the truth of his being, uncovering the errors and weaknesses arising from the mortal nature, so that they could be corrected and David redeemed from them. Thus the sixth subject shows how the spiritual idea works in spite of our mortal and human consciousness, not only to uncover our mistakes but also to make their correction serve as a help and support to us.

Divinely seen, all ideas serve the one divine manhood. Because Truth is one, all ideas serve and contribute to Truth's one divine ideal. Humanly seen, this divine fact of Truth comes to us to prove that everything in us and our experience can be made to serve the emergence of our true manhood; nothing — no mistake, however great — need be our downfall. The key lies in the attitude and quality of consciousness. David was immediately willing to recognize his mistakes and to change and repent. By contrast, Absalom and Amnon sought only to justify themselves and their decisions, which caused both of them to meet a bloody end.

Truth teaches that we should never despair of ourselves because of the myriad claims of mortal manhood in us, for redemption depends, not on our human goodness, but on the saving Christ-idea. David is not depicted here as exalted over all his mistakes, for Truth wants to show us that God has a redeemer and that man is not the redeemer of himself. Christ alone can deliver us, and it delivers us from every weakness or burden, every vestige of mortality, that still lingers in us. David's mistakes could not separate him from his spiritual mission, for the consciousness of all that had been established of the nature of Mind, Spirit, Soul, Principle and Life worked for him. This divine consciousness does not allow any error to hide or find a place in us, yet it also does not allow us to be hurt or ruined by the uncovering and purifying process.

In the story, Joab, Uriah, Nathan, Ittai, Zadok, Abiathar, Hushai and even Ziba served to establish David in his rightful place and to defend his manhood. The victory of the true man over the mortal concept was assured, not because David himself was either a humanly sinful or humanly

righteous personality, but because the universe of ideas that he had made his own converged to deliver him from mortal manhood. It mattered not whether this false concept of man was uncovered in his own mentality or whether it presented itself as Absalom. Truth's universe of ideas is ever at work to cause us to put off the old man and to clothe ourselves with a consciousness of the seven days, the seven synonyms for God. Then not only can we never be finished by error, we can even win our way through to making our mistakes serve as a blessing.

Love: In the plan of Love, all things work for the glory and fulfilment of the divine idea. With the emergence of our true manhood (Truth), we find we cannot escape the seventh step, that of final redemption (Love). The more we unite with the law of the Word-order, the more we are conscious of its inevitable fulfilment and experience its power to lead us to perfection. This is the grace and wonder of divine law. The moment we turn to the order of the divine law of accomplishment and begin to follow its way, we find that this law contains within itself the power to impel the order, bringing each succeeding stage to birth in us until the seventh stage is fulfilled. Then the divine idea appears in its full splendour and glory. The human sense of working out one's life step by step yields to the grace of Love, which is all-sufficient to bring its idea to fulfilment. This fulfilment is achieved, not to serve the aims of mortals, but for no other purpose than to glorify God.

This is what David could see, for behind every event in his life stood Love's plan, drawing all things to its own perfection. Love draws to itself all that is right, true and divine, integrating everything for the praise and glory of God. Love not only leads and directs us according to the divine plan but also gathers into its workings every event, thought, motive or action, so that nothing is left unresolved or outside Love's purpose.

How does this great law of Love, moving all things towards perfection and fulfilment, work in us, as it did with David? Love is the great law of attraction, drawing to us the creation of ideas to help and support us; everything was returned to David, and the people gathered around him (Mind). Love is the great law of purification, separating us from whatever would hinder spiritual progress; Barzillai stayed behind, and Amasa was slain (Spirit). Love is the great law of reconciliation, gathering together all true interests while excluding selfish motives; Sheba was killed by the wise woman, and David was freed from suffering for Saul's sins (Soul).

Love is the self-operative law of salvation through divine self-government, lifting us out of a personal sense of demonstration; David recognized that behind every demonstration stands the spiritual, divinely effective power of God (Principle). Love is the great law of fullness, which supplies, fathers and multiplies the universe of ideas; David praised God that the abundance and fullness of Life worked through him to exalt its idea (Life). Love is the great law of the divinely scientific correction of error; because David chose never to be separated from the divine standard of ideas, his mistake of numbering the people was corrected (Truth). Love is the great law of acceptance, by which all good is held in God and all evil returns to nothingness; David raised an altar to the Lord and paid the full price of sacrifice, which brought the day of rest and peace (Love). Thus, step by step, the law of Love weans us away from our false concepts of the eternal facts of being and makes the illusions of mortal mind disappear. We accept that all that is ever at work is God and its idea; apart from this, nothing exists.

The law of fulfilment through the subtones

Like 'Joshua' and 'Judges', 'Samuel' presents a symmetrical 7×7 layout or structure. And as we found in considering the layouts of both 'Joshua' and 'Judges', a definite pattern emerges running through the order of the subtones of 'Samuel'. This order is not unrelated to the meaning of the divine law of accomplishment as we find it in the main subjects but directly reflects it. How? In the main subjects, we see what divine constituents of consciousness must be established in order for us to be rightly governed by our true spiritual manhood. We find an absolute statement of what God knows and requires of our true manhood. In the subtones, we see how this can be worked out as our life. The great factors building up our true manhood translate themselves to us at each point, so that they are warm, practical and living to us almost before we realize it. This is what we find expressed in the order of the subtones: we see *how* the spiritual idea establishes the qualities and elements of manhood in us by providing a way that reflects the goal. The end of establishing the government of the sevenfold nature of man is achieved by a means that reflects this very same nature. In spiritual development, means and end cannot be separated. We cannot grow to the glory of spiritual manhood through a way that is unlike this goal. Instead, at each point, the whole law of divine achievement works for us to lead us onward, establishing each stage

in its perfection. How is this law reflected as a corresponding law of the subtones?

