

## HIGH SPOTS (Exodus 1-20 for 2020):

Led by a team of clergy who have been friends and colleagues for more than thirty years when interfaith endeavors in our community brought them together; Rabbi has been teaching Hebrew/Torah at Unity of Clearwater for several years. Both have served more than forty years in field ministry: Rabbi Arthur Baseman, retired Reform Judaism and The Rev. Dr. Leddy Hammock, Sr. Minister, Unity Church of Clearwater

### Helpful texts (available on Amazon):

1) You will find it useful to have with you during these sessions your own favorite English Bible; suggested: New American Bible, the New Revised Standard Version, the King James Version, the Oxford Study Bible, the New International Version or the Hebrew Scriptures.

2) ***The Metaphysical Bible Dictionary*** by Charles Fillmore (Cofounder with Myrtle Fillmore of the Unity Movement in 1889); assisted by Theodosia DeWitt Schobert (who, like Leddy Hammock, had been employed by both the Unity Editorial Department and the Society of Silent Unity).

3) You may also find it helpful to have ***The Hebrew Primer***, by Behrman House, Inc. (Both new and used copies are available on Amazon).

Additional Reference Sources: ***Mysteries of Genesis*** by Charles Fillmore and ***Let There Be Light*** by Elizabeth Sand Turner both offer a fascinating approach to the First Testament from the Unity tradition.

Reform Judaism shares with the Unity movement some early influences from idealism, transcendentalism, and a continuing interest in allegorical interpretation of the Hebrew scriptures. Reform Judaism is a major Jewish denomination that emphasizes the evolving nature of the faith, the superiority of ethical aspects to ceremonial ones, and belief in continuous revelation. Unity and Reform Judaism share an approach that is open, affirming, positive and empowering.

Rabbi Baseman and Leddy Hammock invite all interested and open minded students to join them on this journey of Bible understanding, affirming that the healing of humankind comes through individual interpretation and personal application of scriptural principles. Rabbi Baseman brings a rich understanding of the Hebrew language and scriptural traditions. We believe that their unique and creative approach will especially call to students of both Judaism and Unity.

This series is offered on a free will, love offering basis. Love offerings can be made online or by mail (please note as offerings for the High Spots of Exodus Unity class): Unity Church of Clearwater, 2465 Nursery Road, Clearwater, FL 33764.

Join us for a fun, thoughtful, and refreshing hour of exploration of the Book of Exodus, starting with Chapter 3 on Thursdays at 3 pm. Call Unity Church at 727 531 0992 or email [info@unityofclearwater.org](mailto:info@unityofclearwater.org) to request an invite to this Zoom meeting. *See you there!*

Preface to *The Metaphysical Bible Dictionary* (1931):

“Apart from its being a book of great historical and biographical interest, the Bible is, from Genesis to revelation, in its inner or spiritual meaning, a record of the experiences and the development of the human soul and of the whole being of [hu]man[ity]; also it is a treatise on [hu]man[ity]’s relation to God, the Creator and Father.”

“Scripture names cannot be limited to anyone interpretation; no one can truthfully say that a certain text means such or such a thing and nothing else. A dozen persons may get inspiration in a dozen different ways from one Scripture text.”

“By ‘metaphysical’ we refer to the inner or esoteric meaning of the name defined as it applies to every unfolding individual and to [that person]’s relation to God. We have found in interpreting Bible names that there are varying phases or shales of meaning connected with some of them beyond that conveyed in the strict definition of the name word. Who the individual was, who [the] father or mother was, what [the person’s] occupation was, who [the] associates were –all these things are modifying factors what we must consider in working out the true character definitions and the metaphysical interpretations as they relate to [hu]man[kind].

“The student will find the foregoing methods of analysis worked out in the metaphysical interpretations. We do not wish to convey the impression, however, that the reader will find herein presented the beginning and the end of all Bible symbology and of the phases of Truth that maybe developed from it. The interpretations given are suggestions, by no means final each may be worked out more fully and comprehensively . . . . If the reader will trust to his [or her] own indwelling Spirit of truth for light, he [or she] will find in these suggestions a guide to endless inspiration in the understanding of Truth. . . . We see in the Bible symbolical pictures showing the growth and unfoldment of the latent spiritual power in [hu]man[kind] up to the time when [we come more fully] into manifestation of the perfect ‘image’ and ‘likeness’ in which [we were] created . . . . The student can develop the inner interpretation of the Scriptures for himself [or herself.] Our real aim is to assist in leading the student into the inner or spiritual interpretation of the Bible, that [we] may apply it in the very best and most practical way in [our] own [lives]. . . . We are always pleased when anyone learns to go within and get his [or her] inspiration direct from his own indwelling Lord or Spirit of truth . . . .”

