

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HAVING Laid the Corner
Stone

MARCH 1913



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

Introductory

IN UNDERTAKING any interpretation of the Bible or of Biblical names, it is fundamental that we clearly understand one essential fact, namely, that we are dealing with inspired writings from the pen of ancient prophets who were mystics, and who therefore wrote in the imagery of allegory, that the searcher for Truth, who had the necessary spiritual vision, might through the symbology of the materialistic story read the spiritual message couched in intellectual terms.

The Bible has been called the history of One Man, and that man is thyself. The spiritual interpretation, then, is the application of the story to yourself. For it is not the story, as story, that is of value to the unfolding soul, but the spiritual lesson involved. Metaphysics translates everything into terms of ideas and consciousness. Therefore the spiritual idea is the essential thing to every man seeking spiritual growth. The story of Creation, then, while detailing the cosmic order for the evolution of a world, by the same story tells of the formation of the world within, by the same order. There is an exact correspondence of the world

without with the world within. Thus the world of our responsibilities may be studied from the symbolism of the world without, as told in the Biblical record. In dealing with Biblical names, our starting point must be the beginning of the story of man.

ADAM: (Heb. *Adamah*, ground, red ground.) This inherent meaning seems to tell us very clearly that Primordial Man, by an evolution of the ages, sprang from the ground by God's creative power—from the universal Mother, Earth. Hugh Miller tells us that the Six Days of Creation were geological ages. Paul says: "The first man is of the earth, earthy; the second man is the Lord from heaven." The first man was born from below; the second was "born from above." "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." The first birth gave to man a material consciousness; the second birth gave him a spiritual consciousness, becoming a being of higher order—"born from above."

In metaphysics Adam refers to the principle of Intellect, with its external functioning, while Eve denotes that higher perception of spiritual wisdom called Intuition. With both these elements every soul is endowed.

EVE: (Heb. *Evvah*, living, alive, life.) Hence she is called, "The mother of all living."

In metaphysics Eve represents the Divine Feminine in us. This is the Universal Mother of ideas, which she conceives. If men will studiously listen to this Unerring Voice, this Divine Monitor, though Intellect incline him otherwise, he will never go wrong.

Intellect and Intuition should always be a wedded pair, so harmonious in agreement that this Unerring Councilor is always consulted by Intellect before its course is determined on.

CAIN: (Heb. *Kayids*, acquisition, a spear.) Primarily, the Material Sense, and consequently, acquisitiveness, even to merciless severity—the spear.

The lust for possessions is told in chapter 4, verse 7: "Unto thee it has a lust, and thou shalt rule over it."

With the cruel suppression of the spiritual, the material sense forfeits Edenic bliss, becoming a wanderer (dwells in Nod). But the material sense is not a thing in itself wrong; it is of divine origin, a thing of worth, not to be annihilated. "He who kills it out suffers vengeance sevenfold" (verse 15). When it is brought *Eastward*, where the Light of Truth shines upon it, it will receive a transfiguration in mind. For Cain "went East, and built a city"; that is, when the Light from the East is allowed to shine on material sense, material sense will become an illuminated consciousness, whose high value appears in its fruiting in "Enoch"—it is transfigured. Material sense separated from the spiritual is a murderer, but when illuminated by the Light of Truth, it develops one into an initiate (Enoch); showing, that we may, starting with the material consciousness, by the Light of Truth, ultimately attain to the highest Heavenly Order.

ABEL: (Heb. *Hebel*, breath, Spirit, fleeting.) Denotes the Spiritual Sense; which his calling also shows—"a keeper of sheep"; constantly occupied with shepherding his spiritual thoughts and ideas.

ENOCH: (Heb. *Hanoch* or *Chanoch*, initiated.) Enoch represents one who has passed from the material consciousness to the spiritual consciousness through meditation on spiritual things. The law of Mind requires that we abide in the spiritual; otherwise we may lose that high consciousness. Having freedom of will, we may choose to let our thoughts wander downward to the sensual life. In such event we shall bring forth a sensual consciousness, represented by "Irada."

IRAD or JARED: (Heb. *descending*, downward tending, negative.) This Sensual Consciousness, which is at first negative, afterwards grows into an aggressive, positive, combative state of mind.

MEHUJAEL: (Heb. *God-combating*, fighting against God, resisting the Spirit.) This warfare is a "chemicalization" between carnal mind and the Spirit; which will ultimately work itself clear in the victory of the Spirit in a

spiritual awakening, where the "Man of God" appears to consciousness—the New Birth.

METHUSAEL: (Heb. *Man of God*.) Many a conversion has been preceded by this spiritual warfare between the Spirit and carnal mind, in which the Spirit prevails. This is the same soul experience represented by the wrestling of Jacob with the angel.

LAMECH: (Heb. *Lemech*, powerful, overthrower, wild-man, arrogance.) He has two wives, *Adah*—beauty, glory; and *Zillah*—shady, darkness.

These two subconscious elements may both appear in the conscious mind, by reason of failure to eliminate the Cain from consciousness; because we dally with sin, and fondly cherish it, and keep it alive in the conscious mind, while professing better things. When one is wedded to the carnal life and its propensities, he is dominated by the baser subconscious factor "Zillah." This is "Jezebel, that wicked woman," who will have her way and overthrow the "Man of God." This is the "sin against the Holy Ghost." It is like fighting the Spirit to the death; and what marvel this sin "hath never forgiveness." It strikes so deadly at the very heart of the soul, that its consequences are deadly.

He, who, in zeal for the spiritual, kills out the material sense in any bodily function, will suffer "sevenfold vengeance," but he who kills out the spiritual sense, reaps "vengeance seventy-sevenfold"—commits spiritual suicide. The murderer's murder-consciousness will ultimately destroy him; because he has "*slain a Man*"—the "Man of God" within—the Christ; and he alone is "*wounded*," he alone is "*hurt*."

This is the end of the allegoric story of Cain, considered as a type. This consciousness ultimates in death—spiritual darkness. We now return to the genealogy of the spiritual, Seth being the substituted type.

(*To be continued.*)

"The name of the Lord is a strong tower."

UNITY



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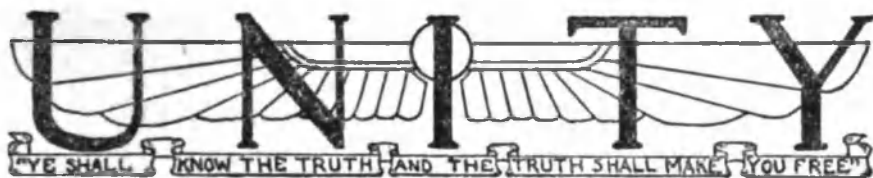
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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

II.

[Readers of **UNITY** have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

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SETH: (Heb. *Sheth*, appointed, substituted, germ, seedling.) We have traced the course of Material Sense (Cain) through its varied experiences in consciousness, from its ascendancy gained by the suppression of Spiritual Sense (Abel), unto the overthrow of its dominance in mind. When the one is dominant the other's activity disappears from consciousness.

At this favoring point Intuition again conceives the Spiritual Idea, which is Abel restored in the substitution. This is the rebirth of spiritual sense, or the new birth by the gentler path of the Spirit; where the individual gladly hears the Spirit's voice, and joyfully conceives the Christ. But the Cainian process of rebirth, where material sense magnifies itself, is brought about through the warfare of carnal mind with the Spirit, as is shown by Mehujael, through a great "chemicalization."

Now is the day of the dominance of spiritual sense in mind, the arrogance of material sense working its own

overthrow, in its cruel attempt to destroy the spiritual from consciousness. This is Judas betraying the Christ to death, thereby losing his own life, by a "vengeance seventy-seven-fold," while the Christ gains a resurrection. For both these archetypes represent an experience possible to every man.

Seth is the beginning of a new genealogy—a higher type, with "Elohim" as the name of God, the Creative Name in the first chapter of Genesis, to tell of a spiritual creation, rather than material; whereas in the story of Cain the name used is "Yahveh," the Divine idea of God with a mixture of the human concept. "I Am" is a statement of *The Absolute*, but the human lowers it to his plane of consciousness. This is Yahveh. Seth is the "germ" or "seedling" of the Elohist's genealogy, where Man is "in the likeness of God."

Adam is the primal Man-Consciousness, where Reason and Intuition have the play of equilibrium, through the illuminating dominance of the Spirit. Swedenborg makes each of these antediluvian names represent a "church"; but we prefer the term, "consciousness," that we may understand how experiences work a change of consciousness, and because metaphysics reduce everything to terms of consciousness.

We need not speculate regarding the number of centuries involved in the genealogy of Cain. For as time is not mentioned, it is not to be considered. In metaphysics we do not deal with time. The years of the Sethian genealogy are not to be treated as time. The numbers have a mystical meaning only. We are dealing with matters of consciousness, and while Cain has come to an end in Lamech, the experiences his line bring have left their mark, and will be heard from later, for the good-and-evil idea still remains. Seth is the pure Spiritual Sense, clouded by experiences, so that there is a struggle to attain; and he succeeded because grounded in principle.

ENOS: (Heb. *Enosh*, man, mortal-man.) Hitherto death in the narrative has not been mentioned; so the subconscious mind has not been impressed with mortality, ex-

cept from the pronunciamento of Yehveh. But the death there told is the death of the old instinct consciousness, where man had a new birth—passing over from instinct-man to a higher type—reasoning-man, in the process of evolution. Age memories are sufficient cause for the existence of this shadow in the subconscious depths; which beclouds the mind to such degree, that the Seth-Consciousness ultimates in “Enos,” where mortality is a factor of consciousness.

CAINAN: (Heb. *possession, acquisition.*) The mortality idea revived brings with it a train of thoughts of the material life, and with them the ruling propensity of material sense, acquisition, entailing a long line peculiar to material sense. In the struggle of Cain and Abel, material sense reappears, though not to the exclusion of spiritual sense. For Seth is the strong factor of the Enos-Consciousness, so strong, that while mortality is there, this Enos-Man begets Mahalaleel.

MAHALALEEL: (Heb. *Praise of God, splendor of God.*) Here this Mortal-Consciousness, represented by Enos, has in it a strong element of the spiritual, as the name shows. And yet the idea of mortality is so destructive in its tendency, that this Enos-Consciousness ultimates in “Jared.”

JARED: (Heb. *descent, downward tending, the same as Irad.*) Mindful of the fact that we are dealing with changes in consciousness we understand why the statement of death does not indicate extinction; only a suspension of activity, the principle to be again revived by allowing the mind to dwell upon, or be occupied with it. It is the history of Mind—spiritual sense, with its elevating train of thoughts, and material sense, with its destructive train—in activity according to the free choice of the will. But Irad is of brief duration.

ENOCK: (Heb. *Henoch, chanoch, consecrated, initiated.*) Despite the downward tendency of the last state, so great is the inherency of strength and purpose through Seth and Mahalaleel, that there is an upward di-

rection quickly acquired, where nothing less than consecration is the unfolded mentality. This consciousness of consecration, or initiation—"walking with God"—making him our "dwelling place," is the highest consciousness men attain, called in New Testament terms, "risen with Christ." The fruiting of this high consciousness is the appearing of a greater "Lamech." He is born directly from Enoch—not through two differentiations, as with the other Lamech.

LAMECH: (Heb. *powerful, overcomer*.) But this overcomer, this man of power exerts his powers not in destroying the spiritual, but in overcoming enemies of the spiritual. And so this Lamech of Enochian qualities ultimates in "Noah," who is the "Comforter." For, said Lamech, his father, "He shall comfort us in our work."

Having before referred to the mystical value of numbers, a few words in explanation is in order. The mystical meaning of Hebrew letters and of certain words, as well as numbers used, comes from the symbolism of earliest writings. Even today words are but symbols of ideas. Why should we shudder at the thought of biblical symbols? As late as Greece, Pythagoras taught the mystical use of numbers. We of the West have not been so taught; and yet this use of them is right before us. All have had glimpses of this use of numbers in the Bible. We have long considered *seven* as a sacred number; so also of *twelve* and *three*, and perhaps of *ten* and *five*, but we have been unwilling to go farther.

Seven denotes what has evolved to completeness; *three* what is perfect in itself; its symbol is the triangle; both these symbolize divinity—the *Trinity*. *Four*, being the number of the square, with its four equal sides and four equal angles, denotes equality and perfection. *Five* refers to Man—the man of five senses; and *ten* to the *Fullness of Man*; while *twelve* refers to spiritual things, and denotes *Divine fullness*.

Odd numbers are classed as positive, and more potent than even numbers, which are negative—sometimes called feminine. In all combinations each number retains

its value or quality, which it imparts to its fellow. So when we examine the so-called years of the antediluvians, we readily discern the quality of their lives, without regard to time. For instance, Enoch lived "three hundred years," the words seem to tell us. And yet, to stop here is to miss the spiritual lesson concealed by the letter. Enoch's formula is: $3 \times 10 \times 10$.

Here the number *three* denotes the Divine consciousness, in which he lived; and 10×10 the *Fullness of Manhood* which he expressed. What Paul calls the "stature of Christ" is shown by the same symbology in the age of the Christ at his baptism—30 years, or 3×10 of man. Here the *Fullness of Man* receives a divine quality by multiplication into *three*. In Enoch we have $3 \times 10 \times 10$ to tell the same story. These numbers tell the whole story. No wonder Enoch was translated, when completed manhood became divinized—fully redeemed.

Numbers, then, mystically considered, do not tell nor give us a possible clue to the ages of these antediluvians, nor did the writer intend to give any. Nothing is told of the age of Cain or of any of his line. The mystics were too wise to profane their mystical numbers by prostituting them to base uses—taking their names in vain.

As Seth's line is the line of spiritual primogeniture of the Elohist Man, these high values of numbers were applicable and carefully used. Of this divine line it is written: (see margin 4:26) "Then began men to call themselves by the name of the Lord." That is, then began men to recognize God in consciousness, and so to apply God's name to themselves. This quality of Seth's life is told in his wonderful number, 912. This number is made up of $(3 \times 3) \times (10 \times 10) + 12$. They tell of his Divine consciousness 3×3 , of Fullness of Manhood 10×10 , and Spiritual Fullness (12). Had no words been written, the numbers would be sufficient to tell us that "Enoch walked with God."

Take Lamech, who was "powerful" in all spiritual principles and deeds. His attained perfection is told in his

number, 777, showing him worthy to be called the father of Noah, who stood at the maturing climax of the antediluvian age.

Noah was distinctively the Representative Man of that age, and the father of a new age. For this reason he had the human numbers very strongly at the birth of the triplets, Shem, Ham and Japheth. He was then 500 years old, the story runs. When he built the mystical Ark, he had developed spiritual qualities to such a degree that his new number was 600 (6 and 12 referring to the spiritual man, as 5 and 10 mean the natural man). His final summing-up number is 950. This is $(3 \times 3) \times (10 \times 10) + (5 \times 10)$, signifying the Divine consciousness (3×3), plus the human, 5×10 , divinized by involvement in the divine 3×3 , all telling of the ripening of regeneration in numerical formula.

Adam's number is 950, containing the same wonderful factors: $(3 \times 3) \times (10 \times 10) + (3 \times 10)$, and tell his perfection in the Divine consciousness, notwithstanding the scandal about the "Fall," which was formulated by getting lost in the "letter that killeth"; when, in fact, he had simply lost the old instinct consciousness, to find himself on the higher plane of Reason.

It was Cain, not Adam, who fell; and he repented, like a man of noble type, and concentrated his thoughts on the spiritual light, so that he developed a spiritual consciousness ("built a city East of Eden"). A "city" is a consciousness; the "East" is illumination.

The great numbers prove that the Elohist were men in the Divine consciousness; so that they were very properly called, "Sons of God," in that Theocratic Age.

Josephus intimates that these wonderful men did not die, for he says: "Let no one inquire into the deaths of these men; for they extended their lives all along, together with their children and grandchildren; let them regard their births only." The mention of death denotes the end of a Patriarchal or Theoarchal reign.

(To be continued.)

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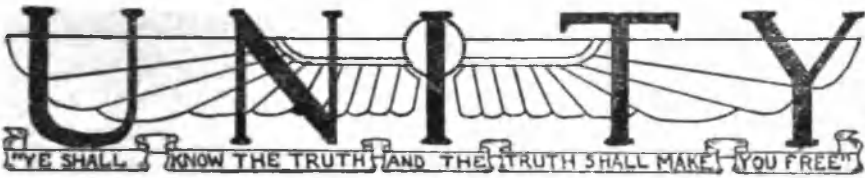
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No. 5

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

III.

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IN THE study of metaphysics it is necessary to consider the historical aspect of the story, in order to see the greater significance of the figure, allegorically portraying in a Divinely ordained race the struggles and experiences of the human mind, in the possession and use of free will to choose the good or evil and unfold a consciousness according to the wisdom of the choice.

This Theocratic Age was far more wonderful than the better known Patriarchal Age. Here the genealogy is the genealogy of kings, and not of peoples; and only the names of the first-born are mentioned, to indicate a type of consciousness spoken of. These divine kings had peculiar rights and privileges, by reason of a divine primogeniture, as very "Sons of God." Each was a prophet, priest and king something "after the order of Melchizedek," who was

doubtless the last of this divine race of "Sons of God" of whom this is the only record. The one marked characteristic of this singular race was their Divine Consciousness—a sense of the Divine Immanence, and Divine authority.

Where men lived a thousand years there was, as it were, one family of many generations, all subject to one authority, and that authority God's Theoarch. This peculiar factor of the consciousness of God in each of these Ten Kings is told in their numbers, as we have seen—numbers which mark them as "Sons of God."

In metaphysics this is a picture of each individual, who is a Son of God, a prophet, priest and king, ruling his own kingdom within—a very Theoarch, whose right it is to reign with Christ in his kingdom one thousand years; where Christ's will is his will and Christ's throne his throne. Here the people are not mentioned, because they are your unnumbered thoughts, both conscious and subconscious. For you are the important individual referred to.

To review this mystical line from Adam to Noah, that we may not only trace the divine lineage, but discover the soul's steps in evolution, we note that,

ADAM means Man who dwells in the Divine Consciousness by reason of his origin, yet having a material substratum, with a tincture of good and evil, by reason of contact with earth and the development of Reason.

SETH denotes appointed, substituted, germ, seedling, and withal the recognition of the Divine Immanence or God-Consciousness.

ENOS denotes Man who, while having this consciousness of the Immanence of God, has added something of the earthy substratum to his consciousness, the mortality idea of man.

CAINAN denotes acquisition, possession—gaining all things of the Divine Consciousness, making greater attainments than Enos; so that he becomes a man of spiritual power.

MAHALALEEL denotes the Praise and Splendor of God in Aspiration. His reign was marked by great

harmony and power because he dwelt not on the Enos idea of mortality, but gazed on the spiritual light, beholding the splendor of God.

JARED denotes descent, downward tending, downward looking; and with his upward looking he stands for spiritual continuity. Though possessing by inheritance a Divine Consciousness, he descends to material reasonings, thereby turning from the Divine principle. Yet when he returned to his Divine allegiance, his name became a symbol of spiritual continuity.

ENOCK means consecrated, initiated, established spirituality. He lived so continuously in the spiritual consciousness that his body became too spiritual to remain visible, and he was translated to a higher plane of existence.

METHUSELAH means man of the dart, man of offspring, spiritual reliance. His great number, 969, or by numerical analysis $(3 \times 3) \times (10 \times 10) + (3 \times 2 \times 10) + (3 \times 3)$, denotes high attainment in spiritual power.

LAMECH means powerful, conqueror, spiritual power achieved, as indicating great soul-development.

NOAH signifies rest, comforted, spiritual life, the spiritual consciousness, the wise knower; highest soul-attainment.

This genealogical story was given by the wise mystic to tell the wonderful experiences of the individual in the path of regeneration and soul-evolution, unto the attainment of what has been called the Cosmic Consciousness, where one seems to enter into the Universal Consciousness of Wisdom, sharing, as it were, God's Omniscience. These Ten Kings are all yourself, each denoting a step in the upward path, until you become the God-Conscious Soul—the Knower of Divine Wisdom.

The flood which thereupon envelops him, bearing him up in the ark of God's protection, is the baptism of the Holy Ghost, which washes away every impurity of the lower consciousness of sin, and preserves every faculty, function and power in its divine purity, making him a man of Christly attainments. This thorough cleansing and puri-

fyng of the soul eliminates from the conscious mind even the memory of sinful thoughts, whether merely ideas, or ideas concrete in their application to body and function. This downpour of the Spirit is the "breaking up of the fountains of the Great Deep," which in Genesis is called "the waters above the firmament," which occurred at this time in the world's cosmogony, according to Prof. Vaille.

The whole allegoric story shows the fullness and completeness of the Great Salvation—that of the whole man, soul, body, function and sensation. For Noah's sons and daughters (in-law) are the intellectual and intuitional powers; the animals are the physical organs and functions; the creeping things are the passions and sensations; and the fowls are the thoughts which fly and soar above the physical.

While we have had debasing thoughts of certain functions and sensations, they are in themselves pure and holy. This is the salvable element entering the ark of Divine recognition.

The "clean beasts by sevens" were for food, and they tell God's providential care for his consecrated child.

Noah is just as much a man of today as of yesterday, because he is the Archetype or representative Man. He represents the faithful soul, who "walks with God" in spiritual communion until he receives his spiritual baptism, as it were, "shut in" with God, "in the secret of his presence hidden," by the Spirit's downpouring endued, thereby upborne and shielded from earthly contaminations.

But this ecstasy of enduement cannot always continue, nor would it be wise. For anyone fully equipped for the sense life to continue this spiritual ecstasy indefinitely, he would become a mere automaton, without free will, and would so spiritualize his body as to dissolve its material elements and put on Christ prematurely. By a movement of the Spirit he receives his baptism, and so there comes a time when "a wind of the Spirit passes over the earth, and the waters assuage," leaving him free to pursue his course again, in the free use of his faculties and will.

Noah goes forth from his great experience a regener-

ated man, and God makes a covenant of grace with him as an illuminated soul in possession of his threefold sense of manhood, embracing the Spiritual (Shem), the Material or Sensual (Ham) and the Rational (Japheth). The unfolding soul has always these three factors of consciousness to reckon with, because in metaphysics he is himself Noah.

From the standpoint of the letter, there is a controversy as to which is the elder, Shem or Japheth (6:10, 9:24), or which is the younger, Ham or Japheth (9:24). Apparently they were triplets, all born when Noah was five hundred years old (5:32). For it is in the fullness of manhood indicated by the mystical numbers, $5 \times 10 \times 10$, that we are conscious of our threefold nature.

This record abounds in the most beautiful metaphysics. Gen. 9:20: *"Noah began to be a man of the ground; and he planted a vineyard and he drank of the wine, and was drunken; and he was uncovered within his tent."* This is the Vulgate rendering. The word *ground* has a different meaning from *earth*. Ground being the surface portion, teeming with the activities of life, refers to spiritual activities of the mind, where the Seed of Truth germinates. For the mind is the "vineyard" where spiritual ideals are cultivated, where the formulations of philosophy and theology are brought out for the guidance of men. Noah was the Patriarchal Teacher and Prophet to the race of men. He not only formulated a system of philosophy for others, but he lived by them himself (drank his own wine). And, as is apt to be the case with strong intellectualists, he had so great pride of intellect that he became self-hypnotized (intoxicated) by his own ideas. It is never Truth that intoxicates, but what intellect mixes with it.

Ham, the materialist, who lived in the senses, and who therefore could believe nothing the senses cannot grasp, made sport of his father's spiritual philosophy, pronouncing it all false reasoning ("nakedness" as to truth). But it was "nakedness" only to the materialist's perception. As for Shem and Japheth, they saw differently. They

refused to see their father's errors of reasoning, and turning their faces deliberately in the opposite direction, covered him and his faulty reasoning with the broad mantle of charity.

Jesus did a similar thing when he "wrote on the ground," refusing to recognize falsity or sin—persistently busying his thoughts with Truth (the ground).

SHEM: (Heb. *a name, character, morality, spirituality.*) One of the sons of Noah, in point of preeminence, the eldest. He was the father of Elam, Asshur, Arphaxad, Lud and Aram. Metaphysically Shem stands for the spiritual nature, the divinest element of consciousness, that which is the basis of high and noble character. The course, function and power of this divine principle in human life is told in the career of his descendants.

HAM: (Heb. *dark, warm, sensual, materialistic, the rabble.*) One of the sons of Noah, and father of Cush, Mizraim, Phut and Canaan.

In point of relativity Ham is the youngest, and represents the material or sensual nature in the human make-up, the fruit of which will appear in the setting of the lives of his children.

JAPHETH: (Heb. *spreading, expanding, systematizing, reasoning.*) One of the sons of Noah, in point of relativity the second; for they were triplets, according to Gen. 5:32. His sons are Gomer, Magog, Madai, Tubal, Mesech and Tiras. In metaphysics he stands for the faculty of Reason in the human make-up, whose functional activities are pictured in the historical setting of his sons.

GOMER: (Heb. *completeness, exactness.*) The eldest son of Japheth, and father of Ashkenaz, Riphath and Togarmah.

