

Contemporary Mystic Christianity

Bible Self-Study Supplement

David and Abigail

The women in the life of David represent various definite developments in his esoteric progress and are not merely accounts of a series of polygamous matings, as would appear from the literal viewpoint.

Abigail, together with Sarah, Rahab and Esther, form a quartet of the most admirable of the Old Testament women. Nabal, Abigail's husband, means "the fool"; Abigail, "joy" or "rejoicing" — that quality of spiritual happiness which reflects the Divine bliss.

The awakened soul always possesses a light which is never entirely eclipsed by any sorrow, however dark. This was that inner realization to which the Master alluded when He said, "My yoke is easy and my burden is light."

I Samuel 25:2-3

And there was a man in Maon, whose possessions were in Carmel and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

Now the name of the man was Nabal; and the name of his wife was Abigail: and she was a woman of good understanding, and of a beautiful countenance: but the

man was churlish and evil in his doings; and he was of the house of Caleb.

The foods which Nabal refused to share with David and which Abigail made haste to prepare for him, all represent certain spiritual qualities or soul refreshments of which Nabal, the lower self, has no comprehension.

I Samuel 25:18

Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

Nabal, the foolish mortal, lived only ten days after partaking of this feast. The death of Nabal is always followed by the union of Abigail and David (the beloved and his joy), and this mystic marriage lead to the crowning of David in Hebron (unity, fellowship) as king of Judah (love and praise), which immediately follows the death of Saul, of mortal mind. After this marriage David began the really great work of his career.

For seven preparatory years, David reigned as king of Judah in Hebron. They are the seven mystic years of every neophyte's probationship, after which, if proven worthy, lie receives promotion.

Again David overlooked Saul's camp from a high ridge as they slept. "Who will go down with me?" he asked. This is the call of the awakened spirit as it goes out to serve consciously in night work.

"I will go down," said Abishai. Saul slept in the center of the entire army. The spear at his head was a symbol of kingship. Great skill was needed to penetrate into this inner place. "God hath delivered mine enemy into thine hands this day," said Abishai, who represented that active creative power within man, called epigenesis, or genius.

I Samuel 26:8

Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

Another subtle test. The wisdom and mercy of the awakened heart are evidenced here as David answers: "Destroy him not: for who can stretch forth his hand against the Lord's-anointed and be guiltless?" (I Samuel 26:9) David then took the spear and cruse of water which were beside Saul's head. Symbolically, water is feminine, and the spear masculine. When Saul lost the balance between these two he could no longer be king of Israel.

David acquired them and shortly afterward, on the death of Saul, was crowned king of Judah in Hebron. David could not become king of Judah (heart) nor be crowned in Hebron (unity) until after the death of Saul (mortal mind).

I Chronicles 10:13-14

So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it.

And enquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse.

David's Lament for Saul and Jonathan

II Samuel 1:17-27

And David lamented with this lamentation over Saul and over Jonathan his son: (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.)

The beauty of Israel is stain upon thy high places: how are the mighty fallen?

Tell it not in Gath, publish it not in the streets of Askelon; test the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of

*Saul, as though he had not been anointed with oil.
From the blood of the slain, from the fat of the mighty,
the bow of Jonathan turned not back, and the sword of
Saul returned not empty.
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.
Ye daughters of Israel, weep over Saul, who clothed you
in scarlet, with other delights, who put on ornaments of
gold upon your apparel.
How are the mighty fallen in the midst of the battle! O
Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan: very
pleasant hast thou been unto me: thy love to me was
wonderful, passing the love of women.
How are the mighty fallen and the weapons of war
perished!*

Each one of the famous old songs of the Bible outlines a definite work upon the path of attainment. The mystical power of the words of this Book of Books is such that though the inner meaning of these songs has long been forgotten, yet they are still studied and revered by scholars and students who sense a meaning which eludes the grasp of reason. Gradually, however, as we approach the New Age of scientific religion, these hidden meanings are again being revealed, and we begin to understand and appreciate

at their true value the real occult message and purpose of this Great Book.