Leddy’s notes: General Genealogy from Genesis:

YAHWEH:

Adam & Eve:

Cain, Abel, Seth

/

Noah

Sons: Shem, Japheth, Ham

/

Terah

Hagar &

Abram/Abraham &

Serai/Sarah

/

Ishmael

Isaac & Rebeccah

/

2 tribes

Esau and Jacob (Israel) & Leah, Rachel, Bilhah, Zilpah

12 sons:

Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Benjamin, Dan, Naphtali, Gad, Asher + Joseph

/

Moses’ parents

/

Aaron, Moses, Miriam

NOTES FROM THE MBD – for reference by Leddy, only as appropriate, during class:

(The fact is that the New Thought tradition of allegorical interpretation of scripture (initiated by Mary Baker Eddy of Christian Science and later, carried forth by Eddy's former followers, Emma Curtis Hopkins and Annie Rix Militz, so inspired Charles Fillmore that he compiled the *Metaphysical Bible Dictionary* (1931), the most exhaustive work of its kind, to this day. This tradition of allegorical (the archaic term was "metaphysical") interpretation of scripture seems to be fading; few Unity teachers want to take the trouble to understand, and no one has examined the definitions by the standard of Hebraic studies to see if clarification would be helpful. Charles Fillmore wrote *Mysteries of Genesis* and later, *Mysteries of John*; I had always thought the next logical step would have been *Mysteries of Exodus*, though, honestly, I doubt that any work by me, as a female, would be of interest to current leadership at Unity School. No one has carried forth the Unity tradition of expanded allegorical interpretations since Charles Fillmore, except me in *The Twelve Women of the Chalice*, which is not promoted by Unity Worldwide Ministries. Charles Fillmore is what made Unity so unique and fascinating to students from mainstream Christian denominations who craved meaning, rather than a merely literal interpretation. My personal opinion at present is that the enlivening of the allegorical tradition in the Unity movement would be its best hope of thriving, going forward. I hope to be able to add expanded meanings of the words/names through our studies in this series.

Egypt: from the Hebrew name Mizraim: "*shut in, restraint, misery, tribulation, distress*" (MBD).

"The real, of substance and life in the depths of the body consciousness. . . . yet it is essential to the perpetuation of the body . . . . Subconscious mind. . . . sense consciousness, or material consciousness." We "cannot have that joyous reunion of mind and body with all its brothers, or faculties, as set forth in Genesis 42 to 46, unless [we] are willing to let the higher thought go consciously down into Egypt and rule there second to King Pharaoh himself." "The spiritual [hu]man, the true ego, is the only rightful heir to the divine inheritance: spiritual consciousness. We as individuals must awake from the dream of mortality, leave Egypt (the flesh consciousness), forever, cross the Red Sea (the boundary line where we sacrifice every tie that binds us to the past), thence go through the wilderness (a transitory state) through the waters of Jordan (the boundary line between the transitional and the permanent), and plant our feet on Canaan's land – our inheritance. Once there, we have thirty-one kings (usurping thought forces) to conquer before we can peaceably settle down in our inheritance" (MBD).

**Moses** [Gen. 2:10 "*I drew him out of the water.*"] "*Moses means drawing out, extracting, i.e., from the water.* The birth of Moses represents [our] development in consciousness of the law of [our] being, from the negative side. Water represents universal negation; but water also represents the great possibility. Out of seemingly negative conditions comes the new growth . . . . Moses symbolizes this progressive or drawing-out process, which works from within outward; as applied to the universe, the upward trend of all things—the evolutionary law. . . . Involution always precedes evolution. In Joseph down in Egypt (Gen. 37:27), we have portrayed the involution of a high spiritual idea. In Exodus 2:15-4, Moses' feeling to the wilderness represents the discipline that we must undergo when we have sought the exalted One. Horeb means solitude; that is, we have to go into the solitude of the within and lead our flock of thoughts to the back of the wilderness where dwells the exalted one, the divine I AM, whose kingdom is good judgment . . . . The light of our intuition or flame of fire burns in our heart, yet it is not consumed—there is no loss of substance . . . . This is "holy ground," or substance in Divine Mind. When man[kind] approaches this [we] must take off from [our] understanding [feet] all limited thoughts of the Absolute." "At this inner wisdom center, God proclaims Himself to be the father of fathers, the God of Abraham, Isaac, and Jacob; thus our real Father is Spirit. In our communion in the silence with the light within us, the bondage of the higher to the lower is made clear to us and the way of release is indicated. We see the possibilities [hu]man[kind] and the goodness of that Promised Land to which we can raise our thought. . . . Then we have the assurance of God's power with us . . ." (MBD).