Inasmuch as Japheth represents Intellect's function in life and in religion, his Seven Sons carry out the fullness of intellect's program in the religion of the centuries. For Shem, Ham and Japheth are man in his threefold nature all down the ages; they are the archetype of the centuries.

Gomer settled in the Crimea, and his descendants

spread westward, from the Crimerians becoming the Cimbri, Cyrmi, Celts, Welsh and Gaels. Wherever they are, they are performing Japheth's function in religion, always loyal to spiritual religion as existing in Shem, for they ever "dwell in the tents of Shem." Perceiving, therefore, the spiritual idea, they are ever striving to give exactness of formula for its intellectual expression. What Gomer is in the world, he is in the realm of ideas in us, ever seeking to bring out in expression the spiritual experiences of the heart.

MAGOG: (Heb. *The mountain of Gog.*) Second son of Japheth, who settled in Eastern Russia, and is regarded as the progenitor of the Scythians. Magog goes a step farther than Gomer, and magnifies the importance of formulations of theology until he makes it a very "mountain of Gog" to the spiritually minded, standing in the path of spiritual attainments—the religion of the heart.

MADAI: *Middle*—the "Middle Kingdom," in the middle of Asia. Third son of Japheth, and progenitor of the Medes. Both the individual and the country are indicated by the name. Madai stands for the pride of intellect, carried to infallibility in theology. This is told in the "law of the Medes and Persians that altereth not." Madai's descendants all went over to Mohammedanism, where the dogma of infallibility applies to every word and letter of their Koran, as well as to all the ceremonial of worship. This is a state of mental slavery, where "the letter killeth" and where the "spirit that giveth life" is lost, because "the letter" is trusted.

JAVAN: (Heb. *the lad, the youth, the young man.*) The fourth son of Japheth, and father of Elishah, Tarshish, Kithim and Dodanim.

Javan is the father of the Ionian Greeks, and Elishah the Æolian Greeks; whence sprang Plato, whose is the most perfect example of pure reasoning from spiritual premises, without ceremonial of any form, loyal only to the spiritual perception of what is Truth; where the spiritual

principle is the Christ in Man, untouched and untrammelled by ceremonial.

TUBAL: (Heb. *a flowing forth, an overflowing.*) The fifth son of Japheth, dwelling between the Caspian and the Euxine Seas, in Russia.

The severest condemnations and judgments are meted out to him by Ezekiel, in connection with Meshech, Gomer and Prince Gog, for overflowing God's people with burdensome liturgies and oppressive formalisms—like an army of subjugation.

MESHECH: (Heb. *a drawing, a possession.*) The sixth son of Japheth, the progenitor of the Moschi—the Muscovites of Central Russia, whose powerful prince was called Gog, in the time of Ezekiel, who refers to them in Ezek. 38 and 39, in connection with Tubal, as oppressing God's people. In Ezek. 27:13 he says of Javan, Meshech and Tubal: "They traded the persons of men and vessels of brass in the markets of Tyre." This pictures the intolerable oppression of formalism in the Greek Church. And it shows the tendency of formalism to crowd out and supplant spirituality until men become a possession of the church, and are actually "traded in the markets" along with "vessels of brass." This is what we must understand by Ezekiel's striking figure of speech; showing how men are actually owned and sold to formalism.

TIRAS: (Heb. *longing, desire, ambition.*) The seventh son of Japheth, whose posterity are recognized as the Thracians, when Thrace covered all European Turkey. Here arose Philip the Great, the oppressor and heartless subjugator of the Jews, for his own selfish ends. Being of Greek stock, he represents in the field of reason the heartless demagogue, who reasons not for principle, but for conquest, and delights in destroying the hopes and peace of others for the sake of his own gratification and lust for power.

(*To be continued.*)

UNITY



THE TRUTH SHALL MAKE YOU FREE

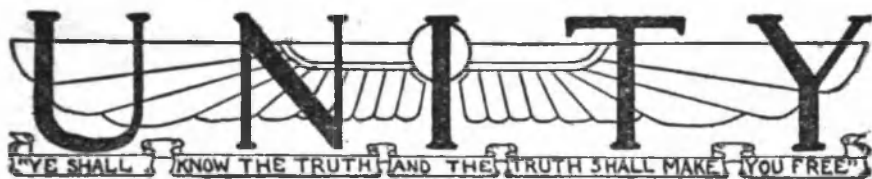
BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

JUNE 1913



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

IV

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete *Metaphysical Bible Dictionary*. If the demand warrants, we will, when it is complete, print a *Teacher's Bible*, with the *Dictionary* as appendix in place of the usual *Word Book*.]

ASHKENAZ: (Heb. *A sweeping fire.*) Co-operation of all the forces of the mind for cleansing it of its Babylonian idolatry, and restoring its original dominion and power.

RIPHATH: (Heb. *A breaking over.*) Independent thinking; breaking over the bounds of conventionalism, for the freedom of the Sons of God.

TOGARMAH: (Heb. *Strong of bones, gnawing of bones.*) Unprogressive thinking, gnawing or grinding over old, dry, unsatisfying theologies.

ELISHAH: (Heb. *Firm-bound to God, in God united, at-one with God.*) Unity of thought, based on a true understanding of Truth.

TARSHISH or THARSHISH: (Heb. *A breaking, achieving.*) The power to bring from far your own good of wealth by your mental "ships of Tarshish"—your sure faith in the Omnipresent Good.

KITTIM or CHITTIM: (Heb. *Terrible, giants.*)

The Alexandrian power to achieve success, recognizing no insurmountable obstacles.

DODANIM: (Heb. *Their breasts, their friendships.*) Carried forward by the success of others, leaning on others, success through the demonstration of others—not your own.

CUSH: (Heb. *Black, sensual, licentious.*) Darkest vein of consciousness.

MIZRAIM: (Heb. *Straightened, hampered.*) Sensuality hampering spirituality.

PHUT: (Heb. *Helper of foes, traitor for hire.*) Betrayer, enemy of God.

CANAAN: (Heb. *Bowed down, debased.*) Lust; "A servant of servants."—Gen. 9:25.

SEBA: (Heb. *Drunken, sensual.*) Gluttony.

HAVILAH: (Circuit.) Sensual gratification.

SABTA or SABTAH: (Heb. *A striking, a breaking.*) Fear, apprehensiveness.

SABTECHA or SABTECHAH: (Heb. *Extreme fear.*) Terror.

RAAMAH: (Heb. *Trembling.*) Impending evil, dismay.

NIMROD: (Heb. *A hero, valiant, a rebel.*) Arrogance, rebellion, secession.

SHEBA: (Heb. *Seven, an oath, compassed about, a covenant.*) Sworn fidelity.

DEDAN: (Heb. *Low country, advance, increase.*) Fertility, prosperity.

BABEL or BABYLON: (Heb. *Confusion.*) (Chaldee, *The Gate of God II.*) Idolatry.

ERECH: (Heb. *Length.*) A city built by Nimrod; self-sufficiency.

ACCAD: (Heb. *Fortress, castle, band.*) A city built by Nimrod; self-defence.

CALNEH: (Heb. *Fort of the god, Ana.*) A city built by Nimrod; defence of Ana.

ASSHUR: (Heb. *Steps, hero, mighty.*) Eldest son of Shem; constructiveness.

SHINAR: (Heb. *Country of two rivers.*) Standing together, conventionality.

NINEVEH: (Heb. *Abode of Ninus.*) Capital of Assyria (built by Asshur); grandeur of achievement.

REHOBOTH: (Heb. *Wide spaces.*) One of four cities built by Asshur; charity.

CALAH: (Heb. *Firm, completion.*) One of four cities built by Asshur; completion.

RESEN: (Heb. *A fortress.*) One of four cities built by Asshur; defence, safety.

LUD: (Heb. *Tortuous, winding.*) Son of Shem, founder of Lydia; insinuating.

LUDIM: (*Plural of Lud.*) Descendants of Lud; the Lydians; insinuating, seductive.

ANAMIM: (Heb. *Rockmen.*) A tribe from Mizraim in Egypt; substantial, strong.

LEHABIM: (Heb. *Flame-colored, red, lurid.*) Burning passion.

NAPHTUHIM: (Egypt. *The god, Phthah.*) The generative power.

PATHRUSIM: (Egypt. *Worshippers of Egyptian Venus, Hat-her.*)

CASLUSIM: (Egypt. *Phallic worship.*) Whence came Philistia's Baal-Astarte.

PHILISTIM: (Egypt. . "Out of Casluhim.") Baal-Astarte worship.

CAPHTORHIM: (Egypt. *Sons of Caphtor.*) Sun-worship, sex-worship.

SIDON or ZIDON: (Heb. *Fortified.*) Physical force.

HETH: (Heb. *Trembling, fear.*) Self-condemnation.

JEBUSITE: (Heb. *Threshing floor.*) Unmerciful, severity.

AMORITE: (Heb. *The mountaineer.*) Ambition.

GERGASHITE: (Heb. *Dwelling in the clay lands.*) Depravity.

HIVITE: (Heb. *Dwelling in moving tents.*) Conventional, changing.

ARCHITE: (Heb. *Dwelling in Arca.*) Dwellers in peace—conservatism.

SINNITE: (Heb. *Dwellers in the Sinna mountains.*) Security.

ARVADITE: (Heb. *Wanderers.*) Navigators, traders, dealers in slaves.

ZEMARITE: (Heb. *Dwellers in Mt. Symra.*) Rebellion.

HAMATHITE: (Heb. *Fortress.*) Policy, sagacity.

GERAR: (Heb. *A sojourner, polygamous.*) Owner of women, like Abimalech.

GAZA: (Heb. *The strong place.*) Firmness, reliance.

ELAM: (Heb. *A youth, a virgin, age unending.*) Eternal spiritual inheritance.

ARPHAXAD: (Heb. *One who heals or releases.*) Recognition of God as healer.

ARAM: (Heb. *High, exalted.*) The Fatherhood of God exalts each man to Brother.

UZ: (Heb. *A fertile garden.*) A well ordered mind.

HUL: (Heb. *A circle.*) Environment—myself environed by myself.

GETHER: (Heb. *Fear, searching inquiry.*) Trial through criticism.

MASH. (Heb. *A drawing out, drawn out.*) Trial through experience.

SALAH or SHELAH: (Heb. *Extension, branching.*) Prosperity development.

EBER or HEBER: (Heb. *Product, shoot.*) The Shoot of Shem, whence springs Abraham.

PELEG: (Heb. *Division—"earth divided."*) Family divided by Joktan withdrawing and going to Arabia.

JOKTAN: (Heb. *Made small, contention.*) Loss of power by contention.

ALMODAD: (Heb. *The measure of God.*) Enlargement through recognition of God.

SHELEPH: (Heb. *A drawing out, withdrawal.*) Loss of power by separation.

HAZARMAVETH: (Heb. *Court of death, entry of death.*) Spiritual loss.

JERAH: (Heb. *The moon.*) Intellect—wisdom by reflection.

HADORAM: (Heb. *Their beauty, their power, their praise.*) Optimism, altruism.

UZAL: (Heb. *Going to and fro.*) Trading, exchanging ideas, gaining wisdom.

DIKLAH: (Heb. *Palm grove.*) Opulence, rich in Divine Wisdom.

EBAL or OBAL: (Heb. *Bare district.*) Unprosperous, unproductive.

ABIMAEL: (Heb. *My father is God.*) "I Am"—Jehovah, conscious Sonship.

OPHIR: (Heb. *Fruitful, abounding.*) Wealth, abundance.

JOBAB: (Heb. *Desert.*) A barren, unproductive life.

MESHA: (Heb. *Deliverance.*) Released from bondage—spiritual freedom.

SEPHAR: (Heb. *Enumeration.*) Retrospection, counting blessings.

REU or REUEL: (Heb. *Friend of God.*) Faithful—full of faith.

SERUG or SARUCH: (Heb. *Branch, shoot.*) Spiritual inheritance.

NAHOR or NACHOR: (Heb. *Loud, hot piercer.*) Zeal—brother of faith.

TERAH or THARAH: (Heb. *Duration, turning.*) Turning from polytheism to God.

ABRAM: (Heb. *Father of Ram—Brahm, father of sublime height.*) The meaning of Brahm, the Father or head of all believers in God, the "Most High."

ABRAHAM: (Heb. *Father of a multitude.*) All nations blessed by his blood.

HARAN: (Heb. *Mountaineer, strong, enlightened.*) High character, noble.

LOT: (Heb. *Concealed, veiled.*) Personality, which conceals the Real Man.

UR: (Heb. *Fortress, light, brightness.*) Intellect, the light of personality.

CHALDEA: (Heb. *As demons, or as robber, breasts or field.*) Carnal mind, in its varied aspects.

MILCAH: (Heb. *Queen.*) Wisdom, prudence, consistency.

SARAH: (*Princess.*) Fidelity, trustfulness.

SARAI: (*My Princess.*) Sharer of my faith.

ISCAH: (Heb. *Jah is looking.*) As in His presence.

SECHEM, SICHEM or SYCHEM: (Heb. *Portion, shoulder, morning.*) The new departure, the new morning, the new day.

MOREH: (Heb. *The teacher, the oaks.*) Communion, covenant.

BETHEL: (Heb. *House of God.*) God's conscious presence, God-consciousness.

AI, HAI, AIJA, AIATH: (Heb. *Heap of ruins.*) Broken covenant.

PHARAOH: (Heb. *The Sun.*) King of Egypt.

PHARIO-HOPHRAH: (Heb. *Priest of the Sun.*) The king of Egypt.

PHARIO-NECHO: (Heb. *The lame king.*) The king who was beaten.

MAMRE: (Heb. *Fat, victorious.*) Fertile, victorious, optimistic.

HEBRON. (Heb. *Friendship, agreement, enchantment.*) Fraternity, society.

SODOM: (Heb. *Their secret, burning, slime-pits.*) Sensuality.

GOMORRAH: (Heb. *Fissure, submersion.*) Selfishness.

BERA: (Heb. *Son of evil.*) Lust, king of Sodom.

BISHA: (Heb. *Son of wickedness.*) Dishonesty, fraud, king of Gomorrah.

ADAMAH: (Heb. *Earth.*) Materiality, the sense-life.

SHINAB: (Spoil of the tooth.) Gluttony, king of Adamah.

ZEBOIIM: (Heb. *Hyenas, wild beasts.*) Lust for possessions.

SHEMEBER: (Heb. *Lofty flight.*) Speculation, "frenzied finance," king of Zeboïim.

ZOAR: (Heb. *Little.*) Domesticity, having "little" of lust.

BELA: (Lot in his cave.) Retirement, privacy, king of Zoar.

AMRAPHEL: (Who speaks secrets hidden.) Reasonings for the divineness of passion.

SHINAR: (Place of two rivers.) Sexual instinct, biological principle.

ARIOCH: (Heb. *Lion-like, noble.*) Reasonings in defence of overmastering passion.

ELLISAR: (Chal. *Natural.*) Reasons of human nature in defence of lust.

CHEDORLAOMER: (Heb. *A generation of servitude.*) Enslavement to mental habit.

TIDAL: (Heb. *King of nations.*) Custom adduced in defence of lust.

SIDDIM: (Heb. *Valley of the open field.*) The field of reason, where the enslavement takes place.

Personality, without the guidance of the spiritual, is unsafe; but having, as the prodigal, separated itself, it "pitches its tent toward Sodom," and soon gravitates to Sodom. It then proceeds to reason itself into the life of Sodom; until it becomes submerged in the "slime-pits" of debauchery, where, captured by its own reasonings, it is carried away in hopeless captivity through self-justification in sin.

But when this bondage becomes intolerable, the True

Self springs to its relief, marshaling its full complement of spiritual forces (its 318 keepers of sheep), and delivers it from this carnal bondage, this enslavement to lust. "*But he himself shall be saved; yet so as by fire.*"

While personality is freed, the will is not wholly mastered. In the great purification by fire, the carnal will begs to be allowed to retain a modicum ("little") of Sodom in domestic life. But the finer perceptions (daughters) have been corrupted by these experiences, and lead to other corruptions unwittingly; and the pure, divine sense of domestic life is forever lost. It is as unsatisfying as the "Pillar of Salt."

That we may have a glimpse of the beauty of the mysticism in the expression, "*318 trained servants born in his own house,*" who wrought the deliverance of Lot, it is a singular fact that this wonderful mystical number, "318," points to "Eliezer of Damascus," Abraham's chief steward, as the key to the mystical allegory of Abraham and Lot (Gen. 14:14; 15:2). In the wisdom of the Cabala, the numerical value of Hebrew letters is fundamental to the spiritual interpretation of names. The summing up of the letter values in the name, "Eliezer," is 318. "Damascus" mystically employed, stands for Intellect. So that this "Eliezer of Damascus, steward of my house," is Intellect, to whose skillful reasoning the Higher Self commits the charge of delivering the repentant prodigal, Personal Self, from the bondage and "slime-pits" of sensuality. It is hardly to be supposed that Abraham's sheep ranch was so extensive as to require 318 shepherds, or that all these hired men were "born in his own house." It is easy to get lost in "the letter that killeth," but the spiritual sense is simple and exact.

EN-MISHPAT: (Heb. *Fountain of judgment.*)
Day of reckoning.

ZUZIMS: (Heb. *Giants.*) Strong, powerful, prejudices.

REPHAIM: (Heb. *Giants.*) Self conceit, arrogance.

EMIMS: (Heb. *Giants.*) Terrors, mighty fears.

AMALEK: (Heb. *That consumes all.*) Consuming lust.

ESHCHOL: (Heb. *Cluster.*) Faithful.

ANER: (Heb. *Juvenile.*) Vigor of youth.

HOBAB: "At the left of Damascus." (Heb. *Lurking places.*) False reasonings.

DAMASCUS: (Heb. *Activity, alertness.*) Intellect, reasonings.

ELIEZER: (Heb. *God my helper.*) Intellect spiritually enlightened.

SHAVEH: (Heb. *That makes equal.*) Justice established.

MELCHISEDEK: (Heb. *King of righteousness.*) The illumination of Christ—"The Sun of Righteousness arisen" in the mind, in approval of the victory over sin; who gives the "bread and wine" of life; the Christ, to whom the soul pays it tithes of glad allegiance.

EUPHRATES: (Heb. *That makes fruitful.*) (Aryan, *The good and abounding river.*) The circulation of the blood; mystically, the vital force.

KENITES: (Heb. *This purchase, possession.*) Wisdom bought by experience.

KENIZZITES: (Heb. *Hunters.*) Slaughterers of hopes.

PERIZZITES: (Heb. *Rustics.*) Undefended innocence, simple-minded.

KADMONITES: (Heb. *Eastern.*) Enlightened.

HAGAR: (Heb. *A stranger, wanderer.*) The receptive point of carnal mind.

ISHMAEL: (Heb. *Whom God hears.*) Prayer answered by reason of kinship to God.

BEER LA HAI-ROI: (Heb. *The well of living and seeing.*) Consciousness of Life and Light.

ISAAC: (Heb. *Laughter.*) "All that hear shall laugh with me." The joy of the Lord, the new birth.

MOAB: (Heb. *From my father.*) Moral turpitude of carnal mind.

BEN-AMMI: (Heb. *Son of my kindred.*) God's kinship not recognized by carnal mind.

KIRJATHAIM: (Heb. *Double city.*) Co-operation, the beauty of unity.

KADESH or KADESH-BARNEA: (Heb. *Sacred, wandering.*) Sacred memories.

SHUR: (Heb. *A wall.*) "Defence the munition of rocks."

ABIMELECH: (Heb. *Father-king.*) Assumption.

BEER-SHEBA: (Heb. *The well of seven or of the oath.*) The covenant.

PHICHOL: (Heb. *Mouth of all.*) All-commanding, authoritative.

MORIAH: (Heb. *Seen of Jehovah.*) Vision of God.

JEHOVAH-JIREH: (Heb. *Jehovah will see or provide.*) Unshaken trust.

PARAN or EL-PARAN: (Heb. *Region of caverns.*) Retirement, communion.

HUZ: The same as Uz. (Heb. *Fertile, council.*) The fertile mind.

BUZ: (Heb. *Contempt.*)

KEMUEL: (Heb. *God stands, has arisen, raised up.*) Recognition of God.

ARAM: (Heb. *High, highlands.*) "Most High" of consciousness.

CHESED: (Heb. *Increase.*) Gain, prosperous.

HAZO: (Heb. *Seer, Vision.*) Spiritual perception.

PILDASH: (Heb. *Flame of fire.*) Holy zeal, spiritual zeal.

JIDLAPH: (Heb. *Melting away, tearful.*) Hopeless.

BETHUEL: (Heb. *Man of God, dweller in God.*) Consecration, realization.

REBEKAH: (Heb. *Flattering, ensnaring, appearing.*) Charming, winning.

TEBAH: (Heb. *Strong, guarding the body.*) Self defence.

REUMAH: (Heb. *Raised high, pearl.*) Valued.

GAHAM: (Heb. *Sun-burnt, swarthy.*) Degeneracy.

THAHASH: (Heb. *That hastens, keeps silent, purple.*) Aspiration.

MAACAH: (Heb. *Oppression, to squeeze, oppose.*) Intolerance.

KIRJATH-ARBA: (Heb. *City of Baal-giant.*) Idolatry.

EPHRON: (Heb. *Strong, fawn-like.*) Sympathetic.

ZOHAR: (Heb. *Whiteness, distinction, nobility.*) Illustrious, renowned.

MACHPELAH: (Heb. *Double, winding—a double cave.*) Truth obscure.

MESOPOTAMIA: (Heb. *Heights between rivers.*) Truth in diversity.

LABAN: (Heb. *White, gentle, glorious.*) Reputable.

KETURAH: (Heb. *Incense, he that burns incense.*) Worshipful, peace-maker.

ZIMRAN: (Heb. *Renowned, resonant, a song.*) Confession of faith.

JOKSHAN: (Heb. *Bird-catcher.*) Truth-seeker.

MEDAN or MIDIAN: (Heb. *Strife, contention, judgment.*)

ISHBAK: (Heb. *Forsaken, leaving, free.*) Migrating, independent.

SHUAH: (Heb. *Pit, depression.*) Meditation.

ASSHURIM: (Heb. *Asshur.*)

LETUSHIM: (Heb. *Oppressed, struck, hampered.*) Wrought out by experience.

LEUMMIM: (Heb. *Peoples.*) Intelligences.

EPHAH: (Heb. *Obscurity, ready to fly.*) Divinity veiled by the flesh.

HANNOCH: The same as Enoch.

ABIDAH: (Heb. *Father of knowledge.*) Divine Wisdom.

NEBAJOTH: (Heb. *Words, prophetic, heights.*) Spirit of prophecy.

KEDAR: (Heb. *Powerful, blackness.*) Sorrow, despair.

ADBEEL: (Heb. *A vapor of God, miracle of God*). Sense of God's presence.

MIBSAM: (Heb. *Sweet odor.*) Kindness, charity.

MISHMA: (Heb. *A hearing, fame.*) Reputation.

ELDAAH: (Heb. *Whom God called.*) Intuition.

HADAR: (Heb. *Enclosing, fire God, joy.*) Clamorous.

DUMAH: (Heb. *Silence.*)

TEMA: (Heb. *Desert, perfection, right hand.*) The South, knowing Truth.

KEDEMAH: (Heb. *Oriental, eastern.*) The East, dawning light of Truth.

NAPHISH: (Heb. *Refreshing, recreating.*) The soul, the spiritual.

JETUR: (Heb. *Mountainous, enclosure.*) Spiritual consciousness.

ESAU: (Heb. *Hairy, rough, aggressive.*) Personal self—carnal mind.

JACOB: (Heb. *Supplanter.*) The Higher Self, supplanting the carnal.

AHUZZATH: (Heb. *Possession, a holding fast.*) Selfishness.

ESEK: (Heb. *Contention.*) Well of contention, dogmas.

SITNAH: (Heb. *Hostility, hatred.*) Well of separation, sects.

REHOBOTH: (Heb. *Room, spaces, extension.*) Agreement in essentials.

JUDITH: (Heb. *Jewess.*) Miscalled spiritual.

BASHEMATH: (Heb. *Fragrant.*) Charity.

ELON: (Heb. *Oak.*) Good from the standpoint of the senses.

LEAH: (Heb. *Weary.*) Timidity.

(*To be continued.*)

UNITY

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THE TRUTH SHALL MAKE YOU FREE

CALL UPON THE NATIONALITY OF THE
ANGLES AND PEOPLE OF THE
GREAT EMPIRE OF FREEDOM & TRUTH

JULY 1913



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

V.

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now come Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete *Metaphysical Bible Dictionary*. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

RACHEL: (Heb. *A yew, a lamb.*) Love for the genuine, for Truth.

MAHALATH: (Heb. *A song, mild.*) Mournful, pensive.

ELLASAR: (Heb. *Oak of Assyria.*)

ZILPAH: (Heb. *Dropping myrrh, distilling.*) Kind words; Leah's maid.

BILNAH: (Heb. *Modesty.*) Receptivity. Rachel's maid.

REUBEN: (Heb. *Behold a son.*) The sense of sight; spiritual perception; mental cognition.