The Books of Samuel are considered by scholars to be among the most difficult and complicated in the entire Bible. Origen tells us that these two books in the original Hebrew canon were united and formed only one book. Samuel was the third of the so-called "earlier prophets". The same division also occurred in the Books of the Kings. Originally the four books, First and Second Samuel and First and Second Kings, were called the first, second, third and fourth "Books of the Kingdom." This refers not only to the origin of the monarchy as has long been generally supposed, but also to the establishment of the way of Initiation which was to be founded for the pioneers of the Fifth Root Race through the House of David in the little town of Bethlehem. Every event in the lives of David and Solomon bears an occult significance in relation to this new way of Initiation (Mystic Christianity).

David has been called the half-way house of consciousness between Adam and Christ. He occupies a unique place in the evolution of the Christ power within man.

The trials, tests and conflicts of David and Saul represent the efforts to blend the potencies of the passions and emotions within the aspirant. Many frailties and weaknesses

are exhibited by both these characters, which the honest and sincerely introspective student may discover within himself as he endeavors to walk the way that will some time make of him also a king in the city of Jerusalem.

Jonathan, meaning "Jehovah hath given," as previously stated, is one of the most beautiful and attractive characters delineated in the entire Old Testament. He typifies the highest ideal of friendship, the Aquarian. The love of Jonathan and David has been proverbial through the ages. Jonathan esoterically represents the higher or spiritual nature and Saul the lower or carnal man. David's lament is that the lower has not been fully overcome and its powers transmuted and blended into the higher. This work is the principal aim of the occultist.

He begins his famous lament with the admonition that the children of Judah be taught the use of the bow. Judah represents Leo or the heart, and the bow the sacral plexus, ruled by Sagittarius. In regeneration the fire of the body must be raised from this plexus to the heart. Its eventual path must be between the heart and head. Until this development is ours, always "the beauty of Israel is slain upon thy high places."

Gath and Askelon were both among the chief cities of the Philistines, symbolizing materiality. Gath was the home of

Goliath, the giant of evil whom David slew at the very beginning of his career.

Always before special work leading to Initiation can be done upon the vital body, a certain amount of cleansing and purification must be accomplished within the desire nature of the candidate.

Gilboa, where the battle was fought and Jonathan slain, is described as a hilly country. Mountains mean spiritual consciousness. Many times for each aspirant Jonathan is slain in the high places and the lament of David becomes his own.

Saul had been anointed with oil, which refers to the work of blending the lower nature with the higher. This work, while not fully done, was in the process of being accomplished, therefore "the bow of Jonathan turned not back, and the sword of Saul returned not empty."

The Seven-Year Reign in Hebron

"And the time that David was king in Hebron over the house of Judah," we read in the eleventh verse of the second chapter of II Samuel, "was seven years and six months." This seven-year period is a preparatory one. David ruled over Judah (Leo), the love power of the heart having been awakened within him. He was crowned, as all might be, in Hebron, the spirit of oneness. It is then that

we have fellowship one with another and learn to walk in the light as He is in the light.

Next we read, in the third chapter, "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." This conflict rages within the life of every aspirant, and if he is earnest and sincere in dedication and effort the house of David (love) inevitably waxes strong while that of Saul (material mind) becomes correspondingly weaker.

During the seven years in Hebron six sons were born to David. Six as represented by the interlaced triangle (Solomon's Seal) stands for emancipation through regeneration.

The names of the wives and sons of David represent phases in initiatory development, or attributes to be acquired, with others to be eradicated. Their meanings are indicated by the Hebrew interpretation of their names, thus:

Amnon (faithfulness), son of Ahinoam (pleasant places).

Chileab (protection), son of Abigail (one in whom God rejoices).

Absalom (ambition), son of Maacah (oppression),

Adonijah (trust in Jehovah), the higher law,, son of

Haggith (festivals, spiritual ecstasies).

Shephatiah (God's judgment), son of Abital, (protection of God). Ithream (over-excess or prodigality), son of Eglah (fecundity).

— II Samuel 3:2-5

II Samuel 3:6,17,18,19

And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul. And Abner had communication with the elders of Israel, saying, Ye sought for David in times past to be king over you: Now then do it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

And Abner also spake in the ears of Benjamin: And Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.

Abner (light), son of Ner (lamp), signifies the light of the Spirit that illumines the body, the light which lighteth every man that cometh into the world, the light which is indeed the Man himself. When Abner is slain, King David himself follows the bier. His is the lament of every neophyte in

whom this light is extinguished even for a brief time. "And I am this day weak, though anointed King."

— ***Corinne Heline***