

November 25 - Subject: Ancient and Modern Necromancy, alias Mesmerism and Hypnotism, Denounced

DEAR FRIENDS: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from -TALKS GIVEN BY JOHN W. DOORLY ON THE SCIENCE OF THE BIBLE VOL 5. For a brief biography on John Doorly, [click here](#).

Goliath Defies True Manhood: Spirit as Truth (1)

Now we come to the tone of *Spirit as Truth*, which we have summarized like this: The calculus of Spirit is always the sword of Truth to the mortal sense of manhood, —Goliath.

“Now the Philistines gathered together their armies to battle...And Saul and the men of Israel were gathered together... and set the battle in array 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” (I Sam. 17: 1-3). “Mountain” is a symbol of the calculus, the stone which “was cut out without hands,” and “became a great mountain, and filled the whole earth.” The so-called calculus of materiality is the mountain on which the Philistines stand, and the calculus of spirit-uality, the divine infinite calculus of Truth, is the mountain on which the Israelites stand, and “the valley of decision” is between them. We have to choose which mountain we will stand on.

“*And* there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span” (I Sam. 17: 4)—that is about nine-and-a-half feet. “Goliath” means an “exile” or a “soothsayer.” The description which follows of Goliath’s armor is a symbolic description of the apparent strength of false 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? am not I a Philistine, and ye servants to Saul? Choose you a man for you, and let him come down to me”—he was defying true man-hood. “If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us”—that is, in proportion as you lift up the right idea of manhood in your thinking you are a servant to Christ, but in proportion as you follow a false sense of manhood to pervade your thought, you are a servant to that. “And the Philistine said, I defy the armies of Israel this day give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid” (I Sam. 17 : 8-11).

“Now David was the son of that Ephrathite of Bethlehem —Judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the firstborn, and next unto him Abinadab,”—source of liberality— “and the third Shammah”—fame, renown. “And David was the youngest: and the three eldest followed Saul”—the states, of thought symbolized by these three sons (that which inherits material wealth and wants it and that which seeks fame) nearly always follow Saul. It needs a David *not* to follow Saul. “But David went and returned from Saul to feed his father’s sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days”—he represented the false calculus of materiality, which counterfeits the divine infinite calculus in every detail. “And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge”

(I Sam. 17:12-18). David was to take one ephah, which was a symbol of Principle, as we saw before (I Sam. 1: 24), and he was also to take his sense of the Ten Commandments.

“Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid” (I Sam. 17: 19-24)—Goliath symbolizes the man of sin, disease, and death, and we all flee from him until we know something of the man of God’s creating.

“And the men of Israel said, have ye seen this man that is come up? Surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter”—as you remember, David glimpsed the womanhood of God as well as the manhood—”and make his father’s house free in Israel” (I Sam. 17:25).

David Prepares to Meet Goliath: Spirit as Truth (2)

David’s eldest brother accused him of leaving the sheep just to see the battle, but David had left the sheep with a keeper. He asked them, “What have I now done? Is there not a cause?” but they didn’t understand him. “And when the words were heard which David spake, they rehearsed them before Saul: and he sent 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.

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 ... 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" (I Sam. 17: 3 1-34, 36). The lion and the bear symbolize animal qualities, which David overcame. Before you can fight Goliath you have to be tending your sheep, — your thinking must be spiritual and ordered —and you must overcome animal qualities. You have to use the sword of Spirit, which separates error from Truth, and the sword Truth, which decapitates error and establishes Truth.

"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. And Saul said unto David, Go, and the Lord be with thee. And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail"—he tried to make him fight with the same weapons as the Philistine. "And David girded his sword upon his armor, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff"—it is the rod which becomes a 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" (I Sam. 17: 37-40). You remember that Mrs. Eddy says, "The chief stones in the temple of Christian Science are to be found in the following postulates: that Life is God, good, and not evil; that Soul is sinless, not to be found in the body; that Spirit is not, and cannot be, materialized; that Life is not subject to death; that the spiritual real man has no birth, no material life and no death" (S. & H. 288: - 26). Those five, postulates are the five stones, which David took, and if we are to overcome Goliath, we too shall have to do it through an understanding of those five postulates.

"And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance"—Mrs. Eddy says, "Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath" (S. & H. 268: 9-13). It was the womanhood, which David manifested which enabled him to battle with Goliath. The line of David is frequently referred to in the Bible record, and the lineage of Jesus is often traced back to David, because nothing but womanhood can bruise the head of the serpent, —hate jealousy, envy, greed, lust for power, and so on. "And the Philistine said unto David, Am I a dog that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field" (I Sam. 17: 41-44). Goliath's sense of the conflict was that it was between animal qualities, but David had overcome those animal qualities.

David Slays Goliath: Spirit as Truth (3)

“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. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel”—in the sixth day, man was given dominion “over the fowl of the air, and over the cattle, and over all the earth,” and David was going to demonstrate that dominion of true manhood. “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. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. 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” (I Sam. 17 45-49). David had such a clear sense of the reality of the man of God’s creating that before it false manhood lost its identity.

“So David prevailed over the Philistine with a sling and with a stone,”—the stone is the calculus of the Word, the Christ, Christianity, and Science, and the sling is the knowledge of how that calculus operates, —”and smote the Philistine, and slew him; 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. And when the Philistines saw their champion was dead, they fled” (I Sam. 17 50, 51). Mrs. Eddy says, “The basic error is mortal mind” (S. & H. 405 1), and therefore when you deal with mortal mind, you can deal with its fruit, which is sin, disease, and death. Jesus put it in another way when he said “how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.” David first bound the strong man, —animal magnetism. Since the infinite is one, and since evil claims to counterfeit that oneness, the way to deal with evil is to see it as one belief— animal magnetism. When we learn to handle all evils by tracing them back to animal magnetism, then we take away their power, — we bind the strong man,—and there is no more resistance to Truth,— we can spoil the strong man’s goods. If you try to deal with error as person, place, or thing, or if you give it system, then you aren’t first binding the strong man, but if you analyze error tracing it back to animal magnetism, then its so-called strength and power will fall to the earth, just as Goliath did.

“And the children of Israel returned from chasing after the Philistines, and they spoiled their tents. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent”—in his thinking, that is, he recognized that it is true manhood, divine consciousness, which prevails.

“And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? and Abner said, As thy soul liveth, O king, I cannot tell” (I Sam. 17:53-55)—here is an example of the inconsistency of these records from a historical point of view, because David had already played the harp to Saul, and had been his armor-bearer, and so he must have known him quite well. What it means is that the state of thought symbolized by Saul—old theology—can never fathom the Christ as Science, and so it asks. “whose son is this youth?”

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