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*Mysteries of
Genesis*



Revised and Enlarged

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Thus a right understanding of mind, and especially of Divine Mind, is the one and only logical key to an understanding of the beginnings of man and the universe. In this book we have many symbols explained and their meaning interpreted, so that anyone who sets himself the task can understand and also apply to his own development the rules and laws by which ideas are related to one another and discover how they are incorporated into man's consciousness, thus giving him the key to the unfoldment of the primal ideas implanted in him from the beginning.

It is found that what is true in the creation of the universe (as allegorically stated in Genesis) is equally true in the unfoldment of man's mind and body, because man is the microcosmic copy of the "Grand Man" of the universe.

The Bible is the history of man. In its sixty-six books it describes in allegory, prophecy, epistle, parable, and poem, man's generation, degeneration, and regeneration. It has been preserved and prized beyond all other books because it teaches man how to develop the highest principle of his being, the spirit. As man is a threefold being, spirit, soul, and body, so the Bible is a trinity in unity. It is body as a book of history; soul as a teacher of morals; and spirit as a teacher of the mysteries of being.

The student of history finds the Bible interesting if not wholly accurate; the faithful good man finds in it that which strengthens his righteousness, and the overcomer with Christ finds it to be the greatest of all books as a guide to his spiritual unfoldment. But it must be read in the spirit if the reader is to get the lesson it teaches. The key to its spiritual meaning is that

by the tendencies and desires of the outer animal man.

Naphtuhim ("the opened," "the hollow," "the empty ones") represent empty thoughts of lack, thoughts that the physical man is wholly material.

The name Pathrusim signifies "region of the south," "broken into fragments," "dust." The Pathrusim represent thoughts belonging to a state of mind that, though there is good in it, is still in darkness so far as the individual is consciously or subconsciously concerned.

The name *Casluhim* signifies "tried for atonement," "forgiveness of sins," "hopes of life." The thought represented by Casluhim is that man's outer consciousness evolves, unfolds, Godward by means of trials, testings, and experience.

The name *Philistines* signifies "transitory," "migrating," "wandering." The Philistines represent forces foreign to Spirit. The five great cities of the Philistines ruled by "lords" denote the five senses under the dominion of thoughts foreign to Spirit (strangers, foreigners).

The name *Caphtorim* means "converts," "converters." Caphtorim represents changing, growing, unfolding thoughts that belong to the seemingly physical in man.

The name *Sidon* signifies "catching of fish," "providing," "hunter." Sidon symbolizes a great increase of ideas on the animal plane of thought or being in the individual.

The name *Heth* means "sundered," "broken," "terrified." Heth represents a very active thought of fear, the result of thinking apart from Spirit.

The name *Jebusite* signifies "trodden down," "conquered," "profaned." A Jebusite represents the spiritual or peace center in consciousness (Jerusalem) in subjection to purely sense and carnal thoughts, beliefs, and desires.

The name *Amorites* signifies "mountaineers," "highlanders." The Amorites represent the race thought of the generation of the flesh. Sex and procreation are very strongly rooted in man's consciousness and have been elevated by man in personal thought to the very heights.

The name *Girgashite* signifies "belonging to that which is dense," "marshy ground." A Girgashite represents the material state of thought that unawakened man holds concerning himself and especially concerning his material organism.

The name *Hivite* signifies "physical existence," "life born of effort," "wickedness." A Hivite represents the thoughts belonging to the carnal consciousness in man.

The name *Arkite* means "fugitive," "blind passions." An Arkite represents thoughts pertaining to the carnal consciousness in man.

The name *Sinite* means "clayey," "muddy," "hateful passions." A Sinite represents thoughts missing the mark, falling short of the divine law.

The name *Arvadite* means "avarice," "plunder," "pirate's den." An Arvadite represents a retreat or refuge or unstable, erring, destructive thoughts in a mixed, confused, ever-changing consciousness of man.

The name *Zemarite* signifies "hunger for dominion or thirst for power," "despot." A Zemarite represents rebellious, tyrannical, despotic thoughts and desires belonging to the "mind of the flesh" consciousness in unredeemed man, the outer seeking dominion.

The name Hamathite means "inclosed," "held together," "fortress." A Hamathite represents confidence in material conditions rather than trust in God.