SIMEON: (Heb. *Hearing.*) The sense of hearing; spiritual hearing; faith.

LEVI: (Heb. *Joined.*) The sense of taste; love, the power that "joins," both spiritually and mentally.

JUDAH: (Heb. *Praise.*) The sense of smell; the fragrance of praise; hope.

ZOAH: (Heb. *Little.*)

ZEBULUN: (Heb. *Dwelling.*) The sense of touch; spiritual at-one-ment; mental agreement.

ISSACHER: (Heb. *Hire.*) The business faculty; collector of "tribute"; gaining wisdom by experience.

JOSEPH: (Heb. *Adding*.) Intuition, imagination; a higher faculty added.

BENJAMIN: (Heb. *Son of the right hand*.) Zeal, enthusiasm, prosperity.

GAD: (Heb. *A troop*.) Reason, with its troop of thoughts to sway and be swayed. "A troop shall overcome him, but he shall overcome at last."

ASHER: (Heb. *Happy*.) Sound judgment; with "foot dipped in oil," it is spiritual understanding.

DAN: (Heb. *Judging*.) The sense of justice; judgment blessing the just, and overtaking the unjust.

NAPHTALI: (Heb. *Wrestling*.) Courage, fortitude.

SYRIA: (Heb. *Height*.) The same as Aram.

GALEED: (Heb. *Witness heap*.) Pledge of covenant.

MIZPAH: (Heb. *Watchtower*.) Sentinel, watch.

PENIEL: (Heb. *Face of God*.) Communion, revelation.

ISRAEL: (Heb. *Prince with God*.) Jacob newborn.

SEIR and MOUNT SEIR: (Heb. *Rough, scraggy, rugged*.) Unregenerate.

SHALOM: (Heb. *Region of foxes*.) Treachery.

SHECHEM: (Heb. *Shoulder, ridge*.) The dawn.

HAMOR or EMOR: (Heb. *An ass*.) Burden bearer.

DINAH: (Heb. *Judgment*.) Feminine of Dan.

DEBORAH: (Heb. *A word, a bee*.) Rebekah's nurse; supporting.

EPHRATH or EPHRATA: (Heb. *Abundance, fruit, posterity*.)

ARBAH: The same as Hebron.

EDAR: (Heb. *Tower of the flock*.) Christ, guardian.

AHOLIBAMAH: (Heb. *My tent is exalted*.) Esau's wife, Judith.

ANAR: (Heb. *Answer, as to prayer*.)

BASHEMATH: (Heb. *Fragrant.*) Esau's wife, Mahalath.

ZIBEON: (Heb. *Colored, dyed.*) Obscurity.

ELIPHAZ: (Heb. *God my strength.*) Trustful recognition.

JEUSH: (Heb. *To whom God hastens.*) A present help.

JAALAM: (Heb. *Hidden.*) Natural innocence.

KORAH: (Heb. *Baldness.*) Without wisdom.

REUEL or REU: (Heb. *Friend of God.*) Full of faith.

TEMAN: (Heb. *On the right hand.*) Fortunate, favor.

OMAR: (Heb. *Eloquent, mountaineer.*) Inspirational.

ZEPHO: (Heb. *Watchtower.*) Guardian.

GATAM: (Heb. *Puny, burnt district.*) Empty, feeble.

KENAZ or KENITES: (Heb. *This purchase, possession.*) Wisdom from experience.

AMALEK: (Heb. *They who lick up, consume.*) Consuming lust.

TIMNA: (Heb. *Restraining, withheld.*) Restraint by compulsion.

EDOM: (Heb. *Red.*) Name given to Esau and his country; carnal mind.

NAHATH: (Heb. *Letting down, humbling, rest.*) Submission.

ZERAH or ZARAH: (Heb. *A sprout, a rising, East.*) Enlightenment.

SHAMMAH: (Heb. *Desolation, astonishment.*) Vastation, emptiness.

MIZZAH: (Heb. *Fear, terror, joy.*) Excitable.

LOTAN: (Heb. *Covering.*) Protection; obstruction to light.

SHOBAL: (Heb. *A flowing, a shoot, wandering.*) Prolific.

EZER: (Heb. *Treasure.*) Help, worth.

DISHAN or DISHON: (Heb. *Antelope.*) Swift-ness, expedition.

HORI: (Heb. *Cave-dwellers.*) Unprogressive, unambitious.

HEMAN or HOMAN: (Heb. *Raging, destruction.*) Fierceness, cruelty.

ALVAN, ALIAN or ALIAR: (Heb. *Unrighteous.*)

MANAHATH: (Heb. *Rest.*) Satisfaction.

EBAL: (Heb. *Stone.*) Unfeeling, hardness.

SHEPHO or SHEPHI: (Heb. *Smoothness.*) Unconcern, indifference.

ONAM: (Heb. *Strength.*) Power, ability.

AJAH: (Heb. *A vulture.*) Death-dealing, barbarous.

ANAR. (Heb. *Answering.*) Prayer heard.

HEMDAN: (Heb. *Pleasant.*) Kindred of the highest.

ESHBAN or HESHBON: (Heb. *Intelligence.*) Reason, understanding.

ITHRAN: (Heb. *Excellence.*)

CHERAN: (Heb. *Lyre.*) Harmony, union.

BILHAN: (Heb. *Tender.*) Meekness.

ZAAVAN: (Heb. *Causing fear.*) Timidity, solicitude.

AKAN: (Heb. *Acute, twisted.*) Criminal.

ARAN: (Heb. *A wild goat.*) The natural man.

BEOR: (Heb. *A torch, a lamp.*) The Light of Truth.

DINHABAH: (Heb. *She gives judgment.*) The inner monitor.

JACOB: (Heb. *A crying, boasting, howling.*) Self-importance.

HUSHAM: (Heb. *Haste.*) Without understanding.

TEMAN or TEMANI: (Heb. *The right hand.*) The South, illuminated.

AVITH: (Heb. *Villages.*) Contentment, peace.

HADAD: (Heb. *Powerful, mighty.*) Clamorous, demonstrative.

BEDAD: (Heb. *Alone, in the bosom.*) Silence, trustfulness.

SAMLAH: (Heb. *The left hand.*) Astonishment, rejected.

MASREKAH: (Heb. *Who touches vanity.*) Vanity, overthrow.

SAUL: (Heb. *Demanded, lent, pit, death.*) One sought, but destroyed.

BAAL-HANAN: (Heb. *The Lord is gracious.*) Firm reliance.

ACHBOR: (Heb. *Enclosing a well.*) Christ, the fountain of Life.

PAU: (Heb. *A bleating, a lowing.*) Voices of the silence.

MEHETABEL: (Heb. *God does good.*) Conscious of the Presence.

MATRED: (Heb. *Propelling, God pursues.*) The Spirit's guidance.

MEZAHAB: (Heb. *Luster of gold.*) Joy of the Conscious Good.

ELAH: (Heb. *An oak, an oath, a curse.*) A compact, covenant.

PINON: (Heb. *Darkness, ore pit.*) Hopeless.

MIBZAH: (Heb. *Fortress.*) God my defence.

MAGDIEL: (Heb. *Praise of God.*) Deliverance.

IRAM: (Heb. *Belonging to a city.*) Matters of consciousness.

DOTHAM: (Heb. *Double fountain.*) More abundant life.

ADULLAM: (Heb. *Justice of the people.*) Conscious righteousness.

HIRAH: (Heb. *Noble.*) Friendship, co-operation.

ER: (Heb. *Watcher.*) Suspicious.

ONAN or ONAM: (Heb. *Ability, power.*) Misdirected energy.

SHELAH: (Heb. *Request that breaks.*) Perfidy.

CHEZIB: (Heb. *Deceit.*) Lying; Ananias.

TAMAR: (Heb. *Palm trees.*) Flourishing, prosperous.

TIMNATH: (Heb. *Enumeration, figure.*) Allotment.

PHAREZ, PHARES or PERES: (Heb. *A breach.*) Boldness.

GOSHEN: (Heb. *Boundary of Hercules.*) Sustenance.

PHALLU or PALLU: (Heb. *Distinguished.*) Admirable, noble.

GILEAD: (Heb. *Rocky, heap of witness.*) Compact, agreement.

POTIPHA or POTIPHERA: (Heb. *Belonging to Ra.*) "Priest of On," to Ra.

ON: (Heb. and Egypt. *The Sun God.*) Gr. Heliopolis; "City of the Sun."

ZAPHNATH-PAANEER: (Heb. *Revealer of secrets.*) Egypt. Savior of the world.

ASENATH: (Egypt. *Dedicated to the goddess, Neith.*)

MANASSEH: (Heb. *Forgetting.*) Erasing unpleasant memories.

EPHRAIM: (Heb. *Doubly fruitful.*) Abundance, prosperity.

JEMUEL: (Heb. *Day of God.*) Realization.

JAMIN: (Heb. *Right hand.*) Favored, prospered.

JACHIN: (Heb. *Established in God.*) Ordained of God.

SHAUL: The same as SAUL: (Heb. *Desired.*) A seeker; one sought.

GERSHON or GERSHOM: (Heb. *Expulsion.*) The Christ "rejected of men."

OHAD: (Heb. *Powerful.*) In union with God.

KOHATH: (Heb. *Assembly, obedience.*) Agreement.

MERARI: (Heb. *Bitter, sorrowful.*) Provocation.

HAMUL: (Heb. *Spared.*) Merciful.

TOLA: (Heb. *Warm, crimson.*) Hostility.

PHUVAH, PUAH or PUA: (Heb. *The mouth.*) Utterance.

JOB: (Heb. *Afflicted, converted.*) Regenerated.

SHIMRON: (Heb. *Watch.*) Protection.

SERED: (Heb. *Fear.*) Fear, solicitude.

JAHLEEL: (Heb. *Hoping in God.*) Unfaltering trust.

ZIPHION: (Heb. *Serpent, dark, looking out.*) Treachery.

HAGGAI or HAGGI: (Heb. *Festive.*) "A merry heart"; happiness.

SHUNI: (Heb. *Quiet, fortunate.*) Abiding in Him.

EZBON: (Heb. *Hearing, splendor.*) Cognizing the glory of God.

ERI: (Heb. *Watching Jehovah.*) Worshiping.

ARODI: (Heb. *My posterity.*) My influence.

ARELI: (Heb. *Heroic.*) Courage of convictions.

JIMNAH or JIMNA: (Heb. *Prosperity.*) "They shall prosper that love thee."

ISHUAH: (Heb. *Self-satisfying.*) Our sufficiency of God.

ISHUAI, ISHUI, ISUI or JESUI: (Heb. *Jah is satisfying.*) Christ our portion.

BERIAH: (Heb. *In evil, a gift.*) Unfortunate. Good.

MALCHIEL: (Heb. *God's king.*) One regenerated.

BELAH or BELA: (Heb. *A swallowing up.*) Consumption, absorption.

BECHER: (Heb. *First-born, youth.*) The new-born soul.

SERAH: (Heb. *Abundance.*) The Omnipresent

ASHBEL: (Heb. *Determined by God.*) The Divine Will.

NAAMAN: (Heb. *Pleasantness.*) The human will, ruler of intellect.

GERA: (Heb. *Grain.*) The Seed is the Word.

EHI: (Heb. *Unity.*) At-one-ment.

ROSH: (Heb. *Head, chief.*) A prince with God.

MUPPIM: (Heb. *Sorrow, darkness.*) Grief.

HUPPIM: (Heb. *Covering.*) Protection.

ARD: (Heb. *Fugitive.*) Fearful.

HUSHIM: (Heb. *Hasting.*) Unpoised.

JAHZEEL: (Heb. *God apportions.*) Universal justice.

GUNI: (Heb. *Protected.*)

JEZER: (Heb. *Formation.*) Imagination.

SHILLEM or SHALLUM: (Heb. *Requital.*) Recompense.

HEZRON or HESRON: (Heb. *The dart of joy, blooming.*) Enthusiasm.

CARMI: (Heb. *Fruitful, vine-dresser.*) Teacher of Truth.

MACHIR: (Heb. *He that sells, that knows.*) The wise instructor.

RAMESES or RAAMSES: (Egypt. *Son of the Sun.*) Egyptian kings' title.

ATAD: (Heb. *Thornbush.*) Poignant grief.

ABEL-MIZRAIM: (Heb. *The mourning meadow of Egypt.*)

PITHOM: (Heb. *Narrow pass.*) The narrow path to the Divine abundance.

SHIPHRAH: (Heb. *Brightness, beauty.*) The "beauty of holiness."

MOSES: (Coptic. *Rescued from the water.*) Spiritual discernment; a higher perception than intellect (water); "rescued from water."

ZIPPORAH: (Heb. *A sparrow, beauty, trumpet.*) The day-break of hope.

PUHR: (Heb. *Splendid.*) The glory of integrity.

JETHRO: (Heb. *Excellence, pre-eminence.*) Support, allegiance.

HOREB: (Heb. *Desert, waste.*) Solitude, silence.

"I AM" and "I AM THAT I AM": God's "Me-

morial Name"; his new name, whereby he is discovered within. The Hebrew name for "I Am" is "Jehovah."

JEHOVAH or **YAHVEH**: (Heb. *JHVH*, meaning "*I Am*.") God within, whom we may know; the "Living Christ" of consciousness.

ELOHIM, ELOH or **EL**: The creative, all-sustaining Father-Mother God. The plural form contains both the masculine and feminine; yet it is followed by a singular verb, which clearly shows that the Elohim is one God, whose attributes, *Fatherhood, Motherhood, Sonship, Life, Love, Intelligence and Will* are the "Seven Spirits of God sent forth in all the earth"; not personal spirits, but one God acting through his "seven" attributes.

LIBNI: (Heb. *White*.) The conception of pure Being.

SHIMI, SHIMEI or **SHIMHI**: (Heb. *Renowned unto God*.) High character.

AMRAM: (Heb. *Kindred of Most High, sheaves, handfuls of corn*.) Recognition of sonship affording spiritual and material abundance. This cognition ultimates in a spiritually illumined intellect, which Aaron represents.

AARON: (Heb. *Mountain of strength, enlightened, illumined*.) Spiritually illumined intellect. Since intellect "*can speak well*" (Ex. 4:14), its high function is to receive the Divine Message from the intuitive faculty (Moses), which receives it from the indwelling Jehovah, and formulate it for the benefit of the disciple, that he may attain to regeneration through obedience to the message of God.

IZHAR: (Heb. *Oil*.) Unction, enduement of the Spirit.

UZZIEL: (Heb. *God my strength*.) God realized as life and strength.

MAHALI or **MAHLI**: (Heb. *Sickly, mild*.) Irresolute, negative.

MUSHI: (Heb. *Drawn out, he that withdraws*.) Disobedience.

JOCHEBED: (Heb. *Glorious, honorable*.) Unity with God.

NEPHEG: (Heb. *Sprout.*) Spiritual awakening.

ZICHRI: (Heb. *Famous, renowned.*) Steadfastness of character.

MISHAEL: (Heb. *Who is what God is.*) Oneness of Being in God.

ELZAPHAN or ELIZAPHAN: (Heb. *Whom God protects.*) Unfaltering trust.

ZITHRI: (Heb. *God my refuge.*) God's protection; city of refuge.

ELISHEBA: (Heb. *The oath of God.*) God's immutable covenant.

AMMINADAB: (Heb. *Kindred of the prince.*) Generosity, receiving bountifully, giving bountifully.

NAASHON or NASHON: (Heb. *Enchanter.*) The consciousness of love wins all.

NADAS: (Heb. *Willing, liberal.*) Spontaneity, generosity.

ABIHU: (Heb. *My father is He.*) Realization of sonship.

ELEAZAR: (Heb. *Whom God helps.*) One true to his covenant with God.

ITHAMAR: (Heb. *Island of palms.*) Possessor of Divine Wisdom.

ISSIR: (Heb. *A captive, a prisoner.*) Bound by habit.

ELKANAR: (Heb. *Whom God created.*) Divine heritage.

ABIASAPH: (Heb. *Whom God gathers.*) "The sheep of his pasture."

PUTIEL: (Heb. *Afflicted of God.*) God's law in cause and effect.

PHINEHAS: (Heb. *Mouth of brass.*) Speaking with Spirit's authority.

ABIB: (Heb. *Sprouting, budding.*) A spiritual conception.

ETHAM: (Heb. *Boundary of the sea.*) Environment of thought.

MIGDOL: (Heb. *Tower.*) Watchfulness.

PI-HAHIROTH: (Heb. *Egypt. Grassy place.*)
Thoughtful.

BAAL-ZEPHON: (Heb. *Lord of the North.*)
Christ, the enlightened of the darkened mind; "Light that
shineth in darkness."

MIRIAM: (Heb. *Lady of the sea.*) Enlightened
mind; a prophetess.

MARAH: (*Bitterness.*) Hard lessons; Truth not
understood.

ELIM: (Heb. *Palm trees.*) Spiritual Truth with
its "Twelve Wells."

SIN, Wilderness of: (*An Egypt City and Desert.*)
Temptations of the flesh.

REPHIDIM: (Heb. *Rests, refreshments.*) Victory
over temptation.

MASSAH: (Heb. *Temptation.*) Doubting.

HUR: (Heb. *Purity, nobility.*) The understanding,
which with intellect hold up the hands of the demonstrator
in his conflict with "Amalek."

JOSHUA, JEHOASHUA, JEHOASHUAH, JESH-
UA or JESUS—originally OSHEA, HOSHEA: (Heb.
Jehovah is help.) The Divine Helper; the essential Christ
within.

URIM and THUMMIM: (Heb. *Urim is the
shining fire, and Thummim is brilliancy.*) Responses were
given by resplendencies and variegations of light, reflected
by the Twelve Gems in the "Breastplate of Judgment,"
worn by Aaron on his heart. These symbolize the illumina-
tions which flash through the mind, when in our perplexities
we appeal to our own higher wisdom, enlightened by the
Spirit of Truth, affording an assurance of the Divine ap-
proval.

BEZALEEL: (Heb. *In the shadow of God.*) Di-
vine protection.

AHOLIAB: (Heb. *Tent of the Father.*) Divine
wisdom; Divine consciousness.

AHISHAMACH: (Heb. *Supporting brother.*)
Intellectual wisdom.

URI: (Heb. *Enlightened.*) Spiritually enlightened.

MOLOCH, MOLECH or MILCOM: The tutelary divinity of the Ammonites, where the ceremony of purification by fire consists in walking through the fire unscathed; a ceremony the modern Shintos of Japan perform without harm, through their sublime faith.

SHELOMITH: (Heb. *Love of peace.*) Resting in God.

DIBRI: (Heb. *Jah distributes promises.*) Universal Good.

ELIZUR: (Heb. *God my Rock.*) God the foundation of my hopes.

SHEDEUR: (Heb. *Hurling fire.*) Responses of the Spirit.

SHELUMIEL: (Heb. *Friend of God.*) The true disciple.

ZURISHADDAI: (Heb. *The Almighty is a rock.*) God the sure foundation.

NETHANEEL: (Heb. *Given to God.*) Consecrated.

ZUAR: (Heb. *Little.*) Meekness.

ELIAB: (Heb. *God is father.*) The cognition of Being.

HELON: (Heb. *Strong.*) Life and strength inherent in Being.

ELISHAMA: (Heb. *God hears.*) True faith.

AMMIHUD: (Heb. *People of praise.*) The true sons of God.

GAMALIEL: (Heb. *God's reward.*) Spiritual endowment.

PEDARZUR: (Heb. *The Rock delivers.*) Christ the "Rock of my salvation."

ABIDAN: (Heb. *Father of judgment.*) God's justice.

GIDEON or GIDEONI: (Heb. *Who cuts down, as trees.*) Conqueror of foes.

AHIEZER: (Heb. *A helping brother.*) Sympathetic.

DEUEL: (Heb. *Knowledge of God.*) Invocation.

AMMISHADDAI: (Heb. *People of the Almighty.*) They who trust unfalteringly.

PAGIEL: (Heb. *Event of God.*) The span of life.

OCRAN: (Heb. *Afflicted, troubler.*) Out of harmony with God.

ELIASAPH: (Heb. *Whom God has gathered.*) Realization in concentration.

AHIRAH: (Heb. *Companion of the shepherd.*) The true disciple.

ENAN: (Heb. *Rich in springs.*) The Christ consciousness.

LAEL: (Heb. *God-ward.*) Aspiration.

ZURIEL: (Heb. *God my rock.*) True character.

ABIHAIL: (Heb. *Father of might.*) Christ.

NAZARITE: (Heb. *Nazit, consecrated, separated.*) Vow of consecration.

HOBAB: (Heb. *Favored.*) Name of Jethro, Jethro being his surname.

TABERAH: (Heb. *A burning.*) The consuming fire of love.

ELDAD: (Heb. *Whom God Loves; friend of God.*) Consecrated.

MEDAD: (Heb. *Love.*) The consciousness of Love.

RAGUEL: The same as Reuel.

KIBROTH-HATTA AVAH: (Heb. *Graves of the lusting.*) "To be carnally [lustful] minded is death." The end of lusting.

HAZEROTH: (Heb. *Villages.*) Agreement.

SHAMMUA or SHAMMUAH: (Heb. *Heard, obeyed.*) Faith, hearing and obedience.

ZACCUR or ZACCHUR: (Heb. *Remembered.*) Mindful of blessings; not forgetting.

SHAPHAT: (Heb. *Judge.*) Sound judgment.

CALEB: (Heb. *A dog, bold.*) Courage, fidelity.

JEPHUNNEH: (Heb. *He that makes visible.*)

"Caleb the son of Jephunneh" denotes the courage that accomplishes or makes good.

IGAL: (Heb. *Whom God will avenge.*) One who prays God to avenge him.

OSHEA and HOSHEA: The same as Joshua.

NUN: (Heb. *Fish, eternal.*) Fish is a symbol of Christ. Hence "Joshua the son of Nun," represents Jesus Christ.

PALTI: (Heb. *Jah's deliverance.*) Safety, divine protection.

RAPHU: (Heb. *Healed, comforted.*) God my health.

GADDIEL: (Heb. *God giver of fortune, and happiness.*) God my fortune, my happiness.

SODI: (Heb. *God my confidence, my secret.*) "The secret of the Lord is with them that trust him."

GADDI: (Heb. *Fortunate.*) Divinely led.

SUSI: (Heb. *Horseman, Jah is swift.*) Divine intelligence or understanding.

AMMIEL: (Heb. *People of God.*) Spiritual consciousness.

GEMALLI: (Heb. *Possessor of camels.*) Scientific knowledge of principles.

SETHUR: (Heb. *Hidden.*) The unspeakable "secret of the Lord."

MICHAEL, MICHIAH or MICHAIAH: (Heb. *Who is like God.*) The True Self.

NAHBI: (Heb. *Hidden, or Jah is protection.*) Abiding in the "secret of his presence."

VOPHSI: (Heb. *My addition, rich.*) Spiritual opulence.

MACHI: (Heb. *Wasting of mother's strength.*) Profanation of Truth.

GEUEL: (Heb. *Majesty of God.*) God-conscious.

ZIN, the Wilderness of: (Heb. *A rock wall, a buckler, a low palm tree.*) Truth not understood, yet having all possibilities of defence and sustenance when unfolded to consciousness.

REHOB: (Heb. *A broad place.*) "Rehob, as men come unto Hamath"; liberty and protection.

HAMATH: (Heb. *A citadel, defence.*) Protection.

AHIMAN: (Heb. *Brother of man.*) The unredeemed consciousness.

SHESHA: (Heb. *Whitish, free, noble.*) Individual rights.

TALMA: (Heb. *Bold, that suspends the waters, heap of waters.*) Inspiring terror.

HORMAH: (Heb. *Devoted to utter destruction.*) The vow of overcoming fulfilled.

OBOTH: (Heb. *Hollow places.*)

IJE-ABARIM: (Heb. *Rugged heaps of regions beyond.*) Sides of Mt. Pisgah.

ZARED: (Heb. *Willow brook.*) Boundary of thought.

ARNON: (Heb. *Rushing stream.*) Leaping for joy.

AR: (Heb. *Uncovering.*) Ar, being the metropolis of Moab, is often used for Moab itself, as in Num. 21. It will be noted that Moab and Ben-Ammi, progenitors of the Moabites and Ammonites, were incestuous sons of Lot. Their descendants therefore stand for Sodomized human nature, involving the debasement of the divine faculties, intuition and spiritual insight (daughters). The chief city or stronghold of this carnal mind nature is sensuality (Ar), which the regenerating soul must devote to "utter destruction" (Hormah)—Num. 21:3, margin.

SIHON: (Heb. *Sweeping away, rooting out.*) The carnal will, which seeks to destroy the Christ from consciousness, to sweep away the "Israelites" from the mind; Herod, seeking to destroy the infant Christ.

BEER: (Heb. *Well.*) Which the Israelites "dug with their staves" (by the power of Truth); the "Water of Life," of which they drank, after their victory over Sihon.

MATTANAH: (Heb. *Gift.*) Consciousness of grace.

MAHALIEL: (Heb. *Valley of God.*) Spiritual freedom, conscious peace.

BAMOTH: (Heb. *Heights.*) Spiritual exaltation.