**Miriam:** *“contradiction; outcry; protest; rebellion; . . . sorrow; amiable; exaltation”* (“Miriam and Mary both come from the same root word. There is no name that offers a wider range of seemingly conflicting ideas.”) “She was smitten by leprosy because of condemning Moses, and was healed again by means of Moses’ prayer). “The soul, or feminine side of the love quality that is active in man (Miriam was of the tribe of Levi—love) . . . struggling to free [herself] from the errors and selfishness of personality, that [she] may be fully released from all bondage to human limitations and enter wholly into the Promised Land of wholeness and Truth.”

**Aaron:** *“illuminated; enlightener; mountaineer (very lofty).”* “Executive power of divine law . . . signifies the ruling power of the intellectual consciousness” (MBD).

**Reuel:** *“led of God, shepherded of God; friendship of God; companion of God.”* “Priest of Midian and father-in-law of Moses. . . . called Jethro in Exodus 3:1; “A thought of divine guidance and care; also a sense of mutual understanding between God and man[kind] . . .” (MBD).

**Jethro:** “his abundance; his superiority; his pre-eminence; his excellence; his cords” “Priest of Midian, and father-in law of Moses (Exod. 3:1). . . . The [allegorical] interpretation of Exodus 3:1 is that we have to go into the solitude of the inner and lead our flock of thoughts to the back of the wilderness where dwells the exalted One, the divine I Am, whose kingdom is good judgment. There we are in training forty years, or until we arrive at a four-sided or balanced state of mind” (MBD).

**Pharaoh:** “the sun, “the Ra” “Pharaoh’s (the sun’s) being in Egypt shows us that the light of the sun of righteousness is veiled by our life on the lower of sense plane. Joseph’s being sold into Egypt signifies that our spiritual consciousness is being bartered away that we may enjoy the things of sense, and that the life forces are being spent in their gratification. Pharaoh also signifies the whole house, or whole body consciousness; he is the force that rules the body under the material regime. His being ruler of Egypt means that he rules in obscurity. Thus we understand that this one to whom Joseph comes is not in divine understanding, yet is receptive. When the Lord shows him coming events in his dreams he seeks to know the true interpretation, and when he is convinced he makes the new state of consciousness ruler next to him over his whole kingdom” (MBD).

**Pithom:** *“City or place of Tum; narrow place; narrow pass.”* “One of the ‘store-cities’ that the Israelites, as slaves in the land of Egypt, built there for Pharaoh . . . . A group of thoughts pertaining to conservation of substance, built up in the subjective consciousness of [hu]man[ity] . . . by [its] higher ideals (Israelites) while they are in bondage to the darkened sense thoughts that the Egyptians represent (a treasure city). . . . This conservation of substance in the subconsciousness is built in sorrow and bondage, and seemingly is hemmed in on every side by sense thoughts . . . . Yet the time must come when the darkened, sense rule is removed from the whole consciousness . . . . Then all the substance in [the] organism will be used joyously to [our] true upbuilding in spirituality and perfection” (MBD).

**Raamses:** *“Son of Ra; son of the sun.”* “This ‘son’ or ‘light’ consciousness, which in Pharaoh and Egypt is obscured or veiled by our life on the lower, sense plane, works in conjunction with our higher religious thoughts (Hebrews) that were in servitude to the darkened sense consciousness that Egypt signifies, and so this reserve substance (Raamses) is built up in Egypt. . . . Pharaoh takes to himself, for his own exaltation and use, that which belongs to Spirit only” (MBD).

**Shiprah:** *“bright, shining, pleasing.”* “A spiritual phase of the soul in the individual that refers very specifically to the receiving into consciousness of new ideas, or to their care as they enter the consciousness. . . . Because her trust is in God and not in man, Shiprath saves the children (new ideas of Truth) alive, thus these ideas grow stronger in consciousness and multiply greatly to the outworking of deliverance from darkness and bondage and to wonderful growth of the real and true in the individual (Israelites)” (MBD).