The Mind-subtones. The main tone of Mind shows how the creative parent Mind brings forth the idea of prophecy, the light of spiritual ideas. Yet this creative parent Mind is also at work throughout each stage of spiritual development, showing itself forth as the first step — divinely governed thought and action. As Mind, the spiritual idea touches human thought, causing us to accept the divine idea as that which alone governs our desires and actions. Specifically:

- our thought and action must be governed by a desire to be Godlike (Mind as Mind);
- our thought and action must reflect Spirit's order of separation, giving us purity of thought, which alone can conquer (Spirit as Mind);
- our thought and action must be governed by spiritual sense, which translates the physical out of itself and saves (Soul as Mind);
- our thought and action must be governed by Principle and subordinated to its power of demonstration, for only then are we guided unerringly by wisdom and intelligence (Principle as Mind);
- our thought and action must be governed by Life's creative and wholly constructive fatherhood-sense, which always builds on Life, never on death or destruction (Life as Mind);
- our thought and action must be governed by the Christ-demand to conquer error, which tolerates no compromises with evil (Truth as Mind);
- our thought and action must be governed by Love's all-inclusiveness, which forgives, fulfils and embraces all (Love as Mind).

The Spirit-subtones. Once our thought and action are governed divinely, the purity of the idea can unfold itself to us. In the main tone of Spirit, we see Spirit's demand for separating the spiritual from the material and relying only on Spirit in order to make spiritual progress. Yet this demand of Spirit for purity and separation is crucial at each stage of the unfolding consciousness of what constitutes man. The divinely governed thought and action (Mind-subtones) must be kept pure and separate from material tendencies and motives, which would otherwise try to destroy the advancing spiritual progress. Thus, as Spirit, the spiritual idea unfolds itself to us through the purity and order of spiritual qualities, at the same time separating us from whatever is unlike God — e.g. materiality, impurity, mingling. Specifically:

- the purity of the idea unfolds itself to us through pure, spiritual worship, which brings true birth and weans us away from material attachments and longings (Mind as Spirit);
- the purity of the idea unfolds itself to us only spiritually, bringing order and strength to spiritual progress, while bringing chaos and crisis to the materially minded (Spirit as Spirit);
- the purity of the idea unfolds itself to us through the fruits of Spirit — spiritual affection and devotion — which separates spiritual sense from material sense and preserves us in safety (Soul as Spirit);
- the purity of the idea unfolds itself to us on the spiritual foundation of Principle, which exposes the falsity of mingling and the hopelessness of spiritualism (Principle as Spirit);
- the purity of the idea unfolds itself to us through the onliness of Life in and of Spirit, separating us from the material concept of life and evolving our true individuality through the fact that spiritual life alone constitutes substance and reality (Life as Spirit);
- the purity of the idea unfolds itself to us through reliance on wholly spiritual values, establishing an understanding of man as a calculus of ideas and keeping us separate from the schemes of the materially minded (Truth as Spirit);
- the purity of the idea unfolds itself to us through the grace of divine order, which feeds and clothes us with all spiritual qualities, separates us from the merely human or moral sense of goodness and redeems us from duality (Love as Spirit).

The Soul-subtones. As the unfolding idea is clearly set apart in its purity and wholly spiritual nature, all that is unlike God can be destroyed in us, so that the idea is kept safe. In the main tone of Soul, Soul demands perseverance in spiritual sense, for this alone preserves us in safety. Yet this demand of Soul must be met at each point. Sin is whatever deviates from the spiritual idea. Consequently, as the idea of each of the seven synonyms for God unfolds itself to us, the claims of sin must be handled and destroyed. Only in this way can all interests unite to work for the idea that the synonyms for God present and unfold to us. Thus, as Soul, the spiritual idea identifies all things so that they serve the divine purpose, both to reject and destroy sin and to preserve us — all that is good — in safety. Specifically:

- the spiritual idea preserves its identity through an attitude of persistence

- in spiritual worship and rejoicing in spiritual blessings, at the same time rejecting sinful and selfish ambitions (Mind as Soul);
- the spiritual idea preserves its identity through the order of separation, which burns up sin but keeps the idea safe and intact (Spirit as Soul);
 - the spiritual idea preserves its identity by blending all interests and balancing them, thereby leading us safely through the wilderness of fear and doubt (Soul as Soul);
 - the spiritual idea preserves its identity by identifying all spiritual progress as apart from mortal, material opposition, thereby keeping us safe under the government of Principle and apart from danger and sin (Principle as Soul);
 - the spiritual idea preserves its identity by lifting us out of a material sense of existence and exalting us to our spiritual life-mission (Life as Soul);
 - the spiritual idea preserves its identity through the meekness and humility of true manhood, which destroys sin and transforms the sinner (Truth as Soul);
 - the spiritual idea preserves its identity by uniting all true interests, at the same time destroying everything which opposes the divine purpose (Love as Soul).

The Principle-subtones. On the basis of the Mind-, Spirit- and Soul-subtones, the idea is identified with Principle. This spiritual unity translates itself to us as the demand for absolute obedience to Principle and its spiritual idea. In the main tone of Principle, we see how Principle governs us imperatively in every detail, uniting us with Principle's divine demonstration. In the Principle-subtones, we see how this demand of Principle is operative throughout each stage of progress. As Principle, the unfolding spiritual idea requires absolute obedience to Mind, Spirit, Soul, which not only brings us into unity with Principle's own workings but also causes us to abandon all reliance on persons or so-called human and material authorities. How does obedience to Principle's spiritual idea serve in establishing in us the constituents of the true idea man?