PISGAH: (Heb. *High Peak.*) Spiritual ecstasy, "which looketh toward the desert"; leading the mind to the silence.

JESHIMON: (Heb. *The desert.*) The empty place; the silence.

JABBOK: (Heb. *A pouring out.*) The dividing line between the old and the new, before entering the spiritual consciousness.

HESHBON: (Heb. *Stronghold, reason, intelligence.*) When reason is under the dominion of carnal mind (the Amorites), all the faculties and powers (sons and daughters) are in bondage; but when the spiritual powers (Israelites) come into their God-given dominion, regenerated intellect will "guide into all Truth." (Num. 21:27-30.)

CHEMOSH: (*The God of Moab.*) The sense consciousness, held as the Supreme Good.

DIBON: (Heb. *Pining, wasting.*) Wasting of the understanding; "having the understanding darkened" (Eph. 4:18) through carnal mind's idolatry.

NOPHAH: (Heb. *Blast.*) The blasting effect of Chemosh worship; sensuality.

MEDEBA: (Heb. *Quiet waters.*) The quiet of the mind, when the sensual Amorites within are utterly exterminated—from Dibon to Nophah.

JAAZER or JAZER: (Heb. *Whom God helps.*) Prosperity, happiness.

BASHAN: (Heb. *Fruitful, in the tooth.*) Gluttony.

EDREI: (Heb. *Mighty cloud; death of the wicked.*) Recognition of "dust to dust," as the law of life. "The law of the Spirit of Life" delivers from the "law of sin and death." The Israel destroys "Og."

OG: (Heb. *Long-necked, giant.*) King of Bashan, the last of the race of giants; sense consciousness.

JORDAN: (Heb. *The river descending.*) Jordan being the river of Israel, it symbolizes the spiritual waters. Hence the leper was healed by "dipping in Jordan seven times," rather than in the "waters of Damascus," which stand for intellect. Jordan is the dividing line between the unrealized ideal and the ideal in realization. A true faith in our leader, Joshua (the Christ), is necessary to that sublime experience of the soul—the glory of the spiritual real. The baptism of the Spirit must be in the spiritual waters.
(*To be continued.*)

VARIATIONS OF THE GOLDEN RULE

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not do unto others.—Chinese.

One should seek for others the happiness one desires for one's self.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they do by their own.—Hindoo.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

Nor knowest thou what argument

Thy life to thy neighbor's creed has lent.

All are needed each by one;

Nothing is fair or good alone. —Emerson.

Our greatest glory is not in never falling, but in rising every time we fall.—Confucius.

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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

VI

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now come Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete *Metaphysical Bible Dictionary*. If the demand warrants, we will, when it is complete, print a *Teacher's Bible*, with the *Dictionary* as appendix in place of the usual *Word Book*.]

BALAK: (Heb. *That lays waste.*) The carnal will, seeking to destroy the spiritual from the mind.

ZIPPOR: (Heb. *A bird, crown, early morning.*) Lucifer.

BALAAM: (Heb. *Pilgrim, Lord of the people.*) The conscience, derived from Shem, who represents the spiritual—of Aram.

BEOR: (Heb. *Torch, shepherd.*) The Light of Truth.

PETHOR: (Heb. *A table, extension.*) Expressing the Law.

KIRJATH: (Heb. *A city.*) A state of mind or consciousness.

KIRJATH-AIM: (Heb. *Two cities.*) Twin cities, a "double-minded man."

KIRJATH-ARBA: (Heb. *City of Arba.*) Strength of Baal.

KIRJATH-ARIM: (Heb. *City of forests.*) Unredeemed human thought.

KIRJATH-BAAL: (Heb. *City of Baal.*) A perverted mind.

KIRJATH-HUZOTH: (Heb. *City of streets.*)
The ways of the world.

KIRJATH-JEARIM: (Heb. *City of woods.*)
The material consciousness.

KIRJATH-SANNAH: (Heb. *City of instruction.*) Applied wisdom.

KIRJATH-SEPHIR: (Heb. *City of books.*)
Learning, culture.

SHETH: (Heb. *Tumult.*) Falsity.

SHITTIM: (Heb. *Plain of accacias.*) In hope of
a resurrection.

BAAL: (Heb. *Lord, Master.*) The supreme male
Divinity of the Phoenicians and Canaanitish people, Ash-
teroth being the female. Baal was worshiped under many
aspects, all included under the plural name, Baalim.

BAAL-BERITH: (Heb. *Lord of the Covenant.*)
The covenant-keeping Baal.

BAAL-CAD: (Heb. *Lord of fortune.*) Fortune-
giving Baal.

BAAL-HANAN: (Heb. *Lord is gracious.*) The
graciousness of Baal.

BAAL-HAMON: (Heb. *Lord of the multitude.*)
The God of all men,

BAAL-HERMON: (Heb. *Lord of Hermon.*)
Nature worship.

BAAL-MEON: (Heb. *Lord of the home.*) House-
hold Baal.

BAAL-PEOR: (Heb. *Lord of the opening.*) Sex-
worship.

COZBI: (Heb. *Deceitful.*) Falsity, a false claim-
ant.

ZIMRI: (Heb. *Celebrated in song.*) The spell of
delusion.

ZUR: (Heb. *Rock.*) The principle, which falsity
perverts.

SALU: (Heb. *Weighed.*) Found wanting.

DATHAN: (Heb. *Of a fountain, of a law.*) Ret-
ribution.

ABIRAM: (Heb. *Father of height, or of fraud.*)
Traitor.

NEMUEL or JEMUEL: (Day of God.) Realization of Truth.

JAMIN: (Heb. *Right hand.*) Prosperity.

OZNI: (Heb. *Having ears or Jah hears.*) Valor, heroism.

PHUVAH, PUAH or PUA: (Heb. *The mouth.*) Utterance, the spoken word.

JASHUB: (Heb. *He returns.*) Restored, reclaimed.

SHIMRON: (Heb. *Watchman.*) Foreknowledge.

JEHOVAH: (JHVH, "*I Am.*") The mystical Name of God, the Christ.

JEHOVAH-ELOHIM: (*The God, I Am.*) Christ, God within.

JEHOVAH-JIREH: (Heb. *I Am provides.*) Christ our provider.

JEHOVAH-NISSI: (Heb. *I Am our banner.*) Christ our banner.

JEHOVAH-RAPHAI: (Heb. *I Am our healer.*) Christ our healer.

JEHOVAH-ROHI: (Heb. *I Am our peace.*) Christ our peace.

JEHOVAH-SHALOM: (Heb. *I Am our shepherd.*) Christ our shepherd.

JEHOVAH-SHAMMAH. (*I Am our helper.*) Christ our present help.

JEHOVAH-TSIDKENU: (*I Am our righteousness.*) Christ our righteousness.

ABIEZER or JEZER: (Heb. *Father of help, formation.*) Imagination.

HELEK: (Heb. *A portion.*) The good in limitation.

ASRIEL: (Heb. *Vow of God, God is joined.*) Covenanted with God.

SHEMIDA or SHEMIDAH: (Heb. *The fame of wisdom.*) Divine wisdom.

HEPHER: (Heb. *A well.*) The water of life.

ZELOPHEHAD: (Heb. *First fracture, first touch of fear.*) Fear of want.

MAHLAH or MAHALATH: (Heb. *Infirmity.*) Not realizing completeness in God.

HOGLAH: (Heb. *A partridge.*) Impractical, not applying principles in life.

TIRZAH: (Heb. *Delight that flows.*) Benevolence.

ABARIM: (Heb. *Regions beyond.*) Hope.

EVI: (Heb. *Desire.*) Aspiration.

REKEM or RAKEM: (Heb. *Friendship, flower garden.*) The bond of love.

REBA: (Heb. *Fourth part.*) Equality, justice.

ATAROTH or ATROTH: (Heb. *Crowns.*) Authority.

JAZER or JAAZER: (Heb. *Fortified, whom God helps.*)

ELEALEH: (Heb. *God is exalted, ascension.*) Offering.

SHEBAM or SHIBMAH: (Heb. *Fragrance.*) Gratitude.

NEBO: (Heb. *Speaker, interpreter.*) Prophetic.

BEON: (Contraction of *Baal-Meon.*) Place of homes.

AROER: (Heb. *Ruins.*) Hopelessness.

JOGBEHAH: (Heb. *Elevated.*) Spiritual exaltation.

BETH: The second Hebrew letter, whose symbol is a house. This signification obtains in its use as a prefix, where it denotes an established consciousness. When Jacob's wanderings ceased, he *built a house*; while Cain wandered, he had no settled consciousness; when he "*built a city*," he had gained a settled consciousness.

BETH-EL: (Heb. *House of God.*) The consciousness of God.

BETH-ANY: (Heb. *House of figs.*) Consciousness of good.

SHOPHAN: (Heb. *Nakedness.*) Poverty.

BETH-ABARA or BETH-BARAH: (Heb. *House of crossing.*) Transitional state of mind.

BETH-ANATH or ANOTH: (Heb. *House of response.*) Obedience.

BETH-ARABAH: (Heb. *House of the desert.*) Meditation.

BETH-ARBEL: (Heb. *House of God's Court.*) The presence of God.

BETH-AVEN: (Heb. *House of iniquity.*) The sin-consciousness.

BETH-AZMAVETH or BETH-SAMOS: (Heb. *House strong as death.*) Unyielding purpose.

BETH-BAAL-MEON: (Heb. *House of Baal-Meon.*) Daily consciousness of God.

BETH-BIREI: (Heb. *House of my making.*) Self-consciousness.

BETH-CAR: (Heb. *House of pasture.*) Conscious of daily bread.

BETH-DAGON: (Heb. *House of Dagon.*) Faith without love.

BETH-DIBLATHAIM: (Heb. *House of dry figs.*) The good unrealized.

BETH-EDEN: (Heb. *House of pleasantness.*) Wisdom's ways, in the life.

BETH-EKED: (Heb. *House of shearing.*) Truth realized.

BETH-ESDA: (Heb. *House of mercy.*) Consciousness of grace.

BETH-EZEL: (Heb. *House of firm root.*) Established.

BETH-GADER: (Heb. *House of walls.*) Protection.

BETH-GAMUL: (Heb. *House of the camel.*) Consciousness based in reason.

BETH-HACCEREM: (Heb. *House of vines.*) Consciousness of Truth.

BETH-HARAN or BETH-ARAM: (Heb. *House of height.*) Ecstasy.

BETH-HOGLA-LAH: (Heb. *House of partridges.*) Without principle.

BETH-HORON: (Heb. *House of caverns.*) Obscurity.

BETH-JESHIMOTH or JESIMOTH: (Heb. *House of waste.*) Unproductive life.

BETH-LEBAOTH: (Heb. *House of the lioness.*) Consciousness of love.

BETH-LEHEM: (Heb. *House of bread.*) Consciousness of divine sustenance.

BETH-LEHEM-EPHRATA: House of sustenance in realization.

BETH-LEHEM-JUDAH: House of praise for Divine abundance.

BETH-MAACAH: (Heb. *House of Maacah.*) Oppression.

BETH-MARCABOTH: (Heb. *House of chariots.*) Intellectual reasonings.

BETH-NIMRAH: (Heb. *House of sweet waters.*) Delightful thoughts.

BETH-PALET-PHELET: (Heb. *House of flight.*) Apostacy.

BETH-PAZZEZ: (Heb. *House of dispersion.*) Infidelity.

BETH-PHAGE: (Heb. *House of unripe figs.*) Unfolding consciousness.

BETH-RAPHA: (Heb. *House of the giant Rapha.*) Consciousness of great fear.

BETH-REHOB: (Heb. *House of room.*) Omnipresence.

BETH-SAIDA: (Heb. *House of nets.*) A spiritual state.

BETH-SHEAN or BETH-SHAN: (Heb. *House of quiet.*) Silence.

BETH-SHEMESH: (Heb. *House of the sun.*) Illumination.

BETH-SHITTAH: (Heb. *House of accasias.*)
Hope of resurrection.

BETH-SURA or **BETH-ZUR:** (Heb. *House of Rock.*) Principled in Truth.

BETH-TAPPUAH: (Heb. *House of fruit trees.*)
Fruitfulness.

BETH-UEL or **BETH-UL:** (Heb. *Dweller in God.*) Divine consciousness.

JAIR: (Heb. *Whom God enlightens.*) The obedient soul.

HAVOTH-JAIR: (Heb. *Villages of Jair.*) Many illuminated.

NOBAH: (Heb. *A loud cry.*) Boisterous, without wisdom.

KENATH: (Heb. *Possession.*) Acquisitiveness.

DOPHKAH: (Heb. *Cattle-driving.*) Conscious of things material.

ALUSH: (Heb. *A crowd.*) Worldliness.

RISSAH: (Heb. *Heap or ruins.*) Misspent life.

KEHELATHAH: (Heb. *Convocation.*) Concentration of thoughts.

SHAPHER: (Heb. *Fair, pleasant.*) Agreement of thought.

HARADAH: (Heb. *Terror, trembling.*) Fearful.

MAKHELOTH: (Heb. *Assemblies.*) Agreement, unanimous.

TAHATH: (Heb. *Depression, humility.*) Meekness.

TARAH: (Heb. *Station.*) Degree of progression.

HASHMONAH: (Heb. *Fatness, fruitful.*) Healthful.

MOSEROTH: (Heb. *Bonds, chastisement.*) Corrective effect of misfortune.

BENE-JAAKAN: (Heb. *Sons of wisdom.*) Truth-seekers.

HORHAGIDGAD: (Heb. *Mount of felicity.*) Spiritual joy.

MITHCAR: (Heb. *Sweetness.*) Goodness.

JOTBAH, JOTBATH or JOTBATHAH: (Heb. *Excellent for water.*) Spiritual Truth in abundance, like "rivers of water" (Deut. 10:7).

EBRONAH: (Heb. *Coast, passage.*) Glimpses of freedom.

ZALMONAH: (Heb. *The shades, the sound of the number.*) Forebodings.

PUNON or PINON: (Heb. *Darkness, ore-pit.*) The pit of despair.

IIM: (Heb. Same as Ije-Abarim.)

DIBON or DIBON-GAD. (Heb. *Wasting of God.*) Backsliding, losing God from consciousness.

ALMON-DIBLATHAIM: (Heb. *Concealment of the two cakes of figs.*) Abundant good provided, but unrealized.

AKRABBIM: (Heb. *Place of scorpions.*) Jealousy.

AZMON: (Heb. *Strong.*) Strength from realizing God.

ZEDAD: (Heb. *Mountain side.*) Aspiring.

ZIPHRON: (Heb. *Sweet odor.*) Spiritual evidences.

HAZAR-ADDAR: (Heb. *Village of Addar.*) The Lord of consciousness.

HAZAR-ENAN: (Heb. *Village of fountains.*) The Lord is gracious.

HAZAR-GADDAH: (Heb. *Village of Gaddah.*) The Lord is my supply.

HAZAR-HATTICON: (Heb. *The middle village.*) Abundant good within.

HAZAR-MAVETH: (Heb. *House of death.*) Spiritual loss.

HAZAR-SHUAL: (Heb. *Village of jackals.*) Shyness, treachery.

HAZAR-SUSAH or SIM: (Heb. *Village of horses.*) The Divine consciousness.

ARGOB: (Heb. *Stony, strong.*) Defence.

SHEPHAM: (Heb. *Cold, bald.*) Emptiness, forsaken.

RIBLAH: (Heb. *Fruitful.*) Abounding in good deeds.

CHINNERETH, CHINNEROTH or CINNER-ETH: (Heb. *A circuit, a lyre.*) Joyous.

AIN: (Heb. *Ayin*—the 16th Hebrew letter, whose symbol is *an eye.*) Discernment, a fountain of truth.

SHEMUEL: (Heb. *Heard of God.*) Faith or spiritual hearing.

AMMIHUD: (Heb. *People of honor.*) Integrity, innate sense of justice.

ELDAD or ELIDAD: (Heb. *Friend of God.*)
"The secret of the Lord is with them that fear him."

CHISLON: (Heb. *Hope.*) Confident strength.

BUKKI or BUKKIAH: (Heb. *Mouth of Jehovah.*) The Word of Truth.

JOGLI: (Heb. *Exiled.*) Renunciation.

HANNIEL: (Heb. *Grace of God.*) The grace of God.

EPHOD: (Heb. *Garment.*) Oracular—authoritative speaking.

SHIPHTAN: (Heb. *Judge.*) Wisdom and justice.

ELIZAPHAN: (Heb. *God's protection.*) The inner chamber of consciousness.

PARNACH: (Heb. *Nimble.*) Sagacity, versatility.

PALTIEL: (Heb. *God's deliverance.*) God a present help.

AZZAN: (Heb. *Strong, sharp.*) Power, strength.

AHIHUD: (Heb. *Brother of majesty.*) Chief, exalted.

TOPHEL: (Heb. *Lime.*)—**DIZAHAB:** (Heb. *Golden.*) Precious.

HERMON: (Heb. *Rugged, prominent.*) Firmness, unassailable.

(To be continued.)

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A METAPHYSICAL BIBLE DIRECTORY

R. C. DOUGLASS

VII

[Readers of **UNITY** have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

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SHELOMI: (Heb. *Pacific.*) The peace of God.

SIRION: (Heb. *Coat of mail.*) Same as above.

RABBAH or RABBATH: (Heb. *A great city.*)

Consciousness of strength.

GESHUR or GESHURI: (Heb. *The bridge.*)

Firm purpose.

ASHDOTH-PISGAH: (Heb. *Springs of outpourings.*) Spiritual enduement.

BEZER: (Heb. *Ore of gold and silver.*) Love and wisdom, inherent, to be refined by meditation and obedience. One of the cities of refuge.

RAMOTH or RAMOTH-GILEAD: (Heb. *Rocky heights.*) Spiritual altitudes for defence. One of the six cities of refuge.

GOLAN: (Heb. *Circle.*) A spiritual environment. One of the cities of refuge.

HEBRON: (Heb. *Friendship, agreement, enchantment.*) Defence by "making friends with thine adversary"—seeing him divinely.

SHECHEM: (Heb. *The shoulder, the dawn.*) A new and divine consciousness, as a defence. One of the six cities of refuge.

KEDESH: (Heb. *Holy.*) Conscious rectitude,

as a defence. One of the cities of refuge.—“I Am thy Shield.”

GERIZIM: (Heb. *Mount of blessing*.) Proclamation of the satisfying good of truth.

EBAL: (Heb. *Bald, bare*.) Proclamation of sin in the perversion of Truth.

GILGAL: (Heb. *Rolling off*.) The new consciousness, God having “rolled off the reproach of Egypt” by circumcision, of the heart.—Josh. 5:2-9.

HOREB: (Heb. *The Silence*.) Where spiritual heights are gained.

LEBANON: (Heb. *Snowy whiteness*.) Spiritual purity.

RAHAB or RACHAB: (Heb. *Broad, large*.) Charity and love, involving fidelity.

RAHAB: Spelled differently in Hebrew. The crocodile, Egyptian symbol for fierceness and pride.

ZARETHAN, ZARETAN or ZARETANAH: (Heb. *Cooling, shady*.) Restful, refreshing.

JERICHO: (Heb. *Fragrance, city of palm trees*.) Intellectual orthodoxy, well instructed and grounded in dogmas; all of which must be seen as nothing before the Christ can be revealed to consciousness. This stronghold of intellect must be overthrown by the Christ, in order to attain the Christ consciousness.

ACHAN or ACHAR: (Heb. *Troubler*.) Avarice, selfishness. Even ownership of spiritual good must be eliminated; spiritual treasures are held without selfishness. Spiritual selfishness must not exist.

CARMI: (Heb. *Vine-dresser, knowledge of the waters*.) Understanding the mental faculties and the psychological laws.

ZABDI: (Heb. *Gift of Jehovah*.) True riches, symbolized by gold.

GIBEON: (Heb. *Elevation of iniquity*.) Craftiness, gaining ends by fraud.

CHEPHIRAH: (Heb. *Village*.) Community of interests.

BEEROTH: (Heb. *Wells.*) The Word of Truth all-satisfying.

The five kings to be overthrown, for the reception of spiritual Truth—the essential Christ—are the claim of the five senses to be evidence of Reality. They are:

ADONI-ZEDEK: (Heb. *Lord of justice.*) Conventional morality, represented by the sense of smell, which detects the quality of the mental sphere.

HOHAM: (Heb. *Whom God impels.*) Compulsory evidence of the sense of taste, representing the moral judgment based on the senses.

PIRAM: (Heb. *A wild ass.*) The sense of hearing denotes intellectual concepts of Truth, based on sense-evidence.

JAPHIA: (Heb. *Which reveals or shows.*) External manifestation—"judging after the sight of the eyes."

DEBIR: (Heb. *The hindermost.*) The sense of touch, the last or "hindermost." The Children of Israel were to "smite the hindermost" of these foes. This last and greatest sense cannot reveal Reality. Smite it with the realization of the Divine at-one-ment.

The respective kingdoms of these five kings are:

JERUSALEM: (Heb. *Possession in peace.*) To the sense man the peace of agreement in externals. When conquered by Joshua (the Christ) Jerusalem becomes the peace-consciousness of the soul, the reign of the "Prince of Peace."

HEBRON: (Heb. *Friendship, agreement.*) Community or society affiliation. When conquered by Christ it becomes a spiritual brotherhood.

JARMUTH: (Heb. *Height.*) Intellectual concepts. When conquered by Christ they give place to spiritual ideals.

LACHISH: (Heb. *Stands by her own strength.*) Self-sufficiency, assumption. Redeemed by Christ, "Our sufficiency is of God."

EGLON: (Heb. *Heifer.*) The innocence of ig-

norance. When redeemed by the Christ, the innocence of conscious holiness—one with God.

EKRON: (Heb. *Eradication, rooting up.*) Renunciation.

SIHOR: (Heb. *Dark, turbid, early dawn.*) Hope in trial—"the darkest hour just before day."

MEARAH: (Heb. *The cave.*) Exclusiveness.

ASHKELON, ESKELON or ASKELON: (Heb. *Weight, fire of infamy.*) Satanic.

APHEK or APHEKAH: (Heb. *Strength, rapid stream.*) The vigor of life.

GIBLITES—people of GEBAL: (Heb. *Bound, limit, mountain.*) Restrictions, limitations.

KEDEMOTH: (Heb. *Eastern parts, old age, antiquities.*) Old conditions passing, a new hope dawns.

MEPHAARTH: (Heb. *Splendor, height.*) Eminence, spiritual altitude.

ZARETH-SHAHAR: (Heb. *Splendor of the dawn.*) The new birth.

RAMATH-MIZPEH: (Heb. *The watchtower height.*) Circumspection.

BETONIM: (Heb. *Nuts.*) The good of life.

ZAPHON: The same as Shaphan.

KARKAA: (Heb. *Floor, deep ground.*) Fundamental.

BOHAN: (Heb. *Stumpy, the thumb.*) Obtuse, slow in thought.

ADUMMIM: (Heb. *The red landmark.*) Robbery.

EN-SHEMESH: (Heb. *Fountain of the sun.*) Clear sight, understanding.

EN-ROGEL: (Heb. *The fullers' fountain.*) The Spirit's cleansing.

HINNOM: (Heb. *Grace, full of favor.*) Spiritual opulence.

NEPHTOAH: (Heb. *Opening.*) The Christ—the living fountain.

BAALAH: (Heb. *She that is subdued.*) The

feminine of Baal—Ashtoreth; the same city as Kirjath-Jearim.

CHESALON: (Heb. Literally, *the lions*.) Strength, confidence, hope.

TIMNAH: (Heb. *Portion, allotment*.) Gifts of the Spirit.

SHICRON: (Heb. *Drunkenness*.) Unpoised, unsatisfied.

JABNEEL: (Heb. *God-built, understanding of God*.) Consciousness of God.

ACHSAH: (Heb. *Charmer, bursting of the veil*.) Solving of the mysteries, revelation.

OTHNIEL: (Heb. *My strength of God, hour of God*.) The high-noon of the Spirit. The wedding of Achsah to Othniel symbolizes the soul finding the Christ in the meridian of light.

KABZEAL: (Heb. *The congregation of God, God gathers*.) Brotherhood, unity.

EDER: (Heb. *Flock*.) The brotherhood; our spiritual thoughts.

JAGUR: (Heb. *Sojourning, dwelling*.) Having "no continuing city."

KINAH: (Heb. *The song of mourning, a smithy*.) Dying unto sin.

DIMONAH, DIMON or DIBON: (Heb. *River course, moving on*.) The course of life.

ADADAH: (Heb. *Festival, bordering, witnessing*.) Environment transformed by correct thinking.

ITHNAN: (Heb. *Strong, bestowed*.)

ZIPH: (Heb. *A flowing, a refining, this mouth*.) True words.

TELEM: (Heb. *Oppression, a lamb*.) Innocence.

BAALOTH: (Heb. *Feminine plural of Baal*.)

HAZOR-HADATTAH: (Heb. *New Village*.) A new consciousness, not spiritual.

HEZRON: (Heb. *Dart of joy or division of the song*.) A joyful experience.