The name *Gerar* signifies "a sojourn," "a lodging place," "an encampment." Gerar symbolizes subjective substance and life. In the beginning of man's journey Spiritward this substance and life are in possession of the sense nature (Philistines), and the ruling ego of the sense nature lives in the region of this place.

The name *Gaza* means "strength," "power," "stronghold," Gaza represents strength on a purely physical or sense plane.

The name *Sodom* signifies "consumed with fire," "hidden wiles," "covered conspiracies." Sodom represents an obscure or concealed thought or habit in man.

The name *Gomorrah* means "overbearing," "tyranny," "oppression." Gomorrah represents a state of mind in man that is submerged in sense and is very tyrannical in its nature.

The name *Admah* means "silent," "unrelenting," "a tomb," "a fortress." Admah represents the seeming strength and merciless sureness of the death thought and condition that enters into man's experience as the result of his carnal, material, adverse thoughts and activities.

The name *Zeboim* signifies "wars," "plunderings," "rendings with the teeth." Zeboim refers to ravenous appetites, sensual passions, the wild-beast nature holding sway deep in the subconsciousness of many.

The name *Lasha* signifies "bursting forth," "fountains," "for looking upon." The cities that are mentioned in the text with Lasha as being on the southern border of Canaan are representative of the subconscious

substance and life in man ruled over and actuated by various phases of the subjective carnal, sense mind. Lasha symbolizes the bursting forth of this inner substance and life into greater activity in consciousness. Lasha also refers to the penetration by higher ideals, truer understanding, of a seemingly mortal and material state of the subjective substance and life in unawakened man.

The names of the children of Shem, with their meaning, are listed here:

The name *Eber* signifies "passed over," "overcome," "a shoot." Eber represents the germination in man's consciousness of the spiritual phase of his being.

The name *Elam* signifies "eternal or everlasting," "fully developed." Elam symbolizes thoughts of the abidingness, resourcefulness, and creative power of Truth, of that which is of God, Spirit.

The name *Asshur* signifies "a step," "level on-going," "observance of laws," "harmonious." Asshur typifies mental recognition that the entire man, spirit, soul, and body, is free, is of spiritual origin, and is not bound by any limitation of matter.

The name *Arpachshad* signifies "providential regeneration," "realm of astrology." Arpachshad represents the belief in man that his good depends wholly on something outside of himself—his ruling star, fate, providence—instead of depending on the power of his own thoughts to establish within himself and his world what he wills.

The name *Lud* signifies "desire to bring forth," "conception," "creation." Lud represents man's earliest conception of the truth that he is the offspring of God.

The name *Aram* means "highland," "high or ex-

alted." Aram symbolizes the intellect, which has its foundation in Spirit; but in unawakened man it is linked up entirely with the outer or material realm so that it reasons from the basis of the senses instead of acknowledging Divine Mind as the source of all intelligence.

The names of "the sons of Aram," with their meaning, follow:

The name *Uz* means "growing might," "formative power," "plan." Uz denotes the process of thought by which man arrives at a conclusion (be it true or erroneous) and establishes it in consciousness.

The name *Hul* means "circle," "ecstasy," "travail," "fear." Hul stands for that in the intellect of man which seeks to conform to both the spiritual and outer-sense ideas of wisdom and understanding.

The name *Gether* means "abundance," "pressed out," "vale of trial." Gether represents man's belief that much physical effort is needed to make a living and to acquire abundance; thus he experiences hard labor and many inharmonies.

The name *Mash* signifies "pressing out by contractile force," "harvest of fruits." In Mash we see the intellect in the role of obtaining knowledge. The intellect is not naturally receptive to spiritual understanding. It is aggressive in its nature and it works very hard in the outer seeking to obtain by force, by personal determination, and by much persistent study and research the knowledge that it desires. The very pressure of its outer seeking does open to it something of the inner light and intelligence of Spirit, though in its ignorance it usually takes to itself the honor of having worked out the ideas that come to it from Spirit.

However fruit is realized in increased knowledge.

The name *Shelah* means "security," "peace," "demand," "prayer." Shelah represents a sense of peace, harmony, and security that has come about by prayer, affirmation, and desire centered in that which is good and true.

The names of the children of Eber, with their meaning, are given here:

The name *Peleg* means "separation through grace," "cleaving," "dividing." Peleg represents man's first realization of the difference and seeming separation between his apparently material organism and his inner spiritual ideals. Thus was the "earth divided," and the individual began to recognize his higher nature.