- Obedience to the unfolding spiritual idea impels us to identify our true being with Principle and to recognize the futility of trusting outward symbols or any human or material authority (Mind as Principle).
- Obedience to the unfolding spiritual idea involves complete adherence to the straight line of Spirit, which allows no deviation from its pure reflection (Spirit as Principle).

- Obedience to the unfolding spiritual idea repudiates false systems and ensures safety for all that seeks to identify itself with Principle (Soul as Principle).
- Obedience to the unfolding spiritual idea demands a universal sense of divine government, which brings all ideas together in one great unity and establishes true relationships (Principle as Principle).
- Obedience to the unfolding spiritual idea, by which we lay aside pride and personal sense for the consciousness that Principle alone matters, ushers in the demonstration of Life (Life as Principle).
- Obedience to the unfolding spiritual idea causes us to rely wholly on the government of Principle through a divinely principled consciousness and does not look to persons or material symbols for the solution (Truth as Principle).
- Obedience to the unfolding spiritual idea unites us with Love's power to save, redeem, deliver and fulfil all on the foundation of Principle (Love as Principle).

The Life-subtones. Obedience to Principle unites us with Principle's demonstration, which then individualizes itself through Life. In the main tone of Life, the system of government individualizes itself to demonstrate the fullness of Life. In the Life-subtones, this same Life-activity to individualize and exalt is seen working at each point. As Life, the spiritual idea individualizes itself through the exaltation and fullness of Life, at the same time causing us to lay down the narrow mortal and material concept of existence. Specifically:

- the spiritual idea individualizes the idea of light, bringing fullness and exaltation (Mind as Life);
- the spiritual idea individualizes the development of Spirit through its own pure nature, causing all that is unlike Spirit to be laid aside (Spirit as Life);
- the spiritual idea individualizes the safety and security of man's individual spiritual life-mission, preserving it intact despite attacks and opposition (Soul as Life);
- the spiritual idea individualizes the government of Principle through the exaltation, inspiration and immortality of Life, at the same time impelling us to lay down every false sense of government (Principle as Life);
- the spiritual idea individualizes the universal fatherhood-sense, preserv-

ing man's true individuality, without the aid of human support or material symbols (Life as Life);

- the spiritual idea individualizes true manhood, exalting and multiplying it in spite of persecution, disloyalty and betrayal (Truth as Life);
- the spiritual idea individualizes Love's complete victory over mortality, bestowing the inspiration that exalts us above the mortal (Love as Life).

The Truth-subtones. As the idea is individualized, the true man appears, which exercises full dominion over the mortal concept of man. In the main tone of Truth, all ideas serve the one divine manhood, saving mortal man from itself and bringing the victory of true manhood over the false concept of man. Yet this activity of Truth to establish true manhood operates throughout each stage of the unfolding consciousness of what constitutes man as governed by God. Thus, at each point, the spiritual idea establishes us on the basis of our true manhood, which demonstrates dominion over the mortal sense of man in us. Specifically:

- the spiritual idea reveals the true man based on the light of Mind, which leads the victory over the brutish and mortally mental concept of man (Mind as Truth);
- the spiritual idea reveals our true manhood based on the calculus of Spirit, which always acts as the sword of Truth to the material-belief concept of man (Spirit as Truth);
- the spiritual idea upholds the sinlessness of the true man under all circumstances, thereby balancing truly all relationships (Soul as Truth);
- the spiritual idea, under the government of Principle, demonstrates the unity of the generic man and exposes the hopelessness of mortal manhood (Principle as Truth);
- the spiritual idea overcomes error with the impelling power of Life, by which mortality is made tributary to Life, and the greatness of our individual spiritual manhood appears and gains ascendancy (Life as Truth);
- the spiritual idea reveals the true man as possessing dominion over all things and as constantly protected and preserved by Truth (Truth as Truth);
- the spiritual idea presents Love's perfect ideal as that which cannot be measured, judged or circumscribed by any human or material standard (Love as Truth).

The Love-subtones. With the emergence and establishment of the true man in consciousness, the spiritual idea fulfils itself, for the idea of God is accepted as that which alone operates in our experience and governs our life. In the main tone of Love, the text shows how the plan of Love fulfils itself universally, making all things serve its purpose. Throughout the subtones, the seventh subtone shows this plan of Love at work at each point, bringing to perfect fulfilment each stage of unfoldment. How? The spiritual idea fulfils itself in us by enforcing a conscious acceptance of what the divine idea intends for us and purposes to be accomplished. Specifically:

- the spiritual idea brings to fulfilment the light of prophecy, causing us to accept fully the perfection of government by Mind’s idea (Mind as Love);
- the spiritual idea brings to fulfilment Spirit’s separation and purity, causing us to accept the all-sufficiency of Spirit and the spiritual to meet every human need (Spirit as Love);
- the spiritual idea brings to fulfilment the sinless identity of man, causing us to accept the identification of man with divine perfection, at the same time causing the imperfect to destroy itself without harming the good (Soul as Love);
- the spiritual idea brings to fulfilment Principle’s plan of divine government, which is all-embracing and involves complete forgiveness (Principle as Love);
- the spiritual idea brings to fulfilment the individuality and fatherhood of the true man through true womanhood, which gives all impartially with fullness and inexhaustible mercy (Life as Love);
- the spiritual idea brings to fulfilment the dominion and victory of true manhood, bringing peace through the complete annihilation of error (Truth as Love);
- the spiritual idea brings to fulfilment the divine plan in us, causing us to accept Love’s purpose and to sacrifice whatever is necessary for spiritual growth (Love as Love).