KERIOTH-HEZRON: (Heb. *Cities of Hezron.*) Joyful consciousness.

HAZOR-AMAM: (Heb. *Village of Amam.*) Cumulative experiences, confusion.

SHEMA: (Heb. *Sound, rumor.*) Reputation, fame.

MOLADAR: (Heb. *Birth, lineage.*) Divine lineage of the true man.

HESHMON: (Heb. *Fruitfulness, fatness.*) Prosperous, spiritual opulence.

BIZ-JOTH-JAH: (Heb. *Contempt of Jehovah.*) Extreme selfishness.

AZEM: (Heb. *A fortress, bone.*) In externals, strong; in the spiritual, wanting.

ELTOLAD: (Heb. *God is begetter.*) Fatherhood of God.

CHESIL: (Heb. *Fool, fat, fleshy.*) Carnal mind, unspiritual, sensual.

MADMANNAH: (Heb. *Dunghill.*) Outcast, worthless.

SANSANNAH: (Heb. *Palm-branch.*) Instruction in Wisdom.

RIMMON: (Heb. *Pomegranates.*) Rituals, theologic formulas.

SHILHIM: (Heb. *Fountains, armed men.*) Incorruptible Truth.

ZIKLAG: (Heb. *Winding, tortuous, desert ruin.*) Fickle, untrustworthy.

ZOREAH, ZORAH or ZAREAH: (Heb. *Hornet-town.*) Sensitive, petulant.

ZANOAH: (Heb. *Marshy.*) Forgetful, thoughtless.

ASHNAH: (Heb. *Strong, fortified.*) Integrity.

EN-GANNIM: (Heb. *Spring of gardens.*) The mind spiritually enlightened.

ENAM: (Heb. *Double fountain.*) Truth, which sustains mind and heart.

JARMUTH: (Heb. Height.) The higher plane of thought.

SOCOH or COCHOH: (Heb. *Tents, branches.*) Dwelling in Love.

AZEKAH: (Heb. *A ploughed field.*) A receptive mind.

SHARAIM: (Heb. *Two gates.*) Free choice.

GEDERAH, plural, GEDEROTH: (Heb. *Sheepfold.*) Formulas of spiritual truth.

GEDEROTHAIM: (Heb. *Two sheepfolds.*) Diversity of reasonings of spiritual matters.

ZENAN or ZANAN: (Heb. *Rich in flocks.*) Abounding in spiritual riches.

HADASHAH: (Heb. *New.*) The spiritual life.

MIGDAL-GAD: (Heb. *Tower of Gad.*) Survey of reason.

DILEAN: (Heb. *Gourd-field.*) Self-love.

JOKTHEAL: (Heb. *Subdued of God, God's reward of victory.*) The victory of meekness, success without pride.

BOZKATH: (Heb. *High region, strong.*) Strong from abiding in the heights.

CABBON: (Heb. *A round cake.*) A clear-cut statement of Truth.

LAHMAM or LAHMAS: (Heb. *Place of light, place of fight, the head.*) Reason, which may lead to illumination or to discord, according to use.

KITHLISH: (Heb. *A man's wall, separation.*) Limitations.

ETHER: (Heb. *Riches, fullness, abundance.*) Opulence of the Spirit.

ASHAN: (Heb. *Smoke.*) Intellectual pride.

JIPHTAH: (Heb. *Breaking through.*) Irrepressible ambition.

NEZIB: (Heb. *Plantation.*) The fertile mind.

KEILAH: (Heb. *Mountain back, she that divides.*) Barrier between planes of consciousness.

ACHZIB: (Heb. *Deception, a lie.*) Illusion, falsity.

MARESHAH: (Heb. *At the head, possession.*) The spiritual man, "whose right it is to reign."

SHAMIR: (Heb. *Thorn, prison, approval.*) Approval of conscience, in the midst of criticism.

JATTIR: (Heb. *Wide, preeminent.*) Broad charity.

DANNAH: (Heb. *Murmuring, low ground.*) The plane of selfishness.

ESHTEMOH or ESHTEMOA: (Heb. *What is heard, a woman's bosom.*) Hearing and obedience from the heart of love.

The cities named in Josh. 19th, indicating the boundaries of the Israelites, represent the boundaries of the Soul's experiences, in its path to the highest Spiritual Consciousness.

JEZREEL: (Heb. *Seed of God, spreading of evil, dropping of God's friendship.*) Forfeiture of the consciousness of God through sin.

GILOH: (Heb. *He that rejoices, overturns, discovers, reveals.*) Intuition.

JOKDEAM: (Heb. *Possessed by the people, anger of the people.*) Subconscious mind, containing all past thoughts.

TIMNA or TIMNATH: (Heb. *Figure, enumeration, portion.*) Consultation, agreement.

GIBEAH: (Heb. *Height.*) The ideal "pattern" for building.

JANUM: (Heb. *Propagation, slumber.*) The soul unawakened.

UMMAH: (Heb. *Gathering, union, conjunction.*) Fellowship, brotherhood.

ELTEKON: (Heb. *God is foundation.*) All things spiritually Real.

JAPHLET: (Heb. *Whom God delivers.*) Consciously knowing God delivers from sin.

MICHMETHAH, "before Shechem": (Heb. *Hiding place.*) Darkness before dawn of prosperous con-

ditions; for here "the line goeth on the right hand" to En-Tappuah.

EN-TAPPUAH: (Heb. *Fountain of apples*.) Rejoicing of the heart.

EN-GEDI: (Heb. *Fountain of the kid, eye of truth*.) Spiritual perception.

EN-DOR: (Heb. *Fountain, or eye of generation, or habitation*.) The sense-consciousness.

ANIM or ENIM: (Heb. *Fountains*.) The ever-flowing fountain of Truth.

HOLON: (Heb. *Strong place*.) Agnostic reasonings.

ARAB: (Heb. *Ambush, a court*.) Reasonings for conquest and overthrow merely.

HUMTAH: (Heb. *The place of lizards*.) Backbiting.

JOTBAH or JUTTAH: (Heb. *Excellent for water, goodness*.) Spiritual Truth known.

HALHUL: (Heb. *Full of hollows*.) Untrustworthy, erratic.

MAARATH: (Heb. *Desolation, bare*.) An unthinking mind.

RABBAH or RABBATH: (Heb. *Powerful, contentious*.) Argumentative.

MIDDIN: (Heb. *Stretch, extension, measures*.) Unfolding, enlarging capacity.

NIBSHAN: (Heb. *Sandy soil, furnace*.) Untempered zeal.

JANOAH: (Heb. *Rest*.) The promised "rest for the people of God."

TAANATH-SHILOH: (Heb. *Approach to Shiloh*.) Entering into conscious peace.

KANAH: (Heb. *The river of reeds*.) The material concept of truth.

IBLEAM. (Heb. *Place of victory*.) Achievement in the "ascent to Zur," the foundation Truth. Ibleam stands "at the ascent of Zur."

SHILOH: (Heb. *Rest, peace, abundance*.) In its

first use, Gen. 49:10, Jacob uttered a prophesy of the coming Messiah, the Prince of Peace, "unto whom shall the gathering of the people be"; in its next use, Shiloh was the place, where the Isrealites "gathered," in their land of rest; and in its universal metaphysical sense, it is the Spiritual Consciousness of peace attained.

ARABAH: (Heb. *Arid, sterile, deep canyon, wilderness.*) Inextricable doubts approaching despair.

KEZIZ: (Heb. *Cutting off, extremity.*) The end of the canyon of doubts.

ZEMARAIM: (Heb. *Double mountain-forest.*) Falsities and lusts of the heart.

PARAH: (Heb. *Heifer-town.*) The innocence of ignorance.

OPHRAH: (Heb. *Hamlet, female fawn.*) Love of the good.

CAPHAR-HAAMMONAI: (Heb. *Village of the Ammonites.*) Ritualistic perversions.

ZUR: (Heb. *Rock that preaches.*) Absolute Truth, or Christ.

the Ammonites.) Ritualistic perversions of truth.

RAM, RAHMA or BRAHMA: (Heb. *Sublime height.*) God, the "Most High."

IRPEEL: (Heb. *Healed, restored by God.*) God as healer.

TARALAH: (Heb. *Tumult, reeling.*) Drunken, unpoised, unthinking.

ELEPH: (*The first Hebrew letter, Aleph.*) The number one or one thousand; both which symbolizes the Infinite One.

SHEBA or SHEMA: (Heb. *Seven, oath.*) Agreement covenant.

BALAH or BAALAH: The feminine of Baal.

BAALATH-BEER: (Heb. *Lady of Baal of the well.*) Perverted intellect's highest concepts. The same city as Ramath or Ramar.

RAMATHAIM-ZOPHIM: (Heb. *The doubly eminent.*) Teaching Spiritual Truth by correspondences.

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OCTOBER 1913



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

VIII

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

RAMATH-LEHI: (Heb. *Lifting up the jaw-bone.*) Speaking from the understanding of Truth, which converts a thousand sinners. Judges 15:16.

RAMATH-MIZPEH: (Heb. *Height of the watchtower.*) Spiritual Wisdom taught at this School of the Prophets.

SARID: (Heb. *One left, refuge.*) Christ, left by the builders, becomes our refuge.

MARALAH: (Heb. *Trembling, declivity.*) Fear of falling.

DABBASHETH: (Heb. *Flowing with honey, working infamy.*) Allurements, intrigue.

CHISLOTH: (Heb. *Lions of Tabor.*) Strength in Truth abiding.

DABERATH: (Heb. *Pasture, word, bee, obedient.*) Spiritual sustenance in fidelity to Truth.

GATH: (Heb. *Winepress.*) Hard experiences.

GATH-HEPHER or **GITTAH-HEPHER:** (Heb. *Winepress of the well.*) Truth's fountain found through experiences.

ITTAH-KAZIM: (Heb. *Time of the judge, kin-*

dred of the extremity.) Sonship revealed in the extremity of experience.

NEAH: (Heb. *Descent, motion, settlement.*) Adjustment of tendencies.

HANNATHON: (Heb. *Established in grace.*) Restoration.

JIPHTHAEL: (Heb. *God opens, breaks through.*) The light breaking through the dark clouds of hard experiences.

NAHALEL, NAHALLEL or NAHALOL: (Heb. *Pasture.*) Spiritual sustenance and support.

IDALAH: (Heb. *Memorial of God.*) Great experiences, as Jacob at Bethel.

CHESULLOTH: (Heb. *The lions, hopes, fatness.*) Abundant strength through love.

SHUNEM: (Heb. *Uneven, change, repetition, rest.*) Harmony after toils, struggles.

HAPHARAIM: (Heb. *Two pits.*) In the business faculty (Issachar) are *two pits* of danger, avarice and dishonesty.

SHIHON: (Heb. *Heap of ruins, overturning.*) Hopes wrecked.

ANAHARATH: (Heb. *Narrow pass.*) The path of truth in business (Issachar).

RABBITH: (Heb. *Multitude.*) The popular idea.

KISHION or KISHON: (Heb. *Hard, hardness.*)

ABEZ: (Heb. *White, shining, muddy, an egg, a gleam.*) Spiritual Life dimmed by the glitter of silver—in business (Issachar).

REMETH: Form of Ramoth.

EN-HADDAH: (Heb. *A swift fountain.*) Spiritual Life.

TABOR: (Heb. *Mountain height.*) Spiritual altitudes of living.

SHAHAZIMAH: (Heb. *Heights.*) Public esteem.

SHARUHEN: (Heb. *Lodging with grace.*) The beauty of holiness.

HELKATH: (Heb. *A field, smoothness.*) Serenity of mind.

HELKATH-HAZZURIM: (Heb. *A field of strong men.*) Consciously strong.

HALI: (Heb. *A necklace.*) Understanding, adornment of the Spirit.

BETEN: (Heb. *The belly, valley.*) Interior understanding; valley of peace.

ALAMMELECH: (Heb. *The king's oak.*) Intellectual concept of truth.

AMAD: (Heb. *People of duration.*) Principles and thoughts of truth.

MISHEAL or MISHAL: (Heb. *Entreaty, request.*) Prayer.

SIHOR-LIBNATH: (Heb. *River of glass.*) Clearness of truth.

BETH-EMEK: (Heb. *House of the valley.*) Low plain of consciousness.

NEIEL: (Heb. *Dwelling of God.*) The Spiritual consciousness.

CABUL: (Heb. *Limit, border, breathed out.*) Evil renounced as unreal; for the line "goeth out to Cabul on the left hand" (Josh. 19:27).

HAMMON or HAMMATH: (Heb. *Hot springs.*) Eloquence, flowing of burning words. The strengthened "M" denotes activity.

UMMAH: (Heb. *Conjunction, kindred, gathering.*) Affiliation. Flowing together is indicated in the strength of the letter "M."

HELEPH: (Heb. *Place of rushes.*) The sensual expression of truth.

ALLON: (Heb. *An oak, strong.*) The physical expression of truth.

ZAANAIM or ZANANNIIM: (Heb. *Wandering, double moving tent.*) Duality in consciousness, double-minded.

ADAMI: (Heb. *My man, red, earthy, human.*)
The human consciousness.

ADAMAH: (Heb. *Red ground, fortress.*) The material consciousness.

NEKEB: (Heb. *Cavern.*) Good in concealment in evil experiences.

JABNEEL: (Heb. *Building of God.*) The understanding; God consciousness.

LAKUM: (Heb. *Way-stopper.*) End of the old, beginning of a new life.

AZNOTH-TABOR: (Heb. *Ears of Tabor, ears of choice.*) Contrition.

HUKKOK, HUKOK or HELKATH: (Heb. *A ditch, a decree, a law.*) The force of custom. The strength of the letter "K," gives emphasis to doing.

ZIDDIM: (Heb. *Sides, mountain of sides.*) Conventional environment.

ZUR or ZER: (Heb. *Rock, flint.*) Truth unquestionable.

RAKKATH: (Heb. *Shore.*) Intellectual glimpses of truth.

EN-HAZOR: (Heb. *Fountain of the village.*) Intellectual aspects of truth.

IRON: (Heb. *Tower of God.*) Our tower of defence.

HOREM: (Heb. *Devoted, consecrated.*) True to spiritual ideals.

IR-SHEMESH: Same as Beth-shemesh.

SHAALABBIM or SHAALBIM: (Heb. *City of foxes.*) A treacherous mentality.

THIMNATHAH: The same as Timna, and Timnath.

ELTEKEH: (Heb. *God is fear.*) The fear of the Lord.

GIBBETHON: (Heb. *Height, hill.*) The Spiritual consciousness.

JEHUD: (Heb. *Praise of God.*) Praise from the consciousness of God.

BENE-BERAK: (Heb. *Sons of lightning.*) Illumination.

GATH-RIMMON: (Heb. *Wine-press of pomegranates.*) Scientific aspect of Spiritual Truth.

MEJAKON: (Heb. *Waters of yellowness.*) Abundance of good.

RAKKON: (Heb. *Well-watered, mountain of enjoyment.*) Spiritual prosperity.

JAPHO or JOPPA: (Heb. *High, beauty.*) The symmetry of truth.

LESHEM: (Heb. *A fortress.*) Conscious protection.

TIMNATH-SERAH: (Heb. *Portion of abundance.*) Abundance of Good.

TIMNATH-HERES: (Heb. *Portion of the sun.*) Abundance of wisdom, illuminated.

ANATHOTH: (Heb. *Answers, song, affliction.*) Outpicturing of mental states.

ALMON or ALEMETH: (Heb. *Concealment.*) Secretiveness.

KIBZAIM: (Heb. *Double gathering, two heaps.*) Good and evil thoughts do not perish, but accumulate, to appear in manifestation later.

ABDON: (Heb. *Servile, cloud, judgment.*) Words and thoughts our servants and judge.

HAMMOTH-DOR: (Heb. *Warm spring dwelling.*) Mental activity.

KARTAN: (The same as Kirjathaim.) Double city; dual consciousness.

KARTAH: (Heb. *City.*) A consciousness; state of mind.

DIMNAH: (Heb. *Place of refuse.*) Idle talk; a false consciousness.

GAASH: (Heb. *Tempest, earthquake.*) Fear of retribution.

The Book of Judges

BEZEK: (Heb. *Lightning.*) Vengeance.

ADONI-BEZEK: (Heb. *Lord of the lightning*.) Lord of vengeance; bitter revenge.

ZEPHATH: (Heb. *Watchtower, which beholds, attends.*) Divine care and guidance.

KITRON or KATTAH: (Heb. *Knotty, shortened, little.*) Dwarfed.

ACCHO: (Heb. *Close, compressed.*) Restricted in thought.

AHLAB: (Heb. *Fatness, brother of the heart.*) Rich in love.

HELAH: (Heb. *Fatness, fertility.*) Abounding in good thoughts and deeds.

HERES (mount): (Heb. *The sun.*) The light of truth.

BOCHIM: (Heb. *Weepers.*) Remorse.

SHUSHAM-RISHATHAIM: (Heb. *Ethiopian of two-fold wickedness.*) Licentiousness.

EHUD: (Heb. *Strong, he that praises.*) Triumphant through praise.

HAROSHETH: (Heb. *City of crafts, deafness.*) Sophistry; deaf to the spiritual.

LAPIDOTH: (Heb. *Lightning, enlightened.*) Christ the Light of the world.

DEBORAH: (Heb. *The word, a bee.*) The Indwelling Christ, who speaks the word of illuminating wisdom, which utterly overthrows the hosts of iron-charioted material reasonings, by nailing the lie of material sense.

SISERA: (Heb. *Meditation, battle array.*) The carnal will, which marshals agnostic material reasonings, with intent to destroy the spiritual consciousness. But the "nail" in the hand of innocent sincerity pierces the intelligence of carnal mind to the extinction of its false reasonings.

BARAK: (Heb. *Lightning.*) The spiritual will acting with irresistible power to the overthrow of false teachings and erroneous thoughts.

JAEL: (Heb. *Wild goat, kid.*) Innocent sincerity.

HEBER. Husband of Jael: (Heb. *One that passes.*) A transition in consciousness; the new birth.

ABINOAM: (Heb. *Father of beauty*.) The beauty of Holiness.

It will be profitable and interesting to stop occasionally and observe the connecting links in one concurrent story of the working of the human mind, as given in the record, in the 4th chapter of Judges.

Canaan, we first premise, represents carnal mind, which "is enmity against God, and is not subject to the Law of God, neither indeed can be."

Jabin is the carnal will, ready to execute carnal mind's purposes.

Sisera is the carnal mind intellect, with its false reasonings of the material consciousness. It seeks to ride roughshod, in its "900 chariots of iron," over the spiritual consciousness, with the cruel intent to destroy the Christ from consciousness, by material reasonings. (Chariots always refer to reasonings.)

Deborah stands for the spiritual mind; the "Mind of Christ."

Barak is the spiritual will, ever ready to co-operate to carry out the ideas of the Christ; but it cannot go alone, without the presence of the Christ, for with the Christ all things are possible. The Christ takes the true man up into the Spiritual altitudes (Mt. Tabor), in preparation for the great battle of Armageddon, for the overthrow of false reasonings. From the Spirit's Baptism in the heights, they descend upon these foes of the spiritual, and utterly discomfit them, slaying the material consciousness by "nailing" the lie of material sense—leaving the true man in full control of his own mind. This battle royal took place by the "waters of Kishon" (ver. 7); that is, in the flood of argumentative thought, by the "waters of Megiddo" (Armageddon), (5:19), the great overthrow. Read now the illuminated song of Deborah and Barak, in the 5th chapter.

"It is not so much what you say that changes the atmosphere of your house, as it is the spirit of your life, the temper you exhibit, the ends you live for."

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APOSTLES AND PROPHETS, JESUS
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NOVEMBER 1913



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

IX

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

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MEROZ: (Heb. *Secret, leanness.*) Unreliable, treacherous, traitorous.

GIDEON: (Heb. *Feller, hewer, as of trees.*) An iconoclast, hewing down idols and idol-groves; carnal desires.

JOASH: (Heb. *God supports, bestows.*) The conscious recognition of every good continually bestowed.

JERUBAAL: (Heb. *Who wars with Baal.*) Overthrower of idols—name of Gideon.

HAROD, well of: (Heb. *Fear, trembling.*) The fearful "appearance of evil."

ZERERATH, ZEREDA, ZEREDATHA or **ZAREDA:** (Heb. *Cooling off.*) Vanquished.

OREB: (Heb. *Raven.*) Rapine, falsifying of truth, "change the truth into a lie."

ZEEB: (Heb. *Wolf.*) Marauding, robbery, stealing away the true conception from the heart.

ZEBAH: (Heb. *Victim, immolation.*) Unmerciful to the unmerciful.

ZALMUNNA: (Heb. *Protection denied, idol forbidden.*) No quarter to idolatry.

PENUEL: (Same as Peniel.

KARKOR: (Heb. *Foundation.*) Sense evidence, the basis of carnal mind.

JETHER: (Heb. *Preeminence, excellent.*) Pure in heart.

JOTHAM: (Heb. *Jehovah is upright.*) Integrity, uprightness.

MILLO: (Heb. *Plenitude, defence.*) Complete in him.

GAAL: (Heb. *Loathing, contempt.*) Contempt for usurpation the traitor.

EBED: (Heb. *Servant.*) The grace of service.

ZEBUL: (Heb. *Dwelling.*) Loyalty.

MEONENIM: (Heb. *Enchanters.*) Allurements of the senses.

ARUMAH: (Heb. *Height.*) Thought altitudes.

THEBEZ: (Heb. *Shining, seen afar.*) Honorable name.

DODO: (Heb. *Jehovah is friend.*) Divine Love in consciousness.

CAMON: (Heb. *Standing corn, his resurrection.*) Perception of eternal Good.

JEPHTHAH: (Heb. *Whom God sets free; he that breaks through.*) Courageous.

IBZAN: (Heb. *Splendid.*) Illustrious.

TOB: (Heb. *Fruitful, goodness.*) Fruitful through abiding.

SHIBBOLETH: (Heb. *Stream, ears of corn.*) Spiritual life and sustenance, unknown, unspeakable to the uninitiated.

HILLEL: (Heb. *Praised.*) Illustrious, famous.

PIRATHON: (Heb. *Princely, lofty peaks.*) Distinguished, renowned.

MANOAH: (Heb. *Rest.*) Virtue, integrity.

SAMSON: (Heb. *Man of the sun.*) Illustrious; power of Truth to give the consciousness of strength.

ETAL: (Heb. *Lair of wild beasts.*) Hostility.

LEHI: (Heb. *Jaw-bone.*) Spiritual Truth understood.

RAMATH-LEHI: (Heb. *Lifting up of the jaw-bone.*) The perception and understanding of Truth, which slays the carnal self, awakening the true self with the consciousness of spiritual life and power, now regenerated by the circumcision of the heart. The "1000 men" involved denotes the fullness of the work of regeneration ($10 \times 10 \times 10$).

EN-RAKKORE: (Heb. *The spring of the crier.*) Christ, the Fountain of Truth to the awakened soul.

SOREK: (Heb. *Vine, yellow.*) The good and truth perverted.

MICAH, MICHAH, MICHA or MICHAIAH: (Heb. *Who is like God.*) Realization.

LEBONAH: (Heb. *Frankincense.*) The fragrance of the Truth.

ELIMELECH: (Heb. *My God is king.*) Worshipful obedience.

NAOMI: (Heb. *Pleasant, agreeable.*) Adaptability.

MAHLON: (Heb. *Mild, song, infirmity.*) Minor chord.

CHILION: (Heb. *Complete, pining, destruction.*) Anticipating evil.

ORPAH: (Heb. *Wild goat, youth, nakedness of the neck.*) Natural goodness.

RUTH: (Heb. *Friendship.*) Natural innocence.

BOAZ: (Heb. *Strength, fleetness.*) Honor.

OBED: (Heb. *Serving, worshipping.*) Consecrated.

JESSE: (Heb. *To be, who exists, Jah exists.*) Being, *I Am*—the Christ.

DAVID: (Heb. *Beloved.*) Love.

SALMON: (Heb. *Peaceable, clothed.*) Conscious peace.

JEROHAM: (Heb. *Loved, finds mercy.*)

ELIHU: (Heb. *He is my God or God is my Father.*) Sonship.

HANNAH: (Heb. *Grace.*) Beauty of character.

TOHU or TOAH: (Heb. *Humility, that lives or declares.*) Abiding in Truth.

ZUPH or ZPOHAI: (Heb. *Honeycomb, a covering.*) The literal sense of Truth.

PENINNAH: (Heb. *Choral, pearl, gem.*) Beauty of manner.

ELI: (Heb. *Ascent, lifting up, God the father.*) Aspiration.

HOPHNI: (Heb. *Strong, that fights.*) Headstrong, willful.

SAMUEL: (Heb. *Asked of God, sought.*) The Christ, for whom the heart yearns.

EBENEZER: (Heb. *Stone of help.*) Truth that satisfies.

ICHABOD: (Heb. *Where is the glory.*) Without the conscious Presence.

ABINADAB: (Heb. *Father of nobleness.*) Consciousness of the Presence.

SHEN: (Heb. *Tooth, he that sleeps.*) Resting in the externals of truth.