The name *Joktan* signifies "that which is diminished," "lessened," "of little concern." Joktan represents the lessening to the vanishing point of error in the consciousness and life of the unfolding individual.

The following are the names, with their meaning, of the children of Joktan:

The name *Almodad* signifies "measure of God," "the agitator." Almodad represents a certain discernment of the boundless possibilities that are open to man if he makes practical application of Truth. This understanding however proves to be a disturbing element ("agitator") in consciousness because it is not definite enough to bring about the real change of mind that is needed to establish peace and order and to bring forth spiritual fruit.

The name *Sheleph* means "reaction," "refraction," "drawing out." Sheleph represents a working out from

within of the spiritual in man; or at least a striving of Spirit within man for greater expression in and through the individual.

The name *Hazarmaveth* means "village of death," "court of death." Hazarmaveth symbolizes a central thought or group of thoughts belonging to the sense mind of man and having as its ruling idea a strong belief in death. Its conception of justice ("court") is always active on the negative, condemnatory, and destructive side.

The name *Jerah* signifies "he will breathe," "he will become inspired," "moon." Jerah represents the light (understanding) of the inspired intellect, or to the capacity of the intellect of man for being illumined by Spirit and for radiating the light of Spirit, divine understanding.

The name *Hadoram* signifies "powerful," "pompous," "majestic." Hadoram represents the lifting up of the outer, sense mind of man, and the attributing of power and might to it as though it were man's highest source of light and good.

The name *Uzal* signifies "continual going forth," "divine spark." Uzal represents the continual unfoldment that takes place in the progressively inclined individual because of his natural tendency to conform to the divine ideal or divine spark within him, which is ever urging him on to higher light, new understanding, purer thoughts and ways.

The name *Diklah* means "palm tree," "palm grove," "ethereal lightness." Diklah denotes the inherent belief of man's inner, spiritual, or true self that complete victory over all error and complete triumph in understanding and life are his heritage.

The name *Obal* signifies "extreme attenuation of matter," "stripped," "barren." Obal denotes the barrenness, nakedness, and nothingness of all that is not founded in Truth.

The name *Abimael* means "a father from God," "father of abundance." Abimael stands for the thought of man as being descended from God; also for the thought of abundance as coming from God. At a certain stage of man's unfoldment however the thought represented by Abimael is not established in consciousness with enough positiveness to produce spiritual results.

The name *Ophir* signifies "a final state," "purity," "ashes." Ophir symbolizes that which remains after the deeper purification by fire has taken place. Through purification by the Christ Spirit, by the baptism of fire, all that is true is refined, purified, and elevated to its rightful place in the kingdom, while the dross or error of the carnal, adverse mind is reduced to dust and ashes.

The name *Jobab* signifies "fullness of joy," "trumpet call of victory," "desert," "wail of tribulation." Here Jobab represents a certain fulfillment of the seeming mortal and an entrance into that which the positive, spiritual meanings of the name denotes: a realization of dominion over error and a rejoicing in Truth.

The name *Mesba* means "harvest of spiritual fruits," "heaped-up fullness of being," "refuge," "freedom." Mesha symbolizes a place in consciousness wherein the inner life forces of the organism are freed from the dominion of carnal thought, thus raising them to higher and more spiritual expression.

The name *Sepbar* means "remembering," "engrav-

ing," "book." The east always represents the within, and a mountain denotes a high plane of thought. In the consciousness of the individual, Sephar represents that high place within the spiritual realm of his being where a record is kept of all the thoughts, ideals, tendencies, desires, and activities to which he has given attention, even to those that belong to the seemingly changeable and unestablished phase of his consciousness (the Arabian tribes that were descended from Joktan).

Gen. 11:1-9. And the whole earth was of one language and of one speech. And it came to pass, as they journeyed east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Come, let us build us a city, and a tower, whose top *may reach* unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth. And Jehovah came down to see the city and the tower, which the children of men builded. And Jehovah said, Behold, they are one people, and they have all one language; and this is what they begin to do: and now nothing will be withholden from them, which they purpose to do. Come, let us go down, and there confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth: and they left off building the city. Therefore was the name of it called Babel; because Jehovah did there confound the language of all the earth: and from thence did Jehovah scatter them abroad upon the face of all the earth.