Summary of the law of the subtones. The law of the subtones in ‘Samuel’ reflects the same order of development as is presented in the main tones, yet not with the same accent. In the subtones, the accent is not on *what* attitude and consciousness the synonym for God demands and calls forth in us but rather on *how* this sevenfold consciousness is at work throughout

each step to fulfil in us each aspect of the spiritual idea unfolding itself to us. The order of the main tones becomes the law of its accomplishment through the subtones, for in seven distinct examples — in each of the seven main tones — we see this same spiritual order operative. Naturally, in each case, the order is adapted to bringing out the specific idea presented by each synonym, yet the order itself is constant and describes a pattern of development leading to fulfilment that persists throughout the structure of 'Samuel'. As a result, the law of the subtones reflects and grows out of the structure of the chapter as a whole and is in this way system-intrinsic. How? It represents an order that reflects 1) the order of the Word; 2) how the Word-order translates itself to the place value of 'Samuel' in the developing understanding of God through the 1000-year periods, expressed through the main tones of 'Samuel'; 3) the demand for an ordered and systematic development of the main tones, showing the way by which the main tones can be worked out and understood as our life experience. In this way, the 7×7 structure of the text expands upon the order already presented through the main tones, presenting it as both end and means. We gain a reliable method for making the subject our own and for letting it fulfil itself in us. How can we epitomize this order, placing the accent, not on what idea of the synonym emerges as constituting our individual manhood, but on how the idea of the synonym works itself out to the point of fulfilment?

First, the spiritual idea touches human thought, causing us to awaken to the divine demand and to accept the spiritual idea as that which alone governs our desires and actions (Mind).

Second, the spiritual idea unfolds itself to us through the purity and order of spiritual qualities, at the same time separating us from whatever is unlike God — e.g. materiality, mingling (Spirit).

Third, the spiritual idea identifies all things so that they serve the divine purpose, at the same time rejecting and destroying sin — whatever opposes the divine idea — and thereby preserving us in safety (Soul).

Fourth, the spiritual idea demands absolute obedience to Principle, uniting us with Principle's demonstration, causing us to abandon all reliance on persons or so-called human and material authorities (Principle).

Fifth, the spiritual idea individualizes itself through the exaltation and fullness of Life, at the same time causing us to lay down the narrow, mortal and material concept of existence (Life).

Sixth, the spiritual idea establishes us on the basis of our true manhood, which demonstrates its dominion over the mortal concept of man in us (Truth).

Seventh, the spiritual idea fulfils itself in us by enforcing a conscious acceptance of what the divine idea intends for us and purposes to be accomplished (Love).

Comparison between the David-story and 'Matthew'

Only in two instances does the Bible use the entire life of an individual, from the heralding of his mission to the fulfilment and end of his life, to teach the ordered unfoldment of the Word. Jesus is one example, and David is the other. In 'Matthew', Jesus' life is presented through the order of the Word, showing the workings of the true man from the standpoint of the constant, conscious expression of divine consciousness. Jesus came from the Father and exemplified the Christ-consciousness, ever at work to demonstrate the compound idea, man. Since the compound idea includes the whole universe, Jesus proved that all things worked for him to support and contribute to his being as idea. He worked out his life from the absolute standpoint of man as the son of God and of affirming man's oneness with the Father under every circumstance.

David, by contrast, had to make himself the son of God. His life illustrated, not the full power and glory of the true man, but rather the emergence of the true man in spite of the mortal. Through David's life experiences, we see the struggles and steps of coming out of the Adam-dream and consequently find a life-story that is nearer our own. David made mistakes and suffered set backs. He was compelled to cultivate an attitude of openness, trust and humility, which realizes that, in spite of our erring, mortal, human consciousness, the idea works and breaks through just the same. To this end, David had to learn how to deal with his mortal manhood, not only to correct his mistakes, but even more to see how mistakes can be turned into an aid and support for us in giving birth to the idea. Rightly handled, no mistake, however great, can ever cause our downfall. Thus, whereas Jesus was conceived spiritually and endowed fully with the divine Spirit, David was born wholly of the flesh and had to deal with the claims of mortal, material manhood. Whereas Jesus was the son of God, David had to make himself the son of God by working out his true, spiritual manhood.

When we compare these two stories — both of which show us how we can work out our true manhood individually — we find a striking and close parallel in their order of unfoldment. Both show the law of divine accomplishment that leads from the first breaking of the idea on human thought to its fulfilment in operating to praise and glorify God. What is different — and this is the crucial point — is the standpoint from which this one order of development is presented. ‘Matthew’ presents, for us, the theory or pure statement of divine facts. It gives the absolute sense of the spiritual ideal and how it exemplifies itself to human thought. By contrast, the David-story shows the practical working out of the theory. It shows how we can make the pure statement of divine manhood our own in spite of all the claims of mortal manhood in us. Whereas ‘Matthew’ shows the exalted spiritual ideal, ‘Samuel’ shows how this divine ideal translates itself to us as a warm and practical way that everyone can follow — no matter where we are humanly or what arguments of the mortal we may face within ourselves. What are these steps?

Mind: Both stories begin with the tone of the creative parent Mind. In ‘Matthew’, the text shows the genealogy of Jesus descending from Abraham and leading through David to Joseph, who then acknowledged Mary’s virgin conception. Jesus came from above, from the creative parent Mind. In ‘Samuel’, the creative parent Mind translated itself to Hannah as the desire to be Godlike. With this divine desire, she conceived of the saving idea of prophecy, in spite of the mortal claim that the spiritual idea is barren and that human thinking alone is successful.

Spirit: In the main subjects of Spirit, both stories show that the spiritual idea can unfold only through purity and a complete separation from material beliefs. In ‘Matthew’, the text presents the three baptisms, symbolizing the idea of man purified from all mortal beliefs. In the David-story, the pure baptism of Spirit translates itself to us as a baptism of spiritual qualities — e.g. spiritual affection and devotion, love for the spiritual and trust in the good — symbolized by Jonathan and David. With this pure reflection of spiritual facts through spiritual qualities, both David and Jonathan were able to go forward in spiritual progress and win a spiritual victory — in spite of the materiality of Saul and Goliath, who believed that material might can outweigh spiritual strength and purity.