JOEL: (Heb. *He that swears, Jehovah is God.*) Affirmation.

ABIAH or ABIA: (Heb. *Jehovah is Father.*) Conscious of divinity within.

KISH: (Heb. *Bow, power.*) Innate power.

ZEROR: (Heb. *A bundle, pebble, stone.*) An ideal not realized. . . .

ZEROR: (Heb. *A bundle, pebble, stone.*) An ideal not realized.

BECHORATH: (Heb. *First-born.*) Double portion.

SHALISHA: (Heb. *Tried, prince, the triad, triple land.*) The field of reason.

SHALIM: (Heb. *Region of foxes.*) The field of doubt.

BEDAN or ABDON: (Heb. *Servile, son of judgment.*) Justice.

NAHASH: (Heb. *Serpent.*) Lust.

MICHMASH: (Heb. *Hidden, he that strikes, poor taken away.*) Equipment.

MIGRON: (Heb. *Precipice, fear.*) Impossible to human sense.

AHIAH or AHIJAH: (Heb. *Brother of the Lord.*) The self is brother to the Christ.

AHITUB: (Heb. *Brother of goodness.*) Kinship of the human to the divine.

BOZEZ: (Heb. *Shining tooth-cliff.*) The glittering tooth, "I cannot"—doubt.

SENEZ: (Heb. *Thorn-shaped tooth-cliff.*) The formidable tooth, "I dare not"—fear. Right in the very teeth of impossibility, "Faith, which is the gift of God" (Jonathan), with its ever responsive armor-bearer (the individual), quickly, and in God's name, vanquishes all marauding doubts and fears (Philistines), gaining mastery for the king—yourself. The victory of Jonathan and his armor-bearer is the "victory of faith."

ZOBA or ZOBAH: (Heb. *A warring, swelling.*) False philosophy.

HADADEZER or HADAREZER: (Heb. *Hadar—Fire-god—is help.*) Bombastic eloquence not based in truth.

ISHUI, ISHUI, ISUI or JESUI: (Heb. *Self-satisfying is Jehovah.*) Reasoning from the Christ center of consciousness.

MALCHISHUAH or MELCHISHUAH: (Heb. *My king is help.*) Trust in the Lord.

MERAB: (Heb. *Increasing.*) Prosperity.

MICHAL: (Heb. *Perfect as God, whole as water.*) Universal Mind-Essence; each part perfect as the whole, the individual perfect as God.

AHINOAM: (Heb. *Comely brother.*) Brotherly love.

ABNER, son of Ner: (Heb. *Father of light.*) Illuminated reason, where the Son of light becomes the Father of light, to enlighten others.

NER: (Heb. *Light, lamp.*) The light of reason.

TELAIM or TELAM: (Heb. *Lambs.*) Natural innocence.

EPHES-DAMMIM or PAS-DAMMIM: (Heb. *Extension and boundary of flowings.*) The possibilities and limitations of reason.

GOLIATH: (Heb. *Exile, one sent out, sc. to champion all.*) The ascribed reality of evil; which one in the consciousness of love (David) swiftly destroys with the smooth stone of Truth. This 40 days' trial has its exact correspondence in the 40 days' trial of Christ. Metaphysically this is all yourself; you stand alone to win in single combat for your own triumphant unfoldment. This you accomplish by the realization that evil is mere illusion, while Good is eternally real.

ADRIEL: (Heb. *Honor of God.*) Honor, to whom belongs prosperity (Merab).

NAIOTH: (Heb. *Habitation.*) Conscious abiding.

SECHU: (Heb. *Watch place.*) By the "great well" of inspiration.

DOEG: (Heb. *Fearful, acting tremblingly.*) Carnal will, which is Edomite, tremblingly carrying out the insane command of fallen Saul, to exterminate from the mind all the sacred voices of the Spirit ("eight-five priests"); which is the sin against the Holy Ghost, the apostate's last and fatal step.

NOB: (Heb. *High hill, discourse, prophesy.*) The high realm of the Spirit where the Inner Voice speaks the "sure Word of prophesy."

AHIMELECH: (Heb. *Brother of the king.*) The Christ within, the "I Am," which is brother of the divine *I Am*. Man brother of the Lord.

ACHISH: (Heb. *Serpent, charmer.*) This king of Gath is the sexual instinct, to which love flees from fallen Saul, but finds it madness to the love that is worthy to be king.

ADULLAM: (Heb. *Resting place, righteousness.*) Poise and meditation.

ABIATHAR: (Heb. *Father of excellence.*) Divine succor.

HACHILAH: (Heb. *Drouth, hope in her.*) Being "on the South of Jeshimon," where light shines, it denotes the dawn of hope.

NABAL: (Heb. *Foolish, wicked.*) Selfishness.

GALLIM: (Heb. *Heaps.*)

ABISHAI: (Heb. *Father of Being.*) Highest concept of God and man.

ZERUIAH: (Heb. *Wounded, chains of the Lord.*) The bond of the Spirit.

JOAB: (Heb. *Whose father is Jehovah.*) Spiritual realization.

MAOCH: (Heb. *Poor.*) Without spiritual understanding.

JERAHMEEL: (Heb. *God is merciful.*) Compassion.

GILBOAH: (Heb. *Babbling fountain.*) A mind open to Truth.

BESOR: (Heb. *Cool brook, glad news.*) Refreshing draughts of Truth.

CHERETHITES or CHERETHIM: (Heb. *Who exterminates.*) Love's invincible powers.

PELETHITES: (Heb. *Couriers.*) Love's messengers of peace.

SIPHMOTH: (Heb. *Fruitful.*) Love's generous bestowments.

RACHAL: (Heb. *Place of traffic.*) Love's contributions to trade.

CHOR-ASHAN: (Heb. *Smoking furnace.*) Love's contributions to art.

ATHACH: (Heb. *Lodging place.*) Love's blessings upon home.

HELKATH-HAZZURIM: (Heb. *Field of strong men.*) The field, where twelve men of either side were "played" for amusement, to their mutual extinction (II Sam. 2:14-16), which brought on a general engagement of the forces of David and Ishbosheth. Debating for a trial

of skill settles no issues, is fatal to the combatants, and widens the breach for all.

ASAH^{EL}: (Heb. *Whom God made.*) Fleetness from realizing God as strength ("fleet as a deer").

AMMAH: (Heb. *Beginning, head, waterfall.*) A flood of ideas.

GIAH: (Heb. *Gushing forth, cs. a fountain.*) A fountain of truth.

BITHRON: (Heb. *Valley of divisions.*) Misunderstandings.

AMNON: (Heb. *Tutelage, training, faithful.*) Mental discipline.

CHILEAB or DANIEL: (Heb. *Perfection of the Father.*) Truth discerned.

ABSALOM or ABISHALOM: (Heb. *Father of peace.*) The peace of knowing God.

ADONIJAH: (Heb. *The Lord is Jehovah.*) Christ within.

HAGGITH: (Heb. *Festive, rejoicing.*) Happiness.

SHEPHATIAH: (Heb. *Whom Jehovah judges.*) Rectitude, righteousness.

ABITAL: (Heb. *Whose father is the dew.*) Distilling blessings.

ITHREAM: (Heb. *Remains of the people.*) Survivor of death.

EGLAH: (Heb. *Heifer, chariot.*) Innocent reasonings. Another name for Michal.

RIZPAH: (Heb. *A fire hearth.*) Consuming grief.

BAHURIM: (Heb. *Valiant, village of young men.*) Power to do and defend.

BAANAH or BAANA: (Heb. *Son of grief.*) Affliction; sad experiences.

RECHAB: (Heb. *Horseman, chariot, square.*) Logical reasonings.

MEPHIBOSHETH: (Heb. *Demolisher of idols.*) Iconoclastic reasonings.

UNITY



THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND BEGINNING JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE

DECEMBER 1913



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

X

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.]

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

HIRAM: (Heb. *Noble, high-born.*) Constructive intellect.

SHOBAB: (Heb. *turned back.*) Apostate, traitor.

NATHAN: (Heb. *Who gives or is given.*) The Inner Voice.

SOLOMON: (Heb. *Peaceful Wisdom.*) Divine Wisdom in consciousness.

JEDID-JAH or JEDIDIAH: Nathan's name of Solomon: (Heb. *Beloved of Jehovah.*) *Jedid* is from the same root as *David*; therefore the two names, Solomon and Jedidiah, denote a state of mind, where both Divine Love and Wisdom are regnant, as the guarantee of a most glorious life kingdom. For each man is in his kingdom reigning as one of these kings, according to his mentality.

IBHAR: (Heb. *God chooses.*) God's providence.

ELISHUA or ELISHAMA: (Heb. *God is rich, is salvation.*) God our opulence.

ELIADA or BEELIADA: (Heb. *God knows.*) God our Wisdom.

ELIPHALET: (Heb. *God is deliverance.*) God our Savior.

UZZA or UZZAH: (Heb. *Strength, goat.*) Un-

regenerate man; who knows not Truth; whose symbol is the "goat."

AHIO: (Heb. *Brother.*) The Spiritual Man—True Self; who, as "brother" of the Lord, knows all Truth, that it is serene and unchangeable. He goes before the Ark.

PEREZ-UZZAH: (Heb. *Breach of Uzzah.*) Carnal Mind's vain attempt to "put forth" its thought to aid or steady Truth, symbolized by the Ark. Could the false self once touch Truth, the contact would destroy it; misconception would disappear. Truth is the Unchangeable One; "I Am Truth."

NACHON: (Heb. *Prepared.*) The "Threshing-floor" is prepared, where Truth mixed with chaff, in the human concept, is threshed out. Yet Truth itself is as uncorruptible as the Ark, which the spiritual man handles.

OBED-EDOM: (Heb. *Servant of Edom.*) God dwells with him, who serves humanity for good.

METHEG-AMMAH: (Heb. *Bridled metropolis for tribute.*) The mind trained to make all experiences pay tribute in Wisdom.

JEHOSHAPHAT: (Heb. *Jehovah is judge.*) Conscious righteousness.

BETAH: (Heb. *Confidence.*) Confidence born of understanding.

BEROTHAI or BEROETHAH: (Heb. *Wells of Jehovah.*) Christ the Well of Living Water.

TOI or TOU. (Heb. *Wandering.*) Indecision.

JORAM or JEHORAM: (Heb. *Jehovah is exalted.*) Thanksgiving and praise.

AHILUD: (Heb. *Brother-born.*) The True Self.

SERIAH: (Heb. *Jehovah is prince.*) Exaltation of the Christ.

BENAI AH: (Heb. *Jehovah is understanding.*) Christ the true understanding.

JEHOIADA: (Heb. *Jehovah knows.*) Christ our intelligence.

ZIBA: (Heb. *Statue, strength.*) Fidelity to trust.

LODEBAR: (Heb. *Without pasture.*) Without spiritual sustenance.

MICAH or MICAIAH: (Heb. *Who is like God.*) The spiritual consciousness.

HANUM: (Heb. *Given by grace.*) Merciful.

SHOBACH or SHOPHACH: (Heb. *Bonds, captivity.*) Sense bondage.

HELEM: (Heb. *Strength, expectation.*) Hope.

URIAH or URIJAH: (Heb. *Jehovah is Light.*) Christ, the Light of the world. David's killing of Uriah for Bathsheba shows that lust extinguishes the spiritual light within.

JONADAB or JEHONADAB: (Heb. *Jehovah is liberal, offers freely.*) Advice proffered.

SHIMEAH, SHIMEAM or SHAMMAH: (Heb. *Hearing and obedience.*) Faith.

TEKOA or TEKOA: (Heb. *Trumpet-clang.*) Call to duty.

HUSHAI: (Heb. *Quick, lasting.*) Reserve of wisdom, availing in emergencies.

AHITHOPHEL: (Heb. *Brother of folly.*) Wisdom perverted, misdirected.

AMASA: (Heb. *Burden-bearer.*) Responsibility.

ITTAI: (Heb. *Near, living, being.*) Consciousness of God.

CUSHAI: (Heb. *Black, dark tidings.*) Forebodings.

BARZILLAI: (Heb. *Lion-like.*) Courageous allegiance.

CHIMHAM: (Heb. *Longing, like to.*) Aspiration.

BICHRI: (Heb. *Youthful, in the ram.*) Natural innocence.

BERITES: (Heb. *In evil.*) The sin-consciousness.

ABEL, a city: (Heb. *Meadow.*) Counsel of wisdom.

SERAIAH or SHEVA: (Heb. *Jehovah's prince.*) Conscious of Christ.

IRA: (Heb. *Watcher.*) Divine protection.

ARMONI: (Heb. *Palace-born.*) Nobility of soul.

ISHBIBENOB: (Heb. *My seat is in the mount.*)

Arrogance.

GOB: (Heb. *Pit, grasshopper.*) Despoiler of Truth by false reasonings.

SIBBECHAI: (Heb. *Jehovah's thickët.*) Inspirations of Truth, which destroy falsity; as Sibbechai slew the giant, Saph. (See Saph.)

SAPH or SIPPAI: (Heb. *Rushes, sea moss.*) Evil's claim of reality—the giant, which the perception of Truth destroys. (See Sibbechai.)

JAARE-OREGIM: (Heb. *Forests of the weavers.*) Abounding false teachings.

ADINO or ADINA: (Heb. *Ornament, luxurious.*) Truth, the adornment and enrichment of the mind.

HARARITE: (Heb. *Mountaineer.*) High ideals.

ELIKA: (Heb. *God is rejector.*) Renunciation of evil.

HELEZ: (Heb. *Loin, strong.*) Purposeful.

IKKISH: (Heb. *subtle.*) Intrigue.

AHOAH or AHOHITE: (Heb. *A brother's reed.*) Spiritual agreement.

MAHARAI: (Heb. *Hasty, impetuous.*) Unpoised.

RIBAI or JERIBAI: (Heb. *Jehovah contends.*) Truth's assertiveness.

BANAAH: (Heb. *Son of grief, in the answer.*) Sin in physical outpicturing.

HIDDAI, "by the brooks": (Heb. *Mighty chief.*) Logical reasonings.

ABI-ALBON: (Heb. *Father of Power.*) Constructive intelligence.

AZMAVETH: (Heb. *Counsel of strength.*) Unyielding purpose.

ELIAHBA: (Heb. *God hides.*) Unobtrusive.

JASHEN: (Heb. *Sleeping, shining.*) Power in repose.

AHASBAI. (Heb. *Refuge with Jehovah.*) Christ our refuge.

HEZRAI: (Heb. *Beautiful, walled in.*) Safety in Christ.

BABI: (Heb. *Posterity, built.*) Reputation.

PAARAI: (Heb. *Opening, revealing.*) Prophetic insight.

ZELEK: (Heb. *Fissure, rent, the sound of him that strikes.*) Vindictive.

ABISHAG: (Heb. *Father of wandering.*) (I Kings 1:3.) The error that animal magnetism is life transferable.

AZARIAH: (Heb. *Help of the Lord.*) (I Kings 4:2.) Christ our help.

ELIHOREPH: (Heb. *God of harvest rain.*) (I Kings 4:3.) The grace of God.

ZABUD or ZABBUD: (Heb. *Endowed, bestowed.*) (I Kings 4:5.) Spiritual endowment.

AHISHAR: (Heb. *Brother of a prince.*) (I Kings 4:6.) The soul's true standing.

ADONIRAM or ADORAM: (Heb. *Lord of the height.*) Spiritual ideals.

TADMOR: (Heb. *Palm trees.*) (I Kings 9:18.) Spiritual good.

REZON: (Heb. *Prince of Damascus.*) (I Kings 11:23.) Intellectual wisdom, which knows not the spiritual.

ELIADAH or ELIADA: (Heb. *Whom God knows.*) (I Kings 11:23.) Wisdom spiritual, whence is derived intellectual wisdom.

TAHAPANES or TAHPENES: (Heb. *Secret temptation.*) (I Kings 11:19.) Lustfulness.

GENUBATH: (Heb. *Theft, robbery.*) (I Kings 11:20.) Profligacy ("weaned in Pharaoh's house").

JEROBOAM: (Heb. *Struggler for the people.*) (I Kings 11:26.) Intellectual theology.

NEBAT: (Heb. *Beholding.*) (I Kings 11:26.) The opportune moment.

REHOBAM: (Heb. *Spacing the people.*) (I Kings 11:43.) Distinction between religion and theology. Heavy requirements of spiritual religion separates the people.

AHIJAH or AHIAH: (Heb. *Jehovah is brother.*) (I Kings 11:29.) The brotherhood of man in Christ.

ABIJAH, ABIJAM, ABIA or ABIAH: Heb. *Jehovah is father.*) The Fatherhood of God discerned in Christ.

NAAMAH, "the Ammonitess: (Heb. *Pleasant.*) (I Kings 14:21, 31.) Lasciviousness.

ASA: (Heb. *Physician.*) (I Kings 15:8.) Reformer, curer of spiritual ills.

* BEN-HADAD: (Heb. *Son of Hadad.*) (I Kings 15:8.) Apostasy.

JEHU: (Heb. *Whose is Jehovah.*) (I Kings 16:1.) Loyalty to Christ.

OMRI: (Heb. *Jehovah my portion.*) (I Kings 16:17.) Consecrated.

TIBNI: (Heb. *Intelligent.*) (I Kings 16:21.) Human intelligence.

AHAB: (Heb. *Brother of the father.*) (I Kings 16:28.) Intellect, without spiritual understanding.

JEZEBEL: (Heb. *Not cohabited.*) (I Kings 16:31.) Self-love.

HIEL: (Heb. *God is Life.*) (I Kings 16:34.) Self-evidence of God.

ABIRAM: (Heb. *High Father.*) (I Kings 16:34.) Fatherhood of God.

SEGUB: (Heb. *Defence, authority.*) (I Kings 16:34.) Established propagandism. Jericho, by Joshua destroyed, its rebuilding adjured, mystically stands for formulated theology, the self-evident principle of which is *God is Life*; the "foundation laid in his first-born" is the *Fatherhood of God*; its defensive and aggressive establishment ("gates set up in his youngest") is, *Authoritative dogmatism*. The effect of dogmatic teaching is loss of spiritual life, symbolized in the death of Hiel. (See Josh. 6:26.)

ELIJAH—margin, ELIJAHU: (Heb. *My God is I Am.*) (I Kings 17:1.) The Christ within accepted.

TISHBITE: (Heb. *Makes captive, turns back.*) (I Kings 17:1.) Overcomer, reformer.

CHERITH: (Heb. *A trench.*) (I Kings 17:1.)
Closeted with the Spirit.

ZAREPHATH: (Heb. *Crucible, ambush of the mouth.*) (I Kings 17:9.) The word in its refining power.

OBADIAH, the prophet in Ahab's house: (Heb. *Servant of Jehovah.*) (I Kings 18:3.) The Spirit of Truth within working the defeat of our wayward schemes and the advancement of righteousness.

HAZAEI: (Heb. *Whom God beholds.*) (I Kings 19:15.) God's approval.

ELISHA: (Heb. *God my Savior.*) (I Kings 19:16.) The divine consciousness.

NIMSHI: (Heb. *Rescued.*) (I Kings 19:16.) Saved by grace.

ABEL, a city: (Heb. *A meadow.*) (I Sam. 6:18.) A mentality or consciousness.

ABEL-KERAIM: (Heb. *A vineyard.*) (Judges 11:33.) A spiritual consciousness.

ABEL-MIZRAIM: (Heb. *Mourning.*) (Gen. 50:11.) A mentality of great grief.

ABEL-MAIM: (Heb. *Waters.*) (II Chron. 16:4.) Freedom of thought.

ABEL-MEHOLAH: (Heb. *The dance.*) (Judges 7:22.) A joyful mentality.

ABEL-BETH-MAACHAN: (Heb. *Depression.*) (I Kings 15:20.) Consciousness of sin.

NABOTH: (Heb. *Fruitful.*) (I Kings 21:1.) A rich and fruitful mentality.

MICHAIAH, MICAIAH or MICAH: (Heb. *Who is like Jehovah.*) (I Kings 22:8.) Worshipful obedience.

ZEDEKIAH. (Heb. *Jehovah is justice.*) (I Kings 22:11.) The Lord our righteousness.

AHAZIAH: (Heb. *Jehovah sustains.*) (I Kings 22:40.) Conscious support.

MESHA: (Heb. *Freedom.*) (II Kings 3:4.) The king of Moab as a "sheepmaster" denotes false reasoning—not based in Truth, but assumed to be Truth.

GEHAZI: (Heb. *Denier, valley of vision.*) (II Kings 4:12.) False to the vision.

ABANA: (Heb. *Perennial.*) (II Kings 5:12.) Intellectual waters of thought.

PHARPAR: (Heb. *Swift, fruit producing.*) (II Kings 5:12.) Intellectual formulations.

ATHALIAH: (Heb. *Jehovah is strong.*) (II Kings 8:26.) God's power perverted.

JEHOASH or JOASH: (Heb. *Fire of the Lord, Jah supports.*) (II Kings 11:21.) The covenant of protection.

AMAZIAH: (Heb. *Strength of the Lord.*) (II Kings 12:21.) Trustfulness.

JEHOAHAZ: (Heb. *Whom Jehovah sees.*) (II Kings 10:35.) Knowing, but not doing.

JONAH: (Heb. *A dove.*) (II Kings 14:25.) Faith in the ultimate Good.

AMITTAI: (Heb. *Truthful.*) (II Kings 14:25.) Reality of the Good.

ZACHARIAH: (Heb. *Jehovah remembers.*) (II Kings 14:25.) "I Am" knows all Truth.

SHALLUM: (Heb. *Recompense.*) (II Kings 15:10.) Reward of disobedience.

UZZIAH: (Heb. *Strength of Jehovah.*) (II Kings 15:13.) Christ my strength.

MENAHAM: (Heb. *The consoler.*) (II Kings 15:14.) The overthrow of injustice.

GADI: (Heb. *Fortunate.*) (II Kings 15:14.) The blessings of reason.

PUL: (Heb. *The elephant.*) Self-importance of unregenerate man.

PEKAHIAH: (Heb. *Jehovah opens eyes.*) (II Kings 15:22.) Learning by sad experience.

PEKAH: (Heb. *Watchful.*) (II Kings 15:25.) Alertness.

REMALIAH: (*Exaltation of the Lord.*) (II Kings 15:25.) Power through praise.

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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

XI

[Readers of **UNITY** have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

JERUSIA: (Heb. *Who possesses.*) (II Kings 15:33.) Praying "as if already received."

REZIN: (Heb. *Holding together.*) (II Kings 16:5.) Logical reasoning.

AHAZ or AHAZIAH: (Heb. *Possessor.*) (II Kings 16:1.) Realization.

SYRIA: Same as Damascus and Aram: (Heb. *Lofty.*) (II Kings 16:5.) Intellectual reasonings.

TIGLATH-PILESER: (Heb. from Assyr, *Adorer of the Sun of the Zodiac, that captivates, that withholds the falling snow.*) (II Kings 15:29.) Psychical philosophies, which captivate, but hinder the blessings of grace.

ASSYRIA: (Heb. *Level plain.*) (II Kings 16:7.) Philosophic and psychical reasonings without a spiritual basis.

KIR: (Heb. *A city.*) (II Kings 16:9.) A consciousness that is Assyrian (astrological.) When one pursues philosophies without a spiritual basis (makes an alliance with Syria—16:7), these philosophies so captivate him that he loses the spiritual consciousness. This is the Assyrian

captivity, the spiritual swallowed up in the intellectual.

SHALMANESER: (Heb. *The fire-worshiper, retribution.*) (II Kings 17:3.) Belief that both blessings and cursings come from God.

HEZEKIAH: (Heb. *Strong in the Lord.*) (II Kings 16:20.) Knowing spiritual wisdom.

GOZAN: (Heb. *Fleece, pasture.*) (II Kings 17:6.) Sustained by false reasonings.

SEPHARVAIM: (Heb. *Two books, two cities.*) (II Kings 17:25.) A dual consciousness.

SUCCOTH-BENOTH: (Heb. *Tents of daughters of defilement.*) (II Kings 17:30.) Debauchery of consciousness.

SENNACHERIB: (Heb. *The moon-god has increased the brothers.*) (II Kings 18:3.) Intellectual philosophies multiform.

ELIAKIM: (Heb. *Whom God has raised up.*) (II Kings 18:18.) Assurance of faith.

HILKIAH: (Heb. *God my portion.*) (II Kings 18:18.) Obedience to the Spirit.

RABSHAKETH: (Heb. *Commander.*) (II Kings 18:17.) Authority of intellect with its army of supporters.

SHEBNA: (Heb. *Youthful, who rests.*) (II Kings 18:18.) Trust.

JOAH: (Heb. *Whose brother is Jehovah.*) (II Kings 18:18.) Oneness with Christ.

ASAPH: (Heb. *Collector, gatherer.*) Concentration.

ISAIAH: (Heb. *Salvation of the Lord.*) (II Kings 19:2.) Christ in consciousness.

AMUZ: (Heb. *Strong.*) (II Kings 19:2.) Truth.

ADRAMMELECH: (Heb. *Splendor of the king.*) (II Kings 19:27.) Zeal.

