

## Esoteric Bible Studies

BY CORINNE S. DUNKLEE

### TEXT

1.—Samuel also said unto Saul, The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord.

2.—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.

3.—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.

4.—And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

5.—And Saul came to a city of Amalek, and laid wait in the valley.

6.—And Saul said unto the Kenites, 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.

7.—And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt.

8.—And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword.

I *Samuel* 15:1-8.

### INTERPRETATION

This entire chapter of the book of Samuel is the story of how Saul failed to overcome his lower desire nature and how the good priest Samuel succeeded in transmuting the evil that still remained within him into the great power of good with which he served humanity. Saul believed as so many people do at the present time, that God may be appeased for wrong doing by formality and ceremonials instead of living the

life. Samuel rebuked him for this, saying, "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart," (wherein is located the seed atom).

"Amalek" means lust. The Amalekites which Saul was commended to slay was the lust within himself. The Kenites refer to those who were descended from Cain. The life of Cain as given in Genesis is the story of the gaining of wisdom through suffering and experience. It was through power thus gained that Cain became the father of Enoch and built the city of Enoch. "City" means a state of consciousness and "Enoch" means wisdom.

The Kenites refer to the wisdom which Saul had gained through past mistakes and sufferings, the higher power within himself that endeavored to separate him from the Amalekites, or his lower desires. Saul began the work of regeneration within himself by smiting the Amalekites from Havilah unto Shur. Havilah means the land of gold (Saul had begun to work upon his golden wedding garment). Shur means a wall; a wall is an obstacle, and Egypt means darkness or evil. So we see that Saul was endeavoring to overcome the evil within himself.

*But he took Agag, the king of the Amalekites alive.* Here we find the keynote of the entire chapter.

Up until the time of the reign of Saul all the leaders of the people had direct communication with Jehovah. Saul is the first involuntary clairvoyant of whom mention is made in the Bible. We find him consulting the witch of Endor and receiving his instruction from Jehovah through Samuel, the prophet. Saul really wanted to become a good man like Samuel but he did not possess sufficient strength to do so. Therefore, we find him through ceremonial and sacrifice destroying all external things that were

vile and unclean, *but keeping Agag alive*. It is then Samuel tells him that he has done evil in the sight of the Lord (verse 19). When again Saul tries to exonerate himself through the sacrifice of sheep and oxen 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." This is a message of vital import for man today, for we are still trying to propitiate God with external gifts, when what He demands is that we *offer ourselves* as a living sacrifice upon the altar of fellowship and service. Most of us are unwilling and unable to do this because *Agag is still alive within us*.

Samuel hewed Agag in pieces before the Lord in Gilgal, we are told in verse 33. "Gilgal" means a wheel, a whirlwind. The wheel refers to the spiritual centers

within the body which can only begin to revolve through the use of the transmuted power of the lower desire nature, symbolized by the death of Agag in this story. In other words, Samuel has, through his purification, caused the roses to bloom upon his cross. He came no more to see Saul. Saul remained in sin because he kept Agag alive, and so was no more fit to be the king of Israel, the redeemed.

This entire chapter instead of being the story of a bloodthirsty God and a cruel prophet and king, contains the story of Saul's attempt and failure to overcome his desire nature, and the beautiful mystery of purification and regeneration as it is outlined for us in the life of Samuel. This story is well worth the thought, meditation, prayer, and emulation of every neophyte upon the path.

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## A Circular Tour

BY E. ROSS BARKER

**I**N A DREAM, I stood at the office window in a large station, buying a ticket for a journey which I was for some reason free to take. The clerk looking through the little opening said:

"There are tickets for circular tours only. We keep no others."

"And what are they?" I asked.

"They are those which permit the purchaser after passing over a circuitous route through the country, to return by way of another road."

"And where do these tickets take you?" I inquired.

"You have a certain amount of choice in that," he answered, "though you must of course keep to one of the routes on the company's line. But there is a great deal of variety—though all tickets bring you home at night fall."

He handed me a map on which were many interlacing circles, each in a different color; and when I had chosen a route that seemed likely to please me and

to be fairly simple and easy to understand, I asked the price of a ticket.

"The price is your life," he said, "but you pay as you go along."

As I hesitated, staring at him through the little round office window, his eyes shone in the dimness beyond like the stars Bellatrix and Betelgeuse in the shoulders of Orion, and I seemed to catch a glimpse of shadows behind him, which might have been wings.

When I took the ticket from him—for I could not help taking it—he repeated softly, "Remember—they are circular tours—and always bring you home."

When waking consciousness returned I quickly discovered how like unto life's journey was my dream. It seems to me that if we could better realize that each life is in truth a circular tour, always from the very first gradually curving back to the dear home from which we set out, with its tender farewells and good wishes at starting, and its loving greet-