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ILLUSTRATIVE MATERIAL

I & II SAMUEL—THE DAVID STORY
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I & II SAMUEL— THE DAVID STORY

Introduction

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

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

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

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

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



Article by Max Kappeler

Theocratic Government: Understood and Demonstrated

**I and II Samuel
The David Story
by
Max Kappeler**

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

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

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

“Make us a king”

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

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

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

Samuel’s warning

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

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

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

The true idea is always the victor

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

Samuel then chose in secret another king, David. Although Samuel was the most respected person in Israel, he was afraid of telling the people plainly of his decision—of informing them that Saul’s kingship and organization had lost its temporal authority, and that a higher type of government had been established, namely, the government of the “heart” and not of the “outward appearance” (I Sam. 16:7). Samuel even allowed the publicly acknowledged king, Saul, to continue to reign side-by-side with the more spiritual concept represented by David’s

unacknowledged kingship, until Saul's kingship eventually brought its own self-destruction. In spite of Saul's aggressive persecutions, David could stand firm and step-by-step, assume his rightful rulership. This incident shows clearly that a right sense of government needs no public acknowledgement to be effective and true. Samuel was confident that the true idea is always the victor.

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

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

Watchfulness essential

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

No permanent substance in organization

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

Just as organizations “take no cognizance of the spiritual facts for the universe, or of the real man and God” (Ret. 60:26), so Saul took only material factors into account. When he went to war, for example, he relied on the number of people (I Sam. 13:15; 15:4), on the quantity of weapons, on the bodily stature of his warriors (I Sam. 14:52) and on the *vox populi*¹ (I Sam. 15:24). Not so with David: he unwaveringly relied on spiritual facts; number and stature of warriors meant nothing to him. For example, he met Goliath alone, without armor or sword (I Sam. 17: 38, 39, 45). In spite of mass opinion and fears, he relied wholly on God, the intelligence of divine Mind, to deliver him by striking material thought (Goliath) dead. Mary Baker Eddy writes: “A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires” (My. 162:7–9). Government is never an issue of quantity—whether by many or by few—but always an issue of the quality of consciousness.

Saul’s rule is a fine illustration of the autocracy and hypocrisy brought forth by human governments. I Samuel 13:5–14 tells us that Samuel sharply reproved Saul for not having kept the commandment of the Lord. He even told Saul outright that his kingdom would “not continue”(verse 14) and that the Lord had sought another man to take his place. However, none of this made any impression on Saul, and he continued as if nothing had happened (Compare My. 255:6–10; Ret. 85:16–17).

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

In such a case, there is no alternative for the David-consciousness but to take and eat the shewbread (I Sam. 21:16). The shewbread was considered holy and was to be eaten only by priests. By eating the shewbread, David claimed for himself the right to partake of the fullness of the divine idea and so to become a priest unto God. In this way, the David-consciousness continually proves itself untouched by the attempts of material organization to deprive us of man’s right to go forward spiritually, sustained by the bread of a more scientific understanding of God.

Hypocrisy uncovered

Organizational monopoly always leads to subtle hypocrisy, veiling all iniquities in beautiful and lofty statements of ideals, as well as in repeated affirmations that all actions are justified according to the law. By this time, Saul was a master of this art. I Samuel 15:1–25 tells us that

¹noun the voice of the people; popular opinion. *Dictionary.com Unabridged (v 1.1)*. Random House, Inc. 31 Jul. 2009. (Dictionary.com http://dictionary.reference.com/browse/vox_populi).

when Saul was in the battle with Amalek, he failed to perform the commandments of the Lord but nevertheless saluted Samuel by saying: “Blessed by thou of the Lord: I have performed the commandment of the Lord: (verse 13). When Samuel argued with him—a thing which no despotic government likes—Saul still pretended that he had obeyed the voice of the Lord (verse 20) and afterwards tried to find a scapegoat to absolve him of any responsibility for wrong-doing (verse 21). Saul twisted the whole incident around to give the impression of having greatly delighted the Lord. He interpreted the laws and statutes to suit his own intentions and self-perpetuation. However, to Saul’s credit, he did finally confess to having transgressed the commandments (verse 24). Yet even here, had he been able to avoid the argument with Samuel, he would not have been forced to confess his transgression.

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

The inevitable end of false government

The belief in human and personal infallibility culminates in arbitrary actions and dictatorial behavior. One of the stories about Saul provides a perfect example of this (See I Sam. 14). There was war between Israel and the Philistines. Whereas Jonathan—Saul’s son—realized that “it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few” (verse 6), Saul and his people were afraid and hid themselves. The Saul-mentality always believes that there is strength in numbers and so collapses before material might. Notwithstanding the numbers, Jonathan and his armorbearer were single-handedly victorious over the Philistines. Saul then made a law: “Cursed by the man that eateth any food until evening, that I may be avenged on mine enemies” (verse 24). When the people came to the wood, there was honey on the ground, but they were afraid to eat it (verses 25 26). Honey symbolizes: “The word of God, the prayers of the saints, Christ’s Gospel truths” (Analytical Bible). A Saul-mentality would try to keep people from eating this honey! A perfect picture of the stultifying blindness of human organization! Yet Jonathan, not having been present when his father made such a narrow-minded and foolish law, ate of it, “and his eyes were enlightened” (verses 27, 29).

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

Saul, conscious of the crisis brought on by his own bad decisions, sought a whipping-boy to cover his own, and his cohorts’ sins. To him, a sinner—instead of the sin—must die. What an irony or fate! The lot fell on Jonathan—Jonathan, who had smitten the Philistines single-handedly. And once again Saul did this evil in the name of God! “Saul answered, God do so and

more also: for thou shalt surely die, Jonathan” (verse 44). How many injustices are done either in the name of God or under the pretext of obeying the prevailing laws! At that moment Israel finally woke up. Even though the people had twice expressed their devout submission to Saul: “Do whatsoever seemeth good unto thee” (verses 36, 40)—the typical attitude of an apathetic or intimidated people that dare not question their government—they now rebelled against Saul and rescued Jonathan (verse 45).

The whole story of Saul’s government ends with Saul finally destroying himself (I Sam. 31:4), depicting the inevitable end of false government, and David—the more spiritual concept—being acknowledged as the rightful ruler.²

² This article by Max Kappeler in its original form appeared in “Metaphysical Notes,” Vol. II, No. 10, August 1948, pp. 4–9, published by the Foundational Book Company, Ltd., London, England and was reprinted with permission in “Issues in Science #3” published by Kappeler Institute Publishing USA.

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 fulfillment 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>
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 the 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 for three 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 showbread; goes to kind 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 fulfillment 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 the 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 two 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 identity, making it immortal and eternal without the aid of human support of 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 ascendance.	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 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; send 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 fulfillment 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 fulfills 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 the city and kills Sheba; famine caused by Saul's sin averted by hanging seven 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, four 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 three mighty men and army of thirty-seven 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; God's three 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 brought the sacrifices; the plague ended

Samuel

Each main tone of “Samuel” is developed through a lawful and ordered sequence, showing how the spiritual idea comes to us to establish and fulfill itself in us through a way and order that reflects the goal. How?

<i>Subtone:</i>	<i>meaning within the order of the subtones</i>
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:	fulfillment through acceptance of the divine plan, so that nothing else governs us