ASHARESER: (Heb. *Prince of fire.*) (II Kings 19:37.) Enthusiasm.

ESAR-HADDON: (Heb. *Gift of fire.*) (II Kings 19:37.) Eloquence.

Observe the mental action indicated by the correspond-

ence of these names. Enthusiasm and Zeal overthrow unemotional philosophy (Sennacherib), bringing the less philosophic Eloquence into mastery (Esar-Haddon). For Sennacherib is slain by his sons, Adrammelech and Ashareser. This warfare and captivity result from dallying with and living in carnal thoughts, until one loses the wealth of the spiritual consciousness.

MERODACH-BALADAN: (Heb. *Son of death.*) (II Kings 20:12.) Intrigue.

MANASSEH: (Heb. *Forgetting.*) (II Kings 20:21.) Forgetful of the covenant.

HEPHZI-BAH: (Heb. *My delight in her.*) (II Kings 21:1.) See Isaiah 62:4.

JOSIAH: (Heb. *Fire of the Lord.*) (II Kings 22:1.) Heavenly zeal.

JEDIDAH: (Heb. *Well beloved.*) (II Kings 22:1.) Divine love.

ADAIAH: (Heb. *Witness of Jehovah.*) (II Kings 22:1.) Human love.

SHAPHAN: (Heb. *Badger.*) (II Kings 22:3.) Knowledge of what is good.

AZALIAH: (Heb. *Jehovah is noble.*) (II Kings 22:3.) Uprightness.

AHIKAM: (Heb. *My brother has risen.*) (II Kings 22:14.) Awakening, "risen with Christ."

HULDAH: Heb. *The weasel, the world.*) (II Kings 22:14.) Retributive justice.

TOPHET: (Heb. *Place of burning.*) (II Kings 23:10.) Molock worship.

HAMMUTAL: (Heb. *God is fresh life; warmth of the dew.*) (II Kings 23:31.) Spontaneity of life.

JEREMIAH: (Heb. *Exaltation of Jehovah.*) (II Kings 23:31.) Praise.

JEHOIAKIM: (Heb. *Jehovah sets up.*) (II Kings 23:24.) Appointed, ordained.

NEHUSHTA: (Heb. *Soothsayer, snake.*) (II Kings 24:8.) Deceit, treachery.

JEHOIACHIN: (Heb. *Strength of the Lord.*) (II Kings 24:6.) Destiny.

ELNATHAN: (Heb. *The gift of God.*) (II Kings 24:8.) The understanding.

NEBUCHADNEZZAR: (Heb. *Tears of judgment.*) (II Kings 24:1.) Merciless tyranny.

MATTANIAH: (Heb. *Gift of Jehovah.*) (II Kings 24:17.) The sense of justice; from the name Nebuchadnezzar gave him; Zedekiah, the last king of Judah.

NEBUZAR-ADAN: (Heb. *Chief executioner.*) (II Kings 25:8.) Wiping out of the spiritual from consciousness.

ZEPHANIAH: (Heb. *Jehovah hides.*) (II Kings 25:18.) The secret of the Lord.

GEDALIAH: (Heb. *Great is the Lord.*) (II Kings 25:22.) Consecrated.

EVIL-MERODACH: (Heb. *Despising contrition of the fool.*) (II Kings 25:27.) Heartless conqueror.

The Twenty-four Priest Courses Appointed by David, on the return of the Ark and the Establishment in the Tabernacle.

These 24 names of Priests represent so many mental states, to which the Christ ministers. So that, whichever priest officiates, it is Christ's ministry to the soul. "Christ is a priest after the order of Melchisedek" to every man. He is "Jehovah"—"*I Am*" within.

1—JEHOIARIB: (Heb. *Jehovah defends.*) (I Chron. 24:7.) Christ our Shield.

2—JEDAIAH: (Heb. *Jehovah knows.*) (I Chron. 24:7.) Christ our Guardian.

3—HARIM: (Heb. *Flat-nosed.*) (I Chron. 24:8.) Unresponsive to the hardened.

4—SEORIM: (Heb. *Barley.*) (I Chron. 24:8.) Manifest good from good within.

5—MALCHIJAH: (Heb. *Jehovah is King.*) (I Chron. 24:9.) Christ our authority.

6—MIJAMIN: (Heb. *Fortunate.*) (I Chron. 24:9.) Christ our success.

7—HAKKOZ: (Heb. *Nimble, thorn.*) (I Chron. 24:10.) "A very present help in trouble."

8—ABIJAH or ABIAH: (Heb. *Jehovah my Father.*) (I Chron. 24:10.) Fatherhood in Christ. "He that knoweth the Son knoweth the Father also."

9—JESHUA, JOSHUA or JESUS: (Heb. *Savior.*) (I Chron. 24:11.) Christ our Savior.

10—SHECHANIAH: (Heb. *Jehovah is neighbor.*) (I Chron. 24:11.) Love of the neighbor from the Christ within.

11—ELIASHIB: (Heb. *God is restorer.*) (I Chron. 24: 12.) Conversion.

12—JAKIM: (Heb. *Jehovah sets up.*) (I Chron. 24:12.) Our Prosperity in Christ.

13—HUPPAH: (Heb. *Protection.*) (I Chron. 24:13.) God our defence.

14—JESHEBEAB: (Heb. *Sent of the Father.*) (I Chron. 24:13.) Christ the manifestation of God to the soul.

15—BILGAH: (Heb. *Bursting forth.*) (I Chron. 24:14.) Spontaneity of Christ.

16—IMMER: (Heb. *Projecting.*) (I Chron. 24: 14.) Cheerfulness of the Christ within.

17—HEZIR: (Heb. *Returning home.*) (I Chron. 24:15.) Christ restores the Prodigal.

18—APHSES: (Heb. *Dispersion.*) (I Chron. 24:15.) Banishing evil by seeing good.

19—PETHAHIAH: (Heb. *Jehovah opens.*) (I Chron. 24:16.) Freedom in Christ.

20—JEHEZEKEL: (Heb. *God is strong.*) (I Chron. 24:16.) God our Strength.

21—JACHIN: (Heb. *Jehovah strengthens.*) (I Chron. 24:17.) Established in Christ.

22—GAMUL: (Heb. *Weaned.*) (I Chron. 24: 17.) Free will, responsibility.

23—DELAIAH: (Heb. *Jehovah is deliverer.*) (I Chron. 24:18.) Christ our Deliverer.

24—MAAZIAH: (Heb. *Strength of Jehovah.*) (I Chron. 24:18.) The Consolation of Christ.

King David's great choir for the Tabernacle worship, under management of Asaph, Heman and Jeduthun, who "prophecy with harp, psaltery and cymbal." These 24 persons are heads of 24 Courses, numbering 288 musicians and singers, all sons of these three managers—12 from each head. Each of the 24 represents a special reason for praise.—I Chron. 25:9-31.

1—JOSEPH: (Heb. *Increase, prosperity.*)

2—GEDALIAH: (Heb. *Great is Jehovah.*)

3—ZACCUR: (Heb. *Remembered by Jehovah.*)

4—IZRI or ZERI: (Heb. *Creator is Jehovah.*)

5—NETHANIAH: (Heb. *Given of Jehovah.*)

6—BUKKIAH: (Heb. *Promise of Jehovah.*)

7—JESHARELAH: (Heb. *Upright is Jehovah.*)

8—JESHAIAH: (Heb. *My Helper is Jehovah.*)

9—MATTANIAH: (Heb. *The Gift of Jehovah.*)

10—SHIMEL: (Heb. *Renowned is Jehovah.*)

11—AZAREEL or UZZIEL: (Heb. *Supporter is Jehovah.*)

12—HASHABIAH: (Heb. *Cared for by Jehovah.*)

13—SHUBAEL or SHEBUEL: (Heb. *God makes captive.*)

14—MATTITHIAH: (Heb. *Endowment of Jehovah.*)

15—JEREMOTH: (Heb. *He overcometh death.*)

16—HANANIAH: (Heb. *Gracious is Jehovah.*)

17—JOSHBEKASHAH: (Heb. *In trouble appears Jehovah.*)

18—HANANI: (Heb. *Riches of His Grace.*)

19—MALLOTHI: (Heb. *My Sufficiency is Jehovah.*)

20—ELIATHAH: (Heb. *My God appears.*)

21—HOTHIR: (Heb. *My Abundance appears.*)

22—GADDALTI: (Heb. *Let us praise Jehovah.*)

23—MAHAZIOTH: (Heb. *Beholding Him in visions.*)

24—ROMAMTI-EZER: (Heb. *My Highest Help is Jehovah.*)

SHEMAIAH: (Heb. *Jehovah hears me.*) (II Chron. 12:5.) Fellowship with Christ.

ATTAI: (Heb. *In season.*) (II Chron. 11:20.) Providential, opportune.

ZIZA: (Heb. *Full-breast.*) (II Chron. 11:20.) Generous, magnanimous.

ZEBADIAH: (Heb. *Jehovah endows.*) (II Chron. 17:8.) Spiritual opulence.

SHEMIRAMOTH: (Heb. *Name to heaven.*) (II Chron. 17:8.) High renown.

JEHOHANAN. (Heb. *Jehovah's gift.*) (II Chron. 17:15.) Graciousness of God.

TOBIJAH: (Heb. *Pleasing to Jehovah.*) (II Chron. 17:8.) Conscientious.

ADNAH: (Heb. *Pleasure, rest.*) (II Chron. 17:14.) Satisfaction.

AMASIAH: (Heb. *Strength of Jehovah.*) (II Chron. 17:16.) Compassion.

JEHIEL: (Heb. *God lives.*) (II Chron. 21:2.) Life is God.

MAASEIAH: (Heb. *Work of Jehovah.*) (II Chron. 26:11.) Regeneration.

HANANIAH: (Heb. *Jehovah is gracious.*) (II Chron. 26:11.) Enduring mercy.

CYRUS: (Heb. *The sun, throne.*) (Ezra 3:7.) The enlightened Will.

ZERUBBABEL: (Heb. *Stranger at Babylon.*) (Ezra 3:8.) The Spiritual Will frees from bondage.

SHEALTIEL: (Heb. *Asked of God.*) (Ezra 3:8.) Ordained of God.

KADMIEL: (Heb. *God's priority.*) (Ezra 3:9.) Consecrated.

DARIUS: (Heb. *Who informs himself.*) (Ezra

6:1.) Intellect enlightened by contact with the Spiritual (Israel).

HENADAD: (Heb. *Grace of Hadad.*) (Ezra 3:9.) Grace of God.

HAGGAI: (Heb. *Solemnity, turning around.*) (Ezra 5:1.) Conditions reversed.

SHESH-BAZZAR: (Heb. Persian name given Zerubbabel—*Joy in trouble.*) (Ezra 5:16.) Triumph of Faith.

SHETAR-BOZNAI: (Heb. *Seeking to corrupt.*) (Ezra 6:6.) Scandalizing.

TATNAI: (Heb. *Purveyor of gifts.*) (Ezra 6:6.) Viewpoint of avarice.

ARTAXERXES: (Heb. Artachshasta—*Light of silence.*) (Ezra 7:1.) Spiritually enlightened.

EZRA: (Heb. *A helper.*) (Ezra 7:1.) Faith, which perceives and calls to duty.

DANIEL: (Heb. *God is judge.*) (Ezra 8:2.) Judgment of God.

NEHEMIAH: (Heb. *Whom Jehovah comforts.*) (Neh. 7:7.) The Consolation of Christ.

HACHALIAH: (Heb. *Who waits for the Lord.*) (Neh. 1:1.) Receptivity.

SHUSHAN, the palace: (Heb. *Lily, joy.*) Conscious holiness.

SANBALLAT: (Heb. *Secret enemy.*) (Neh. 2:19.) Hostile opposition.

TOBIAH, servant of Sanballat: (Neh. 2:19.) Derision.

GESHEM: (Heb. *Firmness, headstrong.*) (Neh. 6:2.) Traitor.

MORDECAI: (Heb. *Bruised, worshiper under Mars.*) (Esther 2:5.) Victorious for Truth.

ABIHAIL: (Heb. *Father of might.*) (Esther 2:5.) Valiant.

ESTHER: (Heb. *Planet Venus, fortunate.*) (Esther 2:7.) Ordained "for such a time"

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A large, stylized illustration of a winged figure, possibly an angel or a personification of the Holy Spirit, with its wings spread wide, positioned behind the title 'UNITY'.

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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

XII

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

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HADASSAH, a name for Esther: (Heb. *Myrtle*, joy.) (Esther 2:7.) The joy of love.

JOB: (Heb. *Afflicted, tested*.) The book of Job is a wonderful mystical allegory, written in the earlier Hebrew or Chaldaic, to tell the story of Regeneration or soul-evolution, first from Instinct to Reason, and then the greater step, to the Spiritual Consciousness. Like all mystical writings, it is always true to the heart-experiences of humanity.

UZ: (Heb. *A fertile garden*.) (Job 1:1.) The mind and body constitute the "Fertile Garden," which man is to cultivate and improve. His "seven sons and three daughters" represent his intellectual and intuitional endowment. His "Substance," consisting of "7000 sheep," "3000 camels," "500 yoke of oxen" and "500 she-asses," represent his complete equipment of spiritual powers, physical functions, sensations and passions, all holy, uncorrupted by thought. The key to these numbers will be found in April *UNITY*. The passions are "she-asses," because they are subject to and controlled by the will.

In this state of Unity with God and Edenic innocence, these "sons and daughters" (faculties) enjoy a perpetual feast with each other, each contributing to the happiness of

all, and the individual, Job, bestows his constant blessing upon them.

This harmonious Unity of *One-ness* continues, until the mind by its activity discovers *Two-ness*, which precipitates a mental warfare of contrasted opposites—good-and-evil, right-and-wrong, etc., where each seems to destroy the other, until the individual is swamped in a cataclysm of confusing contradictions, with the loss of the peaceful consciousness of Unity. Then the thinking mind is beset by a great problem—how the prodigal shall be able to return to his Father's house. The "Three Friends," who appear at this juncture, are the reasoning powers, who by much reasoning and philosophy seek to find the solution of the great problem of life, every man's problem. These do not reason alike, but represent three types of reasoning.

ELIPHAZ, the Temanite: (Heb. *God is dispenser.*) (Job 4:1.) He looks to the invisible for messages of God's justice (read from verse 15), regarding these as infallible authority. The message is, God's justice and retribution are exact and sure, and prove previous sin.

BILDAD, the Shuhite: (Heb. *Accuser.*) (Job 8th chapter.) He adheres to the teachings of the sages and old theologies, with rewards and punishments; his is also a message of merciless condemnation.

ZOPHAR, the Naamathite: (Heb. *Early-rising sparrow.*) (Job 11:1.) Free thought or pure reason; the agnostic who depends on argument; he therefore yields to argument; the others "answered Job" thrice; Zophar but twice, yielding to Job's better reasoning. Neither spoke the satisfying Truth, as they had not the Spiritual Light. When Elihu speaks, Job will receive the quickening Light.

After all this intellectual effort to solve the great problems of life, Intellect gives up the hopeless task—"These three men ceased to answer Job;" and directly "the words of Job are ended." After all this intellectual controversy, a deep silence follows.

ELIHU: (Heb. *God-my-Father.*) (Job 32:2.) Out of that silence comes the "still-small-voice," the voice

of the Christ within—the only revealer of God. Then the soul finds God, and exclaims: “I have heard of thee by the hearing of the ear; but now mine eye seeth thee.” Regeneration, now begun, effects Job’s restoration and illumination, with all faculties sharing in the great redemption, now having a double value and significance.

JEMIMA: (Heb. *Pure, fortunate, day.*) Job’s daughter. (Job 42:4.) Optimism, prosperity, blessing.

KEZIA: (Heb. *Cassia.*) Job’s daughter. (Job 42:14.) Immortality, of which Cassia is a symbol.

KAREN-HAPPUCH: (Heb. *Horn of colors.*) Job’s daughter. (Job 42:14.) Beauty, the beauty of holiness.

Job’s three daughters represent three elements of the spiritual consciousness.

Job’s praying for his friends shows that after the heart has found the Christ, we must proceed to the redemption of intellect. “Every man gave him a piece of money.” This shows that the giving of your spiritual gifts to others entitles you to the fullness of temporal blessings. “Every one gave him an earring of gold,” shows that every one will give the hearing ear, and will follow your teaching, when you speak from the consciousness of Christ.

Twelve Overseers of David’s Kingdom represent Twelve fundamental activities or inherencies of the kingdom of the soul. (I Chron. 27:25-31.)

AZMAVETH, overseer of the treasures: (Heb. *Counsel of Strength.*) Love.

JEHONATHAN, overseer of agricultural products: (Heb. *Given of Jehovah.*) The fruits of love.

EZRI, overseer of tillage: (Heb. *Help of Jehovah.*) The cultivation of love.

SHIMEI, overseer of vineyards: (Heb. *Fame of Jehovah.*) Life in its manifestations.

ZABDI, overseer of cellars of wines: (Heb. *Endower of Jehovah.*) Conscious fullness of life.

JOASH, overseer of cellars of oil: (Heb. *Jehovah supports.*) The good in conscious fullness.

BAAL-HANNAN, overseer of olive and sycamore trees: (Heb. *The Lord is gracious.*) The good inherent, undeveloped.

SHITRAI, overseer of herds of "The Sharon": (Heb. *Jehovah is understanding.*) Spiritual wisdom.

SHAPHAT, overseer of herds of the valleys: (Heb. *Judge.*) Intellectual wisdom.

OBIL, overseer of camels: (Heb. *Driver, leader.*) Truth in its scientific aspects.

JEHDEIAH, overseer of asses: (Heb. *Joyful in Jehovah.*) Truth in its manifest aspects.

JAZIZ, overseer of flocks: (Heb. *Shining.*) Spiritual conceptions of Truth, unfolding the spiritual consciousness.

BARUCH: (Heb. *Blessed, who bends the knee.*) (Jer. 32:12.) Consecrated.

NERIAH: (Heb. *Jehovah is Light.*) (Jer. 32:12.) Illuminated.

HANAMEEL: (Heb. *Grace of God, gift.*) (Jer. 32:7.) God's hand; beauty of his grace.

HABAZINIAH: (Heb. *Light of Jehovah.*) (Jer. 35:3.) Spiritual wisdom.

IRIJAH: (Heb. *Jehovah is seeing.*) (Jer. 37:13.) Spiritual understanding.

JEHUCAL, JUCAL: (Heb. *Jehovah is able.*) (Jer. 3.) The All-sufficiency of Christ.

MALCHIAH: (Heb. *Jehovah is King.*) (Jer. 38:1.) Spiritual cognition.

EBED-LEMECH: (Heb. *Servant of the King.*) (Jer. 38:7.) Spiritual obedience.

NERGAL-SHAREZER, chief officer with the title, "Rabmag" (chief): (Jer. 39:3.) Chief of the Magi.

JEZANIAH: (Heb. *Jehovah determines.*) (Jer. 42:1.) Spiritual guidance.

EZEKIEL: (Heb. *God will strengthen.*) (Ezek. 1:4.) Spiritual reliance.

CHEBAR: (Heb. *Strength, power.*) (Ezek. 1:3.) Inspiration.

TAMMUZ: (Heb. *Abstruse, concealed.*) (Ezek. 8:14.) A Syrian divinity, called, "The Weeping God," corresponding to the Grecian Adonis.

AHOLAH: (Heb. *His tabernacle in her.*) (Ezek. 23:4.) Intellectual theology.

AHOLIAB: (Heb. *My tabernacle is in her.*) (Ezek. 23:4.) Spiritual theology.

PATHROS: (Heb. fr. Egyp. *Region of the South.*) (Jer. 44:1.) Light in darkness.

ASHPENAZ: (Heb. *The nose of a horse.*) (Dan. 1:3.) Quick of understanding.

DANIEL: (Heb. *God is judge.*) (Dan. 1:6.) Divine righteousness.

HANANIAH: (Heb. *Jehovah is gracious.*) (Dan. 1:6.) Divine love.

MISHAEL: (Heb. *Who is what God is.*) (Dan. 1:6.) Divine Truth.

AZARIAH: (Heb. *Who hears the Lord.*) Living faith.

BELTESHAZZAR: (Heb. *The Lord preserves.*) (Dan. 1:7.) "The Lord is our righteousness."

SHADRACH: (Heb. *Tender nipple.*) (Dan. 1:7.) Compassion; love's tenderness.

MESHACH: (Heb. *That surrounds the waters.*) (Dan. 1:7.) All-embracing Truth.

ABEDNEGO: (Heb. *Servant of Light.*) (Dan. 1:7.) Faith, "Light to my Path."

The Chaldean names given the four Hebrews strengthen their original names, it will be noted, because Ashpenaz had a quick scent of understanding.

PALESTINA: (Heb. *Emigration, the promised land.*) (Isa. 14:29.) Palestine.

CHIUM: (The same as Remphan.) (Amos 5:26.) The planet Saturn.

AMOS: (Heb. *Burden-bearer.*) (Amos 1:1.) Prophet.

NAHUM: (Heb. *Comforter.*) (Nahum 1:1.) Consolation.

HABAKUK: (Heb. *Love's embrace.*) (Hab. 1: 1.) The message of love.

MALACHI: (Heb. *Messenger of Jehovah.*) (Mal. 1:1.) Herald of the Christ.

HADRACH: (Heb. *The sun's periodic return.*) (Zech. 9:1.) The era of the Christ—"The Sun of Righteousness rising with healing in his wings."

(*End of the Old Dispensation.*)

HEROD: (Gr. *Heroic.*) (Matt. 2:8.) The Carnal-mind will, which "is enmity against God." Carnal mind adopts religion from policy; yet it is ever hostile to the Christ—even cruelly slaying—suppressing the "Voice" which calls to repentance.

ELISABETH: (Heb. *The Oath of God.*) (Luke 1:5.) That intuitional perception, which hears God's promise, and sends forth the Harbinger.

JOHN, the Baptist: (Heb. *"The Voice crying in the wilderness."*) (Matt. 3:1.) John is the "still-small-voice," in the Mind's wilderness, calling to repentance, to "prepare the way of the Lord," in his coming to the conscious mind. For the Harbinger has a perception, able to discern the Christ; yet "it is not the Christ"—only a faculty of the mind—a "voice."

MARY or MARIA: (Heb. *Myrrh of the sea, exalted.*) (Matt. 1:16.) Divinely favored.

HOLY GHOST (More properly, Holy Spirit): (Matt. 1:18.) "The Spirit of Truth," the effluence, or emanation from the Father.

NAZARETH: (Heb. *Branch, shoot.*) (Matt. 1:16.) The "Branch of the Root of Jesse" is "Jesus of Nazareth"—Jesus the Branch.

CESAR or CAESAR: (Lat. *Head of hair, with which he was born.*) (Luke 2:1.) The world power dominant, whereby "all the world is taxed."

CESAREA: (Lat. *A bush of hair.*) (Aram, *A city of Sesar.*) (Acts 8:40.)

PHARISEES: (Heb. and Gr. *Separate.*) (Matt.

3:7.) Conservative orthodoxy, believing in the oral teachings—traditions.

SADDUCEES: (Heb. *Righteousness.*) (Matt. 3:7.) Believers in the written law, excluding traditions.

HERODIAS: (Heb. and Gr. *A female Herod.*) (Matt. 14:6.) Carnal mind sensual, "not subject to the law of God, neither indeed can be."

The Twelve Apostles Metaphysically Considered

SIMON: (Heb. *One who hears.*) (John 1:41.) On the physical plane he represents *Hearing*; on the mental plane, *Faith*; and on the spiritual plane, *Spiritual Hearing*—hearing the Divine Voice.

PETER: (Heb. *A stone.*) The name Christ gave to Simon—to show that "Faith is the foundation" of all spiritual achievement, of a Christian character, and of the Church of Christ in the heart.

ANDREW: (Gr. *Manly, strong.*) (John 1:40.) As John called to him: "*Behold*"! he stands for *Sight*, on the physical plane; and *Belief or Credulity* on the mental plane; and *Spiritual Discernment* on the spiritual plane. Belief is first in order of mental action; but Faith takes first rank in importance. Belief is quickly receptive, but faith endures and accomplishes.

JAMES (the same as Jacob): (Heb. *Supplanter, lies-in-wait.*) (Matt. 4:21.) In its physical aspect it stands for *Smell*; mentally, *Hope*; and spiritually, *The Discerner of the fragrance of Truth*. Hope "lies-in-wait" for the thing hoped for, and gets it by supplanting the hopeless, such as Esau; such never achieve spiritual eminence.

JOHN: (Heb. *Jehovah's gift.*) (Matt. 4:21.) Physically it is *Taste*; mentally it is *Human Love*; spiritually it is *Divine Love*. As smell discerns quality at a distance, it corresponds to *Hope*; as taste proves the quality of what it has received, it symbolizes *Love*.

PHILIP: (Heb. *A lover of horses.*) (Matt. 10:2.) The sense of *Touch*, on the sense plane; the *Judgment*, on the mental plane; and *Spiritual Understanding*, on the

spiritual plane, where spiritual touch is the Divine At-onement.