Here is related the building by the descendents of Noah of a city and a tower that was to reach to heaven.

"And the whole earth was of one language and of one speech," which indicates that there was unity in the interchange of intelligence and purpose but that it was based on materiality: "And they had brick for stone, and slime had they for mortar." They built the city and the tower; but Jehovah confounded their language and they were scattered abroad "upon the face of all the earth."

According to Ferrar Fenton's translation of the Bible in modern English, the word *Jehovah* should be translated "chief." The chief was the priest or ruling religious power. So it was not Jehovah who confused the tongues of the people but their religious leaders. This is true today.

Interpreted in individual consciousness, it is not Spirit that leads man astray but man's interpretation of the message of Spirit as molded by man's mentality. In other words, it was the Adversary or personal ego of the people that asserted its disintegrating nature and destroyed the work of their hands.

The name *Babel* means "confusion." Babel represents the mental chaos that is the result of thinking from a wholly material standpoint.

Whether the story of the building of Babel and the scattering of its people be history or allegory matters little; it illustrates the ephemeral character of man's work exemplified times beyond number in the buried cities of the past. Not only cities but great nations have occupied large areas of this earth, only to be swept away.

This universal scattering of the nations that bravely set out to build cities and civilizations planned to reach to heaven and endure forever, should make thinking

back of every mentioned thing is an idea.

The Bible will be more readily understood if the fact is kept in mind that the words used have both an inner and an outer significance. Studied historically and intellectually, the external only is discerned and the living inner reality is overlooked. In these lessons we shall seek to understand and to reveal the within, and trace the lawful and orderly connection between the within and the without.

Genesis, historically considered, falls into three parts: first, the period from the creation to the Flood; secondly, the period from the Flood to the call of Abraham; and thirdly, the period from the call of Abraham to the death of Joseph.

The 1st chapter describes creation as accomplished in six days, and refers to a seventh day of rest. There is no reason to believe that these days were twenty-four hours in length. "One day is with the Lord as a thousand years, and a thousand years as one day." They simply represent periods of development or degrees of mind unfoldment.

Numbers are used throughout the Bible in connection with faculties or ideas in Divine Mind. There are twelve divine faculties. They are symbolized in the Old Testament by the twelve sons of Jacob and in the New Testament by the twelve apostles of Jesus. All of these have a threefold character: first, as absolute ideas in Divine Mind; secondly, as thoughts, which are ideas in expression but not manifest; and thirdly, as manifestations of thoughts, which we call things. In man this threefold character is known as spirit, soul, and body. Therefore in studying man as the offspring of God it is necessary to distinguish between the facul-

persons pause and inquire the cause of such stupendous failure. The fact is that the foundations of their cities were material instead of spiritual; there was an excess of "stone, and slime."

However every great nation has claimed God as its originator and often its temporal heads as ruling by divine right. As long as these nations had faith in this divine source they prospered, but when the personal element began to assert itself, decline set in, the nation collapsed, and its people scattered.

This is not only the history of cities and nations but also of numerous colonies of Utopian pattern for the betterment of men. Their plans are perfect and appear to be based on laws that will work toward universal happiness and prosperity. But they fail because their leader is some human being, and there is often some other human being in the colony who is ambitious to rule. Politics and party strife then enter and break down the unity that is so necessary to the success of any enterprise.

History shows that often just preceding a great national collapse dictators or "chiefs" assume the power personally to make and enforce the laws for the people. This condition repeats itself in world affairs and presages a breakdown of man-made civilization. The towers of Babel totter and philosophic onlookers foretell a lapse of the human family into primitive savagery.

That the principles on which the governments of the world are based are inadequate to meet the needs of a world nation is patent to anyone who studies the economic and moral status of various countries. God created all men of one blood, according to the Scriptures, and that universal bond of humanity is asserting

itself in the tremendous increase in facilities for intercourse among men of every country. The struggle for separate national existence must be broken down, and a new and larger understanding of race solidarity established.

We see that history is repeating itself on a larger scale than ever before and is again ready to scatter the inhabitants of Babel who have attempted to build to heaven without God. After the breaking up of the present materially founded governments, the spiritually wise will get together and form a federation based on the principles laid down by Jesus Christ, and we shall then enter into that universal peace and security called the millennium. "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." The prophecies of Jesus, as set forth symbolically in Matthew 24, undoubtedly point to their fulfillment at this time, and the "tribulations" there recited are upon us. But we need not be fearful or troubled if we are depending on God to take care of us. "The race is not to the swift, nor the battle to the strong," "but he that endureth to the end, the same shall be saved."