**Puah:** *“shining, brightness, giving light”* “Puah was a midwife who was commanded by Pharaoh, king of Egypt, to kill all male Hebrew children at birth; this would mean, in symbol, to deny out of consciousness every new, positive spiritual idea that comes to mind. She did not do this, however, but trusted in God and obeyed Him rather than man. So she saved the children, alive, to the increasing power of the Israelites and to the great fear of the Egyptians that they would become outnumbered and overthrown” (MBD).

**Midian:** “Government, strife, contention,” “son of Abraham by his second wife, Keturah (Gen. 25:2).” “The Midianites descendants of Midian, were enemies of the Israelites. They represent contentious thoughts, also judgment or discrimination in sense consciousness; judgment of the sense according to outer appearances produces discordant thoughts, jealousies, and the like” (MBD).

**Jordan:** “the descending one; the south flowing; flowing down abundantly; dispenser from above; flowing (river) of judgment” “There is a stream of thought constantly flowing through the subconsciousness (the south flowing) . . . . This thought stream has to be crossed before the children of Israel can go over into the Promised Land, before the true, real thoughts of the organism can enter into the divine substance and life in the subconsciousness . . . . The Jordan (flowing of judgment) can also be said to represent that place in consciousness where we are willing to meet the results of our thoughts, face to face. When the divine law has been established in the consciousness and the Spirit of wisdom (savior, Joshua) is recognized as the ‘minister’ of the law, we understandingly and courageously pass judgment on all thoughts. We command the sense thoughts (waters) to stand still afar off, to recede from consciousness, that the Israelites (positive thoughts of Truth) may pass over (stand the time of judgment) and come into possession of the Promised Land (realization of divine substance . . . .)” (MBD).

**Canaan:** “material existence” “lowland” “the body consciousness . . . . We also think of Canaan (lowland) as referring to the subconsciousness. . . . humbleness and receptivity. The land of Canaan, too, represents the unlimited elemental forces of Benin in which [humanity] is placed and to which he gives character through faith in God as omnipresent Spirit. . . .” (MBD).

**Jacob:** “heel catcher; liar in wait; supplanter; leaving being; bringing to an end; recompensing; rewarding.” The mental (Esau being the physical); “Jacob also represents an idea of the I AM identity, through which the faculties of the mind receive their original inspirations. Jacob had twelve sons, to each of whom he gave an office and each of whom he blessed or inspired, with his spiritual wisdom. . . .” (MBD). **Israel:** “contending for God; striving for God; who prevails with God; a prince with God; dominion with God, rulership with God.” The idea is a development out of that of contending with and prevailing over anything whatever. Jacob’s name was changed to Israel after he had ‘wrestled with ‘a man’ all night at ‘the ford of the Jabbok.,’ and had succeeded in obtaining a blessing . . . ‘Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men and hast prevailed . . . . And he blessed him there.’ (Gen. 32:28, 29). Israel is the nation that sprang from Abraham, Isaac, and Jacob, through Jacob’s twelve sons (Gen. 49:28). The significance of the changing of Jacob’s name to Israel is . . . . That in our awakened consciousness which recognizes God, through Jehovah, I AM, as lending, or giving, Himself—love, life, intelligence, strength, power, substance, all the principles of Truth—to our use. . . . To the degree that we actually let go of the limited, personal [individual] in us we realize and demonstrate our inherent divine perfection . . . .” (MBD).

**Horeb:** “drought, heat, waste, desolation, desert; barren; solitude.” “A mountain or range of mountains that is mentioned many times in Scripture. It is called ‘the mountain of God’ and is identical with Sinai (see Exodus 3:1; 17:6; Deuteronomy 4:15; 5:2; I Kings 19:8). “A state of high spiritual realization that we may attain by affirming the power and presence of the one inner, divine sustenance, and nourishment. It is a high place in consciousness where we come into conscious union with the divine. . . . Solitude, as a meaning of Horeb, signifies that we have to go into the solitude of the inner mind and lead our flock of thoughts to the back of the wilderness, where dwells the Exalted One, the divine I am, whose kingdom is good judgment” (MBD).

#### Special Note:

3:4 “Here I Am.”

3:14: “I am who am.” Then he added, “This is what you shall tell the Israelites. I Am sent me to you.”

3:18 - The LORD promising to influence the Pharaoh and do “wondrous deeds there,” so Pharaoh will send you away, but you won’t leave “empty-handed.”