BARTHOLOMEW (by John called, Nathaniel): (*that suspends the waters.*) (Matt. 10:3.) On the mental plane it is *Mental Intuition*, which catches (suspends) another's thought; and on the spiritual plane it is *Spiritual Intuition*, which draws on the Universal Fountain of Wisdom.

THOMAS (by John called Didymus, *the twin*): (Matt. 10:3.) *Reason*, on the mental plane; and *Inspiration* on the spiritual plane. Since doubt is the first step in reason, Thomas was a doubter. But it is the object and function of reason to resolve the doubt, as a demonstration.

MATTHEW: (*Acquisitiveness.*) (Matt. 10:3.) Accumulating *Riches*, on the mental plane; gaining spiritual wisdom—*Spiritual Riches*, on the spiritual plane; as a *silver coin* was the tribute money, which Matthew collected. The *Matthew* faculty makes every experience and observation pay a tax in *wisdom*, the correspondent of silver. We arrive at opulence through Matthew's fidelity in collecting his tax.

JAMES, of Alphæus (called "*James the Just*): (Matt. 10:3.) The sense of *Justice*, which on the spiritual plane is *Conscious Righteousness*. As this James was "kindred of the Lord," it follows that Justice is next of kin to Righteousness. Hence Jeremiah said: "The Lord our Righteousness." Integrity and honesty spring from the inner consciousness of Righteousness.

LEBBEUS, surnamed Thaddeus, also called Judas (Jude): (Matt. 10:3.) Stands for *Courage*, inasmuch as both Lebbeus and Thaddeus mean *Courageous*.

SIMON, the Canaanite: (Heb. *Caana*, *zealous*.) (Matt. 10:4.) *Zeal*, *Enthusiasm*, *Eloquence*. Human zeal has a mixture of passion; but spiritual zeal is the "fire from heaven," which James and John had power to bring down. It is the "consuming fire" of the Holy Ghost.

JUDAS: (Heb. *Praise of God*.) (Matt. 10:4.) *The Business Faculty*—a noble, praiseworthy faculty in its true estate. But if in its use it becomes perverted, so

that avarice, "the root of all evil," is developed, this is the "thief," that will betray the Christ and crucify him from consciousness. With all other faculties true, the Christ triumphs with the death of avarice—Judas hangs himself. This is not saying that a faculty has been lost—only the perversion. "They chose another to take the place of him, who by transgression fell; and the lot fell on Matthias—the 'Gift of God.' " In the fully regenerated man this faculty is the "Gift of God."

When all these twelve faculties are called to "follow me," then are we following with all our powers. We shall soon attain to the highest spiritual consciousness—"risen with Christ."

A FEW HINTS ON SPEECH

So many uncomplimentary things have been said regarding "talk" that a prudent person is disposed to be taciturn rather than to lay himself liable to being thought garrulous. Says the old German proverb: "Speech is silver, silence is golden; speech is human, silence is divine." As Carlyle puts it: "Silence is deep as eternity; speech is shallow as time," and Shakespeare tells us of "a gentleman that loves to hear himself talk and will speak more in a minute than he will stand to in a month." Dryden refers disparagingly to those "who think too little, and who talk too much," while Prior affirms that:

They never taste who always drink;
They always talk who never think.

Did ever a child get through his or her school years without having added to the store of "memory gems" this little preachment:

A man of words and not of deeds
Is like a garden full of weeds.

—*Christian Science Monitor.*

Without inspiration the best powers of the mind are dormant. There is a tinder in us that needs to be quickened with sparks.—*Herder.*

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MARCH 1914



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A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

XIII

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, 1913, are completed in this number. In the next sixty days they will be printed in a booklet for general distribution. Instead of coming in chronological order, they will be arranged alphabetically, making easy reference. Some time during the year we shall have a special edition of the Bible printed with this *Metaphysical Dictionary* as an appendix.]

BOANERGES: (Gr. *Sons of thunder—lightning.*) (Mark 3:17.) Wisdom and Love—correspondents of James and John, which "have power to bring down from heaven the fire" of the Holy Ghost.

DECAPOLIS: (Gr. *Ten cities.*) (Mark 4:25.) Unregenerate mind, which the Christ heals of all its legion-lunacies.

MAGDALENE: (Gr. fr Heb. *Tower of greatness.*) (Mark 4:25.) The new consciousness of Love, from the redemption of Love perverted.

ZEBEDEE: (Heb. *Jehovah's abundance.*) (Matt. 4:21.) Father of James and John. Out of the consciousness of God's fullness spring Wisdom and Love with quickening power.

GENNESARET (the Sea of Galilee—the Sea of Tiberias): (Heb. *The garden of the prince.*) (Luke 5:1.) The Sea of Life.

LAZARUS (same as Eleazar): (L. fr. Heb. *Help of God.*) (Luke 16:10.) The soul by the Word of Christ awakened from death-somnolence to the consciousness of Life.

MARTHA: (Heb. *Lady cumbered.*) (Luke 10: 11.) Soul greatness cumbered by cares.

CAIAPHAS: (Gr. fr Heb. *Depression, diligent searcher.*) (John 11:49-53.) The religious mind, which is rich in intellectual formulations, yet condemns the Christ, and takes shelter behind vicarious sacrifice.

ZACCHEUS: (L. fr Heb. *Justified, clean.*) (Luke 19:5.) Justification through repentance proved by restitution.

BARABBAS: (Heb. *Son of confusion.*) (John 18:40.) Carnal mind's ill-considered choice, releasing the robber, condemning the Christ.

NICODEMUS: (Heb. *Innocent blood.*) (John 3:1.) Wavering, but ultimately standing for Truth.

CALVARY: (L. *A bare skull.*) (Luke 23:38.) Not a proper name, nor a mountain, but a skull-shaped hillock. (See Golgotha.)

GOLGOTHA: (Gr. from Heb. *A skull.*) (Matt. 27:33.) A skull-shaped mound 18 feet high. The closing scene in Christ's life is strikingly symbolic. He is "lifted up," treading death's symbol under his feet, to signify his victory over death—his mastery of death.

ARIMATHEA or ARIMATHAIM: (Heb. *A double eminence.*) (Luke 23:51.) The home of Joseph, a member of the Sanhedrim—"a good man and a just"; who was *doubly eminent*, first for deep spirituality—"waiting for the kingdom of God," second, for firmness in refusing to "consent to the counsel and deed."

SYCHAR: (Heb. *Drunken.*) (John 4:5.) The unsatisfied mind preceding its finding of the Christ.

MESSIAH: (Heb. *Anointed*—Gr. *Messias.*) (Dan. 9:25.) God's anointed for the work of redemption.

EUNUCH, The: In the mystical allegory of "Philip and the Eunuch" (Acts 8:25) it stands for the *True Man*, who dwells in the spiritual altitudes (Ethiopia), possessing all the treasures of wisdom. Sex is not predicated of the spiritual man.

ETHIOPIA: In mystical language (Acts 8:25) it

stands for the unperverted spiritual consciousness by reason of its impregnable position in the inaccessible heights. Egypt never conquered Ethiopia.

CANDACE: (Heb. *Pure possession.*) (Acts 8:27.) The Divine Feminine, who, with all wisdom, rules in the spiritual realm, undisturbed by carnal mind's perversions of Truth.

LYDDA: (Heb. *A fissure.*) (Acts 8:27.) The deep mental rut of poverty. This opens a historical allegory (Acts 9:32-42).

ENEAS: (Heb. *Praise of Jehovah.*) (Acts 9:32.) One of the "saints, that dwelt in Lydda"—helpless in the Lydda-rut. (See Lydda.)

DORCAS: (Gr. *Gazelle.*) (Acts 9:36.) The world-idea (Greek) of benevolence—like a gazelle flying to the relief of poverty by giving; which relieves for a day, yet only intensifies the sense of poverty. (See Tabitha.)

TABITHA: (Heb. *Gazelle.*) (Acts 9:40.) Spiritual benevolence (Hebrew), which awakens the consciousness of opulence in Christ, supplanting the sense of poverty. (See Dorcas, Eneas and Lydda, as parts of the great figure.)

CORNELIUS: (L. *A sunbeam, a horn.*) (Acts 10:1.) Illumination and power from finding the Christ.

BARNABAS: (Gr. fr Heb. *Son of prophesy.*) (Acts 4:36.) Paul's missionary companion for about five years. The Epistle to Barnabas is ascribed to him.

PAUL: (L. *Little.*) (Acts 13:9.) The great Apostle to the Gentiles, whose Hebrew name was Saul.

ANTIOCH: (Gr. *For a chariot, debater.*) (Acts 11:19-27.) Scientific reasonings formulated theology.

AGABUS: (L. fr Heb. *A locust, to love.*) (Acts 11:28.) Prophetic message.

ELYMAS: (Arab. *Magician.*) (Acts 13:8.) The magician does not enlighten, but through self-deception becomes spiritually blind.

MARK: (Gr. *Shining.*) (Luke 5:39.) A "polished shaft" of the Spirit.

TIMOTHEUS: (Gr. *Honored of God.*) (Acts 16:1.)

LYDIA, the seller of purple: (*Dispenser of blessings.*) (Acts 16:14.) Open receptivity.

MACEDONIA: (Gr. *Elevated, eminent.*) (Acts 16:9.) The business region of the mind, which, like Philip, would gain the whole world.

PHILIPPI: (Gr. *The City of Philip.*) (Acts 16:12.) Getting gain; which is the "chief city"—chief motive of business. (See Macedonia.)

THYATIRA: (Gr. *A sweet savor of sacrifice.*) (Acts 16:14.) Faith based in Love.

SILAS: (Gr. fr L. Salvanus: *Lover of forests.*) (Acts 16:19.) Reasonings according to Truth.

ATHENS: (Gr. *Sacred to Athene.*) (Acts 17:16.) Intellectual wisdom.

AREOPAGUS: (Gr. *The Hill of Mars.*) (Acts 17:19. The high court and authority of wisdom.

DIONYSIUS: (Gr. *Divinely touched.*) (Acts 17:34.) (Intellect spiritually quickened.

DAMARIS: (Gr. *A little woman.*) (Acts 17:34.) Intuition.

AQUILA: (L. *Eagle.*) (Acts 18:2.) Spiritual insight.

PRISCILLA or PRISCA: (L. *Ancient.*) (Acts 18:2.) Original Truth.

CORINTH: (Gr. *What satisfies or beauty.*) Worldliness and beauty.

EPHESUS: (L. *Desirable, permitted.*) (Acts 19:1.) Sensuality-worshippers.

DIANA: (Gr. Artemis; but in Ephesus equivalent to Astarte—"Whom all Asia and the world worshipeth.") (Acts 19:27.) Sex-worship.

APOLLOS or APOLLONIUS: (Gr. *Given by Apollo.*) (Acts 18:24.) Talented, learned.

DEMETRIUS, the silversmith: (L. *Belonging to Ceres.*) (Acts 19:24.) Material self-interest.

AGRIPPA: (L. *Wrongly born.*) (Acts 26:1.)

Carnal-minded predisposition (or predisposition to falsity).

ROME: (L. *Might, strength.*) (Romans 1:7.)

Worldly authority and power.

ILLYRICUM: (L. *Rejoicing.*) (Romans 15:19.) The outer extreme of Paul's ministry—"from Jerusalem unto Illyricum," from theological to barbaric minds.

CENCHREA: (L. *Millet, small seed.*) (Romans 16:1.) From small beginnings.

PHEBE: (L. *Pure, bright, radiant.*) (Romans 16:1.) An epithet of the moon. Hence, a faithful reflector of truth.

GREEK: (Gr. *The old.*) (Romans 1:16.) Intellectual philosophy.

ACHAIA: (Gr. *Equivalent to Greece.*) (Romans 15:26.) Intellect's contribution to Christianity.

EPENETUS: (L. *Worthy of praise.*) (Romans 16:5.) Unprejudiced receptivity.

JUNIA (from Juno): (Romans 16:5.) Paul's kinsman.

ANDRONICUS: (L. fr Gr. *Excelling men.*) (Romans 16:8.) Superior.

AMPLIAS: (Gr. *Extended.*) (Romans 16:8.) Growing in grace.

STACHYS: (L. *An ear of corn.*) (Romans 16:9.) Productive of good.

ARISTOBULUS: (L. *Wise counselor.*) (Romans 16:10.) Sound judgment.

NARCISSUS: (L. *A flower.*) (Romans 16:11.) Lethargic.

THYPHENA: (L. *Delicious, delicate.*) The metaphysical thought.

TRYPHOSA: (L. *Bright, living .delicately.*) (Romans 16:12.) Esoteric interpretation.

PERSIS: (Gr. *Horseman, that divides.*) (Romans 16:12.) Logical reasoning.

RUFUS: (L. *Red.*) (Romans 16:13.) Fiery zeal.

PHILOLOGUS: (L. *Lover of truth.*) (Romans 16:15.) Spiritual insight.

PHLEGON: (Gr. *Burning.*) (Romans 16:14.) Zealous.

ASYNCHRITUS: (L. *Incomparable.*) (Romans 16:14.) Of superior merit.

PATROBAS: (Gr. *Paternal.*) (Romans 16:14.) His Sonship.

HERMAS and HERMES: (A *messenger of news.*) (Romans 16:14.) A gospel preacher.

NEREUS or NEREAS: (Gr. fr Heb. *Lamp, brightness.*) (Romans 16:15.) Illuminated.

SOSIPATER, SOPATER: (L. *Defender of the father.*) (Romans 16:21.) Fatherhood of God and Sonship of man.

SOSTHENES: (Gr. *Preserver.*) (I Cor. 1:1.) Christ our Savior.

CHLOE: (Gr. *Green shoot.*) (I Cor. 1:11.) A thrifty vine.

STEPHANUS: (Gr. *Crowned.*) Crowned with wisdom.

FORTUNATUS: (L. *Fortunate, happy.*) (I Cor. 16:17.) Conscious of God's care.

ACHAICUS: (Gr. *According to Greek thought.*) (I Cor. 16:17.) A philosopher.

TITUS: (L. *Honorable.*) (II Cor. 8:6.) Fair-minded.

COLOSSE: (L. *Correction, restoring.*) (Col. 2.) Reformation.

ONESIMUS: (L. *Profitable.*) (Col. 4:9.) Co-operative.

EPAPHRAS: (Gr. *Messenger of Love.*) (Col. 4:12.) The spirit of Christ.

DEMAS: (Gr. *Popular.*) (Col. 4:14.) Influential.

NYMPHAS: (Gr. *Spouse.*) (Col. 4:15.) Wedded to Christ.

ARCHIPPUS: (L. *Master of horses.*) (Col. 4: 17.) A logician.

HYMENIUS: (L. *Nuptial.*) (I Tim. 1:20.) At-one-ment with Christ.

ONESIPHORUS: (L. *Usefulness.*) (II Tim. 1:16.)

PHYGELLUS: (Gr. *Fugitive.*) (II Tim. 1: 15.) Apostate through lucre.

PHILETUS: (Gr. *Amiable.*) (II Tim. 2:17.) Worthy of love.

ICONIUM: (Gr. *Little image—of Athena.*) (II Tim. 2:11.) Worldly wisdom.

LYSTRA: (Gr. *That dissolves.*) (II Tim. 3: 11.) Emotional.

CARPUS: (L. *Fruitful.*) (II Tim. 4:13.) Holding spiritual Truth.

DALMATIA: (Gr. *Deceitful lamps.*) (II Tim. 4:10.) False teachings.

NICOPOLIS: (Gr. *Victorious city.*) (Titus 3: 12.) A consciousness of success.

ZENAS: (Gr. *Living.*) (Titus 3:13.) Living in the Law.

PHILEMON: (Gr. *Affectionate.*) (Philem. 1.) Bestower of love and mercy.

APPHIA: (Gr. *That produces.*) (Philem. 2.) Successful.

GALLATIA: (Gr. *White like milk.*) (I Peter 1:1.) Simplicity.

PONTUS: (Gr. *The sea.*) (I Peter 1:1.) Thoughtful.

CAPPADOTIA or CAPHTOR: (*A sphere, a palm, enquirers.*) (I Peter 1:1.) Searchers after Truth.

BITHINIA: (Gr. *Violent precipitation.*) (I Peter 1:1.) Instant response.

PATMOS: (Gr. *Mortal, oppressed.*) (Rev. 1: 9.) "Companion in tribulation."

SARDIS: (Gr. *Prince of joy.*) (Rev. 1:11.) One of the "Seven Churches" of Asia.

PERGAMOS: (Gr. *Height, elevation.*) (Rev. 1:11.) One of the "Seven Churches."

SMYRNA: (Gr. *Myrrh.*) (Rev. 1:11.) One of the "Seven Churches"—bitter experiences.

PHILADELPHIA: (Gr. *Love of a brother or friend.*) (Rev. 1:11.) One of the "Seven Churches"—fellowship.

LAODICEA: (Gr. *The just people.*) (Rev. 1:11.) One of the "Seven Churches"—meritorious works.

NICOLAITANS: (Gr. *Devourer of the people.*) (Rev. 2:15.) One of the "Seven Churches"—antinominalism.

ABADDON: (Gr. *The Destroyer.*) (Rev. 9:11.) External evidences.

APOLLYON: (Gr. fr Heb. *Destroyer.*) (Rev. 9:11.) Judging from appearances, not according to Truth.

HARLOT, The: The doctrinal corruption of Truth.

HARLOTS, The Mother of: Some world-wide system of dogmatic false doctrines—perversions of Truth.
(*The End.*)

THE BIBLE

It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully until its truths have dissolved like iron into the blood. If you have no time, make time and read.—*Newell D. Hillis.*

Each man must seek and find truth for himself and in his own way, and only that truth which he finds and makes his own has any value to him or affects his character. Mere assent or unwilling consent to what others believe to be truth is utterly valueless to him.—*William D. Little.*

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AUGUST 1914

THE METAPHYSICAL BIBLE DICTIONARY

We are pleased to announce that the Metaphysical Bible Dictionary, so long promised to our students, is now ready for delivery. The Dictionary has been running in UNITY for several months, but now it is arranged with a view to greater convenience for reference. The names are alphabetically listed, and, with the key as given in the introduction by the author, R. C. Douglass, there can be no difficulty in interpreting the Bible from the esoteric standpoint. The Dictionary is neatly brought out in paper covers and will be mailed postpaid to any address for 50 cents. Send orders to Publishing Department, Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

MUTUAL HELPFULNESS

Thousands of people have been helped by reading the books and tracts published by the Unity School of Christianity. There are yet thousands who need help and are wishing they knew just where to find it. You can help these by telling what part of any book specially helped you and just how it helped.

Now, as a beginning, have you read the book, "Walk in the Light"? How did it help you? What part or parts were specially helpful and how? (Mentioned on page 182 of this issue.)

Have you read, "Finding the Christ"? How did it help you? What part or parts were specially helpful to you?

Have you read the booklet, "Eating, Drinking and Thinking to the Glory of God"? How did it help you? Which part or parts were specially helpful?

If you feel inspired to help others as you have been helped, and will write us, on a separate sheet of paper, stating as clearly and briefly as you can how you were helped, we will be pleased to publish as many of such statements as we can find room for, giving only the initials of the writer.

Freelown, Sierra Leone, West Africa—I have been steered through a maze of bewilderment and perplexity during the past two years that your monthly magazine, UNITY, has come to me. Its teaching has directed and strengthened me.—E. G. S.

Los Angeles, Cal.—I wish to say that UNITY has been taken by some of our family for nineteen years or more, and has proved a blessing in so many ways that I wish every home would have it and find the comfort we have from its teachings.—C. W.

St. Johns, Mich.—Your prayers have done much for me, and I am very thankful. I think UNITY magazine is fine.—Mrs. A. T.

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SEPTEMBER 1914

what is my duty and privilege as a child of the King. It is just what I have been wishing for. The people are receiving the literature gladly; all seem hungry for the Truth.—Y-1.

St. Louis, Mo.—I am delighted with the prospect of a course of study which, I am sure, will enable me to become a more effective worker. I gratefully acknowledge receipt of a fresh supply of literature which I shall take pleasure in distributing as opportunity permits. Thanking you for your kind offer, and anxiously awaiting the pamphlet and list of questions, I am—Y-15.

Do we realize that all of this is leading up to a momentous issue? Wildly chimerical as it may seem to the average mind, we are, as a school, doing the work of John the Baptist for a new age. A New Heaven and a New Earth are preparing in our midst, and we assert with positive assurance that the conquest is near at hand of all the ills to which humanity has thought itself heir.

Today, in the Here and Now, we are tasting some of the sweets of victory that give fresh impetus to our efforts, and before many days we shall stand witness to the change the power of God has wrought. "There is only One Power and One Presence in the Universe—the Good-Omnipotent." That truth is breaking into the consciousness of men, and soon there shall become manifest the New Earth, which, from the beginning, has been promised unto God's children.

This we send forth as a Call to you! A Call to be one of us. A Call to unity in its broadest, deepest and most interior sense. We send it out through the pages of the magazine, and we send it out into the world of thought, knowing that it will be caught up by every soul that can perceive the Signs of the Time, and recognize the Truth of the near advent of a New Era, in which every unit becomes a Prophet of God.

THE METAPHYSICAL BIBLE DICTIONARY

We are pleased to announce that the Metaphysical Bible Dictionary, so long promised to our students, is now ready for delivery. The Dictionary has been running in *UNITY* for several months, but now it is arranged with a view to greater convenience for reference. The names are alphabetically listed, and, with the key as given in the introduction by the author, R. C. Douglass, there can be no difficulty in interpreting the Bible from the esoteric standpoint. The Dictionary is neatly brought out in paper covers and will be mailed postpaid to any address for 50 cents. Send orders to Publishing Department, Unity School of Christianity, 913 Tracy Ave., Kansas City, Mo.

UNITY

THE TRUTH SHALL MAKE YOU FREE

SHUT YOUR EYES AND YOU WILL SEE THE
LIGHTS OF THE FUTURE
CLOSE YOUR MOUTH AND YOU WILL
TASTE THE SWEETNESS OF THE
TRUTH

MARCH 1916

Wisdom, Love and Substance. The other booklet, "Giving and Receiving," is based upon the Jesus Christ doctrine of giving and receiving and its practical application in the affairs of life. The true standard and guide for a successful life is the Christ Law which is plainly interpreted in this booklet. The price of each of these booklets is 15 cents. On page 272 of this magazine you will find a more detailed description of contents and binding.

METAPHYSICAL BIBLE DICTIONARY

Bible Students Will Find This Book Exceptionally Helpful

All inspired or mystical Scriptures need to be interpreted, that the prophetic message may be received for the enlightenment of those who are receptive to it. The Master, Jesus Christ, knew and taught that spiritual things must be spiritually discerned, and that reading the words of the Bible was not sufficient as a guide into "the Way."

In presenting this dictionary of biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, the author says that he is aware that he is entering a field comparatively untrodden in modern Scripture study, yet a field where lies concealed mines of wealth in spiritual truth.

The Metaphysical Bible Dictionary is neatly bound in paper covers and will be mailed postpaid to any address for 50 cents.

LESSONS ON INSPECTION

We offer to send our readers "Lessons in Truth," for inspection. We will gladly mail the book to all who apply for it. When the applicant has received the book he may keep it seven days to examine it carefully. If at the expiration of a week's time, he desires to keep "Lessons in Truth," he may remit to us the price of it (\$1.00). If the book is not wanted after it has been inspected, it may be returned to us, in good condition, without any obligation on the part of the applicant.

LOVE IS THE SUBJECT OF THIS NUMBER

UNITY



APRIL, 1920

Literature that Teaches Practical Christianity

THE ONLY GOOD AND OTHER TALKS

By CHARLES FILLMORE

Years ago, when Charles Fillmore was writing under the name of Leo Virgo, this series of "Talks" was published. While he has since written numberless articles, tracts, and booklets, besides his masterpiece, "Christian Healing," it is safe to say that never did he bring a fresher enthusiasm and a clearer insight to his work than in those early days.

The first essay, "The Only Good," brings out the importance of using good judgment in the handling of ideas. Since ideas are the most dynamic and formidable of things, and since we are now studying the judgment faculty, it might be timely to read this booklet.

Besides "The Only Good," other subjects in the collection are "The Ministry of the Word," "Ye Must Be Born Again," and "Intelligent Substance."

The booklet is plainly but substantially bound. Price, 25 cents.

METAPHYSICAL BIBLE DICTIONARY

Compiled by R. C. DOUGLASS

An interpretation of the symbolical meaning of Scriptural names. Note the author's introductory words: "In presenting to Bible students a dictionary of Biblical names of persons and places, with definitions involving their spiritual and metaphysical signification, we are aware that we are entering a field comparatively untrodden in modern Scripture study, yet a field where lie concealed mines of wealth in spiritual truth."

Earnest students of the Scriptures are becoming dissatisfied with the "unthinking literalism" of the past. This metaphysical Bible Dictionary, then, is an effort to supply the demand for the inner meanings which enlightened souls intuitively know to exist in the Sacred writings.

This work is indispensable to Biblical students in general, to Unity study classes, and to those who regularly use the International Sunday School Lessons. Heavy paper cover, 50 cents.