Gen. 11:10-32. These are the generations of Shem. Shem was a hundred years old, and begat Arpachshad two years after the flood: and Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.

And Arpachshad lived five and thirty years, and begat Shelah: and Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

And Shelah lived thirty years, and begat Eber: and Shelah lived after he begat Eber four hundred

and three years, and begat sons and daughters.

And Eber lived four and thirty years, and begat Peleg: and Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

(For interpretation of the foregoing names see comment on Gen. 10.)

And Peleg lived thirty years, and begat Reu: and Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

And Reu lived two and thirty years, and begat Serug: and Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

And Serug lived thirty years, and begat Nahor: and Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

And Nahor lived nine and twenty years, and begat Terah: and Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. And Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. And Sarai was barren; she had no child. And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.

The name *Reu* means "leading to pasture," "shepherd," "friend." *Reu* represents the co-operative feeling, the feeling of friendship, evolving in the individual consciousness into a sense of loving, active, responsibility for the welfare of others.

The name *Serug* means "interwoven," "tendril," "strength." *Serug* represents the budding, sprouting, and development of spiritual "seed" or Truth ideas deep down in the subconsciousness by way of preparation for the saving work in the body. In the *Serug* phase of man's unfoldment the work is done mostly in secret, with now and then just a ray of light breaking through to consciousness.

The name *Nabor* signifies "angry," "passionate," "piercing," "slaying." *Nabor* denotes the piercing and breaking up of the sense consciousness hitherto unpenetrated by Truth so that the way may be opened for a new line of thought activity (*Abram*). This activity may be more of the subconscious than of the conscious mind. Much turmoil often accompanies this inner first breaking up of lesser ideals because of the efforts of the outer, limited, emotional self ("angry," "passionate").

The name *Haran* means "strong," "mountaineer," "exalted." *Haran* symbolizes an exalted state of mind, wherein Truth is lifted up in consciousness and the individual is strengthened in his determination to go on toward fuller spiritual enlightenment and upliftment.

(For *Abram*, *Sarai*, *Terah*, and *Lot* see interpretation of Gen. 12. For *Canaan* see the interpretation of Gen. 10.)

The name *Ur* (of the Chaldees) signifies "light."

"Orient," "brightness or brilliance," "fire or blaze." Ur therefore symbolizes the activity of the understanding or intelligence in man; the inner spiritual part of man's being, whence true light shines forth into the entire consciousness.

The name *Milcab* means "queen," "rule," "counsel." Milcah symbolizes the soul in the act of expressing dominion, wisdom, good judgment.

The name *Iscah* signifies "who looks upon," "scans abroad," "discerns." Iscah represents the soul in the act of being attentive to the things of Spirit.

The Initial Step toward Redemption

GENESIS 12, 13, and 14

ACCORDING to Jesus, when a man turns toward a new country, a new state of consciousness, he must quicken his faith. Formerly he has had faith in material processes; he has attached himself to material things. Thus Abraham long lived in the sense world or consciousness, represented by Sodom and Gomorrah. His higher ideal, Jehovah, urged him to flee from that world and not to move back but to detach his mind from the things of sense and turn his face toward the light. This new land that the Lord desired him to go to represents new ideas and their manifestation, a new relationship to the substance of things. When the new ideas begin to multiply in man's mind, his environment changes; as Paul says, "if any man is in Christ, *he is* a new creature." But the beginning is to believe further than you can see or feel in terms of the senses. A man often finds it necessary to go into a "new country" that he knows nothing about; and he has to trust the Lord to carry him through. "Blessed *are* they that have not seen, and *yet* have believed." To put faith in things spiritual is the essential step.

The call of Abraham is considered the initial step in a great plan for the redemption of the Adam race from its material, sensual consciousness, called the fall of man. From any mortal viewpoint the time seems

long and the way tortuous, but we may, if we will, enter into the mind of the Spirit, where one day is as a thousand years and a thousand years are as one day, and here we see the whole plan worked out in a definite, systematic, and orderly way.