Soul: In the main tones of Soul, both stories show the wilderness experience, in which material sense disappears and man’s spiritual identity

appears, safe and intact. In 'Matthew', Jesus silences the three temptations from the consciousness of his sinless selfhood. This divine identification then operated universally, drawing to Jesus the disciples and making them fishers of men. In 'Samuel', David had to go through the wilderness in a constant flight from Saul's attacks and persecution. Yet throughout the experience, the definiteness of man's spiritual identity translated itself to him as safety through perseverance in spiritual sense. David was always safe and his identity preserved because he never wavered in following the spiritual order and entrusting his mission to God. With the spiritual sense of man's divine selfhood, David was preserved intact, in spite of Saul's best efforts to kill him. Misunderstanding, jealousy, envy and persecution cannot touch man's spiritual identity.

Principle: In the subjects of Principle, both stories present the Principle of all as the foundation of government. In 'Matthew', Jesus reveals the interpretation of the Science of man through the Sermon on the Mount, giving the whole Principle of Christian teaching and healing. We find an explanation of what constitutes true spiritual government on the foundation of Principle. In the David-story, the absolute government of Principle translates itself to us as obedience to Mind, Spirit, Soul, by which Principle governs us imperatively throughout every department and aspect of life. By trusting in the government of Principle under every circumstance, David gained his kingship. Neither the hatred of Saul nor the good intentions of the Philistine king could separate David from his adherence to Principle. As a result, this unity with Principle united David with Principle's divine government, which established him as king.

Life: In the subjects of Life, both stories accentuate the fullness of life, showing Life's abundant fatherhood and how fullness multiplies itself in fullness. In 'Matthew', Jesus demonstrated Life's fullness through the many healings, his sending out of the disciples and his feeding of the five thousand. We see the abundant outpouring of Life, which regenerates, resuscitates, renews and exalts. In 'Samuel', this divine fullness translates itself to show that we can give abundantly and be father to our kingdom, in spite of the claims that so-called competitors could deprive us of our individuality, that past mistakes could deprive us of mercy or spiritual good, or that circumstances could deprive us of the law of Life, which works only constructively. David had to prove the fullness of his spiritual individuality in the face of the narrow, destructive concept of existence.

This he accomplished, not by going out from an initial sense of lack, but from the fullness of all that he had gained through following the Word-order.

Truth: In the main tones of Truth, both stories bring out a clear sense of the true man as a calculus of ideas. In 'Matthew', Jesus worked from the consciousness of the Christ-man, letting this divine calculus operate to translate the human out of itself and into the spiritual calculus of ideas, which resolves the mortal calculus. The text illustrates this through various examples, most strikingly through the transfiguration. Every idea contributed to the wholeness of manhood which Jesus exemplified. Even the ass was there to carry Jesus into Jerusalem, illustrating how the entire universe served to establish and to fulfil his mission, bringing an exalted demonstration of the compound idea, man. David, by contrast, had to come out of mortal consciousness and to accept the universal brotherhood of man as idea. The same divine fact of true manhood as a calculus of ideas, in which all things serve to establish the one idea, is shown in the David-story not from the Christ-consciousness of the true man at work but in spite of mortal consciousness. David made mistakes, yet these could not prevent the emergence of the true man in him. All things worked to establish his true manhood, so that even his weaknesses and shortcomings were transformed into an aid and support. Thus David showed how we can claim the Christ-man for ourselves, even though we are not yet a Jesus and must therefore still deal with the many claims of mortal, material manhood lingering in us.

Love: In the subjects of Love, both stories show the fulfilment of true manhood. In 'Matthew', Jesus showed that no error can prevent salvation or obstruct the fulfilment of the true man. Jesus went through the betrayal, trial and crucifixion untouched, which enabled him to go on to demonstrate the oneness of the idea-man with God through the resurrection and ascension. Jesus' mission to glorify God was held in the perfection of Love, making its fulfilment inescapable and beyond the reach of error. In the David-story, this inevitable fulfilment of true manhood through the plan of Love and for the purpose of praising and glorifying God was no less assured, yet David had to prove this step by step in spite of the claims that mortal manhood could fulfil itself in him. Time and again in the seventh subject, David had to see that all things worked to glorify God and could not be turned to glorifying a person. Whereas Jesus showed the perfect fulfilment of the Son of God, revealing its universal

activity, the David-story showed what false consciousness must be sacrificed in order for this fulfilment to take place in us.

Thus 'Samuel' and 'Matthew' present two illustrations of one divine law, namely, the law showing the unfoldment of our individual Christ-manhood. 'Matthew' shows us the ideal, the exalted and pure statement, while 'Samuel' shows us how this ideal way of unfoldment translates itself to us as a practical way of development, a way that is open to all, even if we are not a Jesus. Yet in both cases, there is just one law at work, one divine manhood operating and having its effect.

David: the forerunner of the Christ-man

This correlation between the way in which David worked out his life and the Christ-man or Christ-idea is alluded to many times in both the prophetic writings and the New Testament. Repeatedly, David broke with Mosaic law, which demands punishment and penalty, and sought instead a way of salvation by grace. He saw the insufficiency of the old Jewish law, which allows no place for mercy, and therefore began the great shift in Judaic thought which culminated with Christ Jesus, who taught the new law of love, mercy, grace and forgiveness.

Perceiving this shift, Isaiah prophesied of the coming Christ: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," — Isaiah saw not only that the consciousness of Principle's absolute power and dominion will continually increase, but also that it can be demonstrated by each one individually — "to order it, and to establish it with judgment and with justice from henceforth even for ever" — divine Principle is eternal (Isa. 9:6,7). "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:1,2).