Every detail in Abraham's experience has a definite counterpart in the life of each one who is bringing forth the Christ in man. A study of these things is therefore of great importance to all who seek the realization of sonship. To them it is given to understand "the mystery which hath been hid for ages and generations."

Abraham represents faith, the first great faculty developed or "called out" by man in the unfoldment of his spiritual nature or Christ Mind. Faith is that faculty by which we know God as omnipresent Spirit substance. This substance is man's supply, as discerned by the author of Hebrews when he said, "Faith is the substance of things hoped for." By faith we appropriate the spiritual substance of whatever things we desire, thus taking the first step necessary to their manifestation. Abraham, rich in faith, increased his substance until it was very great.

Volumes might be written about faith in its relation to the conscious, subconscious, and superconscious departments of mind; or about its centers of action in the body. Abraham represents faith in its early establishment in consciousness, and his life portrays the different movements of this faculty on the various planes of action in man's being. In order to understand the lessons that Abraham's life has for us, a certain familiarity with each plane of consciousness is necessary.

That in the individual which is called "I" may be

termed attention. It is in reality the spiritual man. It is the inherent capacity of the "I" to recognize ideas and through the law of Being to form ideas into states of consciousness. By forming these new states and setting up action in their various departments, the "I" (attention) can then leave them, as the millwright leaves the mill he has constructed over a waterfall. Nature carries on the work once it is established.

So we find ourselves in possession of states of consciousness that may seem to be ignorant. There are, for instance, the subconscious states that have to do with the processes of digestion, assimilation, circulation, respiration, elimination, and the like. We could not be in possession of an organism having these various powers of mind unless at some point in our experience we had established them. If we consciously assumed these powers ourselves, it is plainly possible that we could again go back of them and become familiar with their subconscious action.

Thus it is a question of attention whether or not we shall know about these various planes of mental activity. If we fix our thoughts for but ten minutes a day on the heart, we shall know in a short time what is going on at that center. So with every department of the organism. Whatever the process being carried on by an organ in the body, we may be assured that a center of intelligence is located somewhere in the vicinity of it, and by continually focusing our attention there we may become familiar with its office and work.

Abraham represents man in the first awakening of his faith, when he is dominated by it. The very name has come to be almost a synonym for faith. Abra-

ham was dwelling in a realm of limited thought, and he was called out by Spirit into a great expansion of all his thoughts and powers through faith. All the people and places mentioned in connection with his history have a symbolical meaning. They represent other faculties and phases of mind that are called into expression along with faith.

Gen. 12:1-5. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

The movement in consciousness represented in this Scripture is that of an individual who has been spiritually inactive or laggard. The name of Abraham's father Terah signifies "loitering." The Lord or spiritual impulse within presses forth to religious activity. It virtually says, "Get thee out of thy country, and from thy kindred, and from thy father's [loiterer's] house, unto the land that I will show thee."

When this call comes, lofty ideas begin to possess the mind. The name in its original form, Abram, means "exalted father." Faith in the unseen God and

in divine guidance inspires lofty thoughts that become part of the consciousness without special effort when man is obedient to the call of Spirit. To those who depend on the evidence of the senses it may be blind faith, but it works out beautifully in the life of those who are true to it.

When Abraham went to seek a new country (consciousness) in response to the call of the Spirit, Lot went with him. The name Lot means "hidden," "concealed," "covert," and Lot represents the negative side of faith. When faith (Abraham) expands in consciousness (in a new and greater country), its old subconscious element (Lot) expands also. Lot may also be said to symbolize the part of man that is still in darkness; in other words, the natural or animal man. This part of man's nature he cannot escape, but must take with him into the new country. He can, however, by association, lift it up and increase its capacity, as Abraham "lifted up" and aided Lot, for we read that Lot prospered as well.

(For further interpretation of Abraham and Lot see commentary on Gen. 13.)

Gen. 12:6-9. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah. And Abram journeyed, going on still toward the South.

ties as they exist in the body. We find heaven to be the orderly arrangement of divine ideas within man's true being. Earth is the outer manifestation of those ideas, this manifestation being man's body.

In the 1st chapter of Genesis it is the great creative Mind that is at work. The record portrays just how divine ideas were brought into expression. As man must have an idea before he can bring an idea into manifestation, so it is with the creations of God. When a man builds a house he builds it first in his mind. He has the idea of a house, he completes the plan in his mind, and then he works it out in manifestation. Thus God created the universe. The 1st chapter of Genesis describes the ideal creation.