Along these lines, Jeremiah writes: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth . . . and this is his name whereby he shall be called, THE LORD OUR

RIGHTEOUSNESS" (Jer. 23:5,6). The dominant tone characterizing the Christ-consciousness which David sought and identified himself with is shown here as "THE LORD OUR RIGHTEOUSNESS", providing a clear indication of Principle's impartial government of the universe. Like Isaiah, Jeremiah saw that Principle operates throughout all eternity and calls upon us to follow and obey its divine demonstration. "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant" (Jer. 33:22).

Later, Ezekiel describes the David-consciousness as a great king who will govern with righteousness and execute justice like a shepherd to the people. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd" (Ez. 34:23). "And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them" (Ez. 37:24).

In the New Testament, Jesus is often referred to as the son of David. By building on the same Principle on which David worked out his life, Jesus expressed the fullness and mercy of Life's fatherhood. Often the sick begged Jesus for help, saying "O Lord, thou son of David, have mercy on me!" Like David, he broke with the law's demand for punishment and taught that redemption is open and available to all.

The first three Gospels all cite the same event from David's life, namely: "Have ye not read what David did, when he was an hungred, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" (Matt. 12:3,4). Jesus, by claiming his true manhood as the son of God, identified himself with the Life which is Truth and the Truth which is Life (shewbread).

The first three Gospels also refer to one of David's psalms, Psalm 110: "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word" (Matt. 22:41 - 46). Jesus put this question to the Pharisees because they believed that Christ was literally the son of David. Spiritually seen, the psalm shows that if we understand God, Truth, then this understanding is the Christ

to every error, for it redeems us from ignorance. The understanding of the true man is the Christ to our false concept of man. God, Truth, therefore speaks to the true man in us, our spiritual, divinely governed consciousness, to say: Know and claim your true being as an idea of God, as that which sits at the right hand of the throne of God, as that which is one with divine Principle and looks out from God. The effect of this understanding is that error becomes subject to us; our enemies are made our footstool.

Even to the very end of the Bible, crucial references are made to the David-consciousness. In John's 'Revelation', we read: "And to the angel of the church in Philadelphia write; These things saith he that is holy," — Love — "he that is true," — Truth — "he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth . . . behold, I have set before thee an open door, and no man can shut it" (Rev. 3:7,8). The true idea, which unfolds through the Christ-consciousness, is revealed for eternity. Because David saw that man can accept perfection, he opened the gates of heaven forever. As soon as we claim our right to eat the shewbread (Truth) and accept the kingdom of God as a perfect kingdom of ideas, heaven is opened to us, and no one can ever again close the gates of the spiritual universe of ideas. Through Love, David learned that he must pay the uttermost farthing and lay everything on the altar of God in order to keep watch on the idea of perfection. Once the nothingness of error is seen and understood, error is locked up forever. The moment spiritual truth is understood, it is understood forever, and there is no going back. Progress is the eternal law of perfection. Ideas are dynamic and universal; they cannot be suppressed.

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5). The Christ-idea, the root of David, opens the book of Life. The Christ-consciousness opens the seven seals of error, for Love dissolves all error. With the understanding that God is Mind, Spirit, Soul, Principle, Life, Truth, Love, we gain the key to the whole Bible. As this passage shows, the Lion was needed to overcome error. We are only able to conquer with Truth when we have the courage to analyze, uncover and destroy error according to an understanding of the sevenfold nature of God. With this we touch the foundation of divine Science, which one of the last verses of the Bible indicates: "I Jesus have sent mine angel to testify unto you these things in the churches.

I am the root and the offspring of David, and the bright and morning star” (Rev. 22:16). The Christ-idea interprets itself as Science, which is intelligible to everyone. This “bright and morning star” shines on everyone and ushers each one into the realm of ideas through a way that he can follow.

Thus David pioneered a new understanding not only of God but also of man — a Christ-consciousness which set the tone for subsequent Bible revelation. Above all, he saw that, because God is ‘Lord Sabaoth’, the Principle of the universe and all being, whoever accepts his true manhood on the basis of Principle is one with Principle and therefore held and preserved by it. David means ‘beloved’. Whoever recognizes man as the perfect idea of divine Principle, Love, is beloved and can draw upon the entire Principle to work out salvation. From this basis, we can demonstrate individually our true, divinely governed manhood.

APPENDIX

I & II SAMUEL

<i>Synonyms</i>	<i>Metaphysical idea</i>	<i>Story</i>
	Prophecy develops into right government and a sense of true manhood.	the lives of Samuel, the first prophet, and David, the first king
Mind:	The creative parent Mind brings forth the idea of prophecy.	Samuel appears as the first prophet, Saul is appointed king of Israel
Spirit:	Spirit demands the separation of the spiritual from the material, which alone brings progress.	Saul's decline; Jonathan's strength in battle; David chosen by Samuel in secret
Soul:	Soul preserves man's spiritual identity and keeps it safe under all circumstances.	Saul persecutes David, but David always escapes
Principle:	Principle governs all things imperatively and in every detail.	David does not kill Saul; Saul kills himself; David anointed king
Life:	Life individualizes the system of government, demonstrating fullness of life.	David becomes king of both Judah and Israel
Truth:	Truth causes all ideas to serve the one divine manhood, bringing the victory of true manhood over the false concept of man.	David's trials and weaknesses overcome — e.g. Bathsheba; Solomon born, Absalom defeated and slain
Love:	In the plan of Love, all things work for the glory and fulfilment of the divine idea.	peace restored after the revolt; David's rule fulfilled in establishing theocratic government

I SAMUEL

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Mind:	The creative parent Mind brings forth the idea of prophecy.	Samuel appears as the first prophet; Saul is appointed king of Israel
as Mind:	The light of the creative parent Mind breaks on thought as the true desire to be Godlike.	Hannah is barren and prays to God
as Spirit:	The light of the parent Mind manifests itself as true birth through an attitude of pure spiritual worship.	Hannah conceives and bears a son, weans him and gives him to the Lord
as Soul:	The light of the creative parent Mind identifies its idea through an attitude of persistence in spiritual worship; sinful and selfish ambitions are rejected.	Hannah's song of praise; Samuel serves the Lord; the sons of Eli sin and are rejected
as Principle:	The idea of the parent Mind is impelled to identify itself with Principle, revealing the futility of trusting any other authority.	Samuel receives prophecy and established as a prophet of the Lord; Eli and his sons die; the Philistines take the ark and return it; Israel asks for a king
as Life:	The idea of light is individualized, bringing fullness and exaltation.	Saul seeks the lost asses and goes to Samuel who recognizes him as the future king of Israel
as Truth:	The light of Mind is made manifest as true manhood.	Samuel anoints Saul; Saul is made a new man and leads the victory over the Ammonites; Saul is made king
as Love:	The light of prophecy is fulfilled.	Samuel recounts his service to the Lord and the people, sending thunder and rain for their sin of asking for a king

I SAMUEL

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Spirit:	Spirit demands the separation of the spiritual from the material, which alone brings progress.	Saul's decline; Jonathan's strength in battle; David chosen by Samuel in secret
as Mind:	The order of Spirit's separation shows that purity of thought alone can conquer.	Jonathan's victory; Saul resorts to rituals, Samuel rebukes Saul
as Spirit:	The development of Spirit unfolds itself only spiritually, bringing order and strength to spiritual progress, while bringing chaos and chemicalization to the materially minded.	Jonathan goes to battle alone and in secret against the Philistines; he eats honey against Saul's decree; Saul takes every strong man
as Soul:	Spirit's complete separation burns up sin but keeps the idea safe and intact.	Saul destroys the Amalekites but keeps the Kenites safe; Saul saves the 'good' of the spoil
as Principle:	The straight line of Spirit demands absolute obedience to Spirit, allowing no deviation from its pure reflection.	Samuel rebukes Saul for disobeying the Lord's commandment; Saul is rejected from being king
as Life:	The development of Spirit individualizes itself through its own pure nature, enabling mankind to overcome the mortal.	Samuel chooses David and anoints him as king; an evil spirit comes on Saul
as Truth:	The calculus of Spirit always acts as the sword of Truth to the mortal sense of manhood.	David slays Goliath
as Love:	The onliness of Spirit proves that divine Love, as true womanhood, meets every human need.	David loved by Jonathan and accepted by all people; Saul jealous of David but is forced to give him his daughter to wife

I SAMUEL

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Soul:	Soul preserves man's spiritual identity and keeps it safe under all circumstances.	Saul persecutes David, but David always escapes
as Mind:	Soul saves and translates all things through the light of Mind.	David is spared from Saul's design to kill him by Jonathan and Michal; Saul is made to prophesy
as Spirit:	Soul preserves man through the fruits of Spirit, which separates spiritual sense from material sense and keeps the spiritual safe.	David hides 3 days; Jonathan uncovers Saul's intent to kill David and signals him to flee
as Soul:	Soul leads us safely through the wilderness of fear and doubt, identifying all interests and balancing them.	David flees to Ahimelech, eats shewbread; goes to king Achish and feigns madness; gathers followers in cave Adullam
as Principle:	Soul destroys false systems and demonstrates safety for all that seeks to identify itself with Principle.	Saul kills Ahimelech and the priests; Abiathar escapes to David
as Life:	Soul eternally preserves man's life and individuality.	David saves Keilah from Philistines but must flee from Saul; Saul surrounds David but must turn to fight the Philistines
as Truth:	Soul affirms the sinlessness of the true man under all circumstances and balances truly all relationships.	Saul pursues David into the wilderness; David refuses to kill Saul but cuts off the skirt of his robe
as Love:	Soul identifies man with divine perfection, causing the imperfect to destroy itself without harming the good.	Nabal refuses David hospitality after David protected his shepherds; Abigail intervenes and prevents David from avenging; David weds Abigail

I & II SAMUEL

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Principle:	Principle governs all things imperatively and in every detail.	David does not kill Saul; Saul kills himself; David anointed king
as Mind:	Principle's divine government, when obeyed, governs us unerringly in the way of wisdom and intelligence.	David refrains from killing Saul: the Lord renders righteousness
as Spirit:	Principle's government, when understood as resting on the purity and substance of Spirit, exposes the falsity of mingling and the hopelessness of spiritualism.	David escapes to the Philistines and dwells with king Achish, who gives him Ziklag; Saul resorts to spiritualism
as Soul:	Principle's one government identifies all spiritual progress as apart from mortal, material opposition, thereby keeping the idea safe from danger and sin.	Philistines go to war against Israel, but the princes refuse to let David go; Ziklag burned and inhabitants kidnapped by Amalekites; David pursues them with 400 men, 200 stay behind
as Principle:	Principle's government demands universality, keeping all ideas woven together in one great unity and establishing true relationships.	Egyptian leads David to Amalekites; David recovers all and shares spoil among all 600 men, sending gifts to the elders of Israel
as Life:	Principle's government individualizes itself as the exaltation, inspiration and immortality of Life, at the same time impelling us to lay down every false sense of government.	Philistines defeat Israel, killing Jonathan; Saul is wounded and kills himself; an Amalekite claims to have killed Saul and David has him slain; David's lamentations
as Truth:	Principle's government demonstrates the unity of generic man and exposes the hopelessness of mortal man.	David goes up to Hebron and is anointed king of Judah; Abner appoints Ish-bosheth king of Israel; feud between Abner and Joab
as Love:	Principle's government demands the fulfilment of its plan, involving complete forgiveness.	Abner proposes to unite Judah and Israel under David; Joab slays Abner, and David mourns his death

II SAMUEL.