The 1st chapter shows two parts of the Trinity: mind, and idea in mind. In the 2d chapter we have the third part, manifestation. In this illustration all theological mystery about the Trinity is cleared away, for we see that it is simply mind, idea in mind, and manifestation of idea. Since man is the offspring of God, made in the image and likeness of Divine Mind, he must express himself under the laws of this great creative Mind. The law of manifestation for man is the law of thought. God ideates: man thinks. One is the completion of the other in mind.

The man that God created in His own image and likeness and pronounced good and very good is spiritual man. This man is the direct offspring of Divine Mind, God's idea of perfect man. This is the only-begotten Son, the Christ, the Lord God, the Jehovah, the I AM. In the 2d chapter this Jehovah or divine idea of perfect man forms the manifest man and calls his name Adam.

The whole of the 1st chapter is a supermental state-

In this instance Canaan represents the pure elements of the natural body. Moreh represents the mind that is receptive to Truth; a tabernacle. In a tabernacle state of mind the constructive methods that are always characteristic of the divine are revealed, and in this state of mind protection and strength (oak tree) are realized, and victory is assured.

The "oak of Moreh" may also be said to represent a nerve center in the body, and the tabernacle an aggregation of cells.

The name *Shechem* means "inclining," "shoulder." Shechem represents man's wholly material thoughts about himself and the universe, which tend to make life a burden.

The name *Beth-el* means "house of God." Beth-el represents the understanding that all seemingly material things in reality have their origin in Spirit.

The name *Ai* means "heap of ruins." Ai refers to egotism and self-confidence without recognition of Spirit. These qualities are counterfeits of faith; they are destructive of the building of a truly spiritual character and must be put away so that the individual may come into a knowledge of his unity with God.

Gen. 12:10. And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was sore in the land.

There was a famine in Abraham's land, and this caused him to go down into Egypt. Egypt represents the realm of substance and life in the depths of the body consciousness. In a sense this is a region of darkness and mystery, yet it is a great kingdom rich in substance and essential to the preservation of the body.

It refers to the vitality of the abdominal region. Those who have not attained an all-round understanding of the divine law do not know how to affirm the flow of a steady current of life from below to feed the flame of intelligence above, and therefore they have periods of bodily exhaustion. In this condition they seem to lose divine guidance and are plunged into apparent darkness (Egypt). This is a very necessary adjustment however.

Gen. 12:11-20. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: and it will come to pass, when the Egyptians shall see thee, that they will say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister; that it may be well with me for thy sake, and that my soul may live because of thee. And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. And the princes of Pharaoh saw her, and praised her to Pharaoh: and the woman was taken into Pharaoh's house. And he dealt well with Abram for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. And Jehovah plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. And Pharaoh called Abram, and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? why saidst thou, She is my sister, so that I took her to be my wife? now therefore behold thy wife, take her, and go thy way. And Pharaoh gave men charge concerning him: and they brought him on the way, and his wife, and all that he had.

Here again we see the result of a lack of spiritual

understanding. Pharaoh represents "the sun." He is the ruler of the solar plexus, the sun center in the subconscious mind. This is obscurity or "Egypt" to the conscious mind. Pharaoh's (the sun's) being in Egypt points to the truth that the light of the sun of righteousness is veiled by our life on the lower or sense plane. Pharaoh also signifies the whole house, the whole body consciousness; he is the force that rules the body under the natural regime.

Sarai represents the soul not yet regenerated and under divine law should not be allowed to unite with Pharaoh (physical sensation). Not having the divine understanding when he was drawn down into Egypt (seat of the vital processes), Abram allowed Sarai (his unregenerate love, affection, and emotion) to become united with Pharaoh (the dominating physical ego) and this brought plagues upon the land of Egypt (bodily ills).

Metaphysicians regenerating their bodies through the power of the spoken word should heed this lesson. When quickening, cleansing, and readjusting the cells at their life center, they should silently declare:

"The sensation of the flesh cannot hold my love, for my love is the daughter of God, and we are joined in purity and pure desire in my Father's house."

Thus they may escape the plagues of Egypt and the rebuke of Pharaoh: "What is this that thou hast done unto me? why didst thou not tell me that she was thy wife?"

Gen. 13:1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.

Abram went up out of the land of Egypt, "and Lot