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Life:	Life individualizes the system of government, demonstrating fullness of life.	David becomes king of both Judah and Israel
as Mind:	The law of Life demands life, expressed in creative and constructive thought and action.	Ish-bosheth is slain; David slays the 2 captains who killed him
as Spirit:	The purity of Life separates between the Life that is Spirit and the material concept of life, unfolding man's true individuality through the fact that spiritual life alone constitutes substance and reality.	Israel anoints David king; David captures Jerusalem through Zion
as Soul:	The identity of Life lifts us above the material sense of existence and exalts us to our spiritual life-mission.	David's kingdom is exalted; David smites the Philistines and burns their idols
as Principle:	The demonstration of Life rests on obedience to Principle, for Principle alone matters; all pride and personal sense must be laid aside.	David brings the ark to Jerusalem and dances before the ark; Michal despises him and has no children
as Life:	The fatherhood of Life preserves man's true individuality, making it immortal and eternal without the aid of human support or material symbols.	David wants to build a house for the Lord but is told not to by Nathan, the prophet
as Truth:	The dominion of Life overcomes error, making it tributary to Life, so that the greatness of our individual spiritual manhood can appear and gain ascendancy.	David conquers his enemies round about and receives tribute; the Lord preserves David; David executes justice
as Love:	The perfection of Life fulfils individual manhood through true womanhood, which gives all impartially with fullness and inexhaustible mercy.	David's mercy to Mephibosheth, restoring his lands and having him eat at his table

II SAMUEL

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Truth:	Truth causes all ideas to serve the one divine manhood, bringing the victory of true manhood over the false concept of man.	David's trials and weaknesses overcome – e.g. Bathsheba; Solomon born, Absalom defeated and slain
as Mind:	True manhood acts on the Christ-demand to conquer error through the power, law and intelligence of Mind.	David's messengers treated as spies; Joab leads the war with the Ammonites; David must lead the battle
as Spirit:	True manhood demands absolute purity through reliance on wholly spiritual values and an understanding of man as a calculus of ideas.	David causes Bathsheba to conceive and has Uriah killed in battle
as Soul:	True manhood requires meekness and humility, which transforms the sinner and thereby destroys sin.	David repents; the child dies; Solomon born; Absalom kills Amnon for raping his sister; David ends blood feuds and is reconciled with Absalom
as Principle:	True manhood relies wholly on the government of Principle and does not entrust the solution to persons or material symbols.	Absalom tries to usurp David's throne; David flees, sends priests back to Jerusalem; Hushai also sent back
as Life:	True manhood is always exalted and multiplied, in spite of persecution, disloyalty and betrayal, human support or material symbols.	Ziba brings David supplies, but lies about Mephibosheth; Shimei curses David but David refuses to kill him
as Truth:	True manhood possesses dominion over all things and is constantly protected and preserved by Truth.	Ahithophel's advice to kill David is superseded by Hushai's; David informed of Absalom's plans
as Love:	True manhood is victorious, bringing peace through the complete annihilation of error.	David's army battles against Absalom; Absalom slain by Joab; David mourns his son's death

II SAMUEL

<i>Tone of synonym</i>	<i>Metaphysical idea</i>	<i>Story</i>
Love:	In the plan of Love, all things work for the glory and fulfilment of the divine idea.	peace restored after the revolt; David's rule fulfilled in establishing theocratic government
as Mind:	Love includes all, forgives all and fulfils all.	David ceases his lament over Absalom; David forgives Shimei and Mephibosheth
as Spirit:	Love separates everything unlike God according to divine order, feeding and clothing the unfolding idea and redeeming us from all duality.	Barzillai took David over the Jordan and gave him his servant Chimham; rivalry between Judah and Israel; Amasa tarried and killed by Joab
as Soul:	Love identifies all true interests, at the same time destroying everything which opposes the divine purpose.	a wise woman prevents Joab from destroying city and kills Sheba; famine caused by Saul's sin averted by hanging 7 men of Saul's house
as Principle:	Love saves, redeems, delivers and fulfils all on the foundation of Principle.	David goes no more to battle, 4 sons of Goliath slain; David's song of praise
as Life:	Love's victory over mortality is always individualized, bestowing the inspiration that exalts us above the mortal.	David's last words; his 3 mighty men and army of 37 mighty men; David did not drink the water from the well of Bethlehem
as Truth:	Love's perfect ideal cannot be measured, judged or circumscribed by any human or material standard.	David's sin of numbering the people; Gad's 3 means of reconciliation, David chose the third
as Love:	Love forces us to accept the divine plan and to sacrifice whatever is necessary for spiritual growth.	David reared an altar and bought the sacrifices; the plague ended

SAMUEL

The law of fulfilment through the subtones:

Each main tone of 'Samuel' is developed through a lawful and ordered sequence, showing how the spiritual idea comes to us to establish and fulfil itself in us through a way and order that reflects the goal. How?

Subtone:	meaning within the order of the subtones
Mind:	divinely governed thought and action
Spirit:	pure unfoldment, which separates
Soul:	sin destroyed, so that all that is good is preserved in safety
Principle:	obedience to Principle causes us to abandon reliance on anything else
Life:	individualization, which compels us to lay down the mortal concept
Truth:	true manhood appears as false manhood is destroyed in us
Love:	fulfilment through acceptance of the divine plan, so that nothing else governs us