

Fillmore Study Bible

World English Bible

Metaphysically Interpreted



Fillmore Bible Society

Fillmore Study Bible

Copyright 2021. Fillmore Bible Society. All rights reserved.



The Fillmore Study Bible is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International (CC BY-NC-ND 4.0) License, except where otherwise noted. You are free to download the work and

share it with others as long as you follow the license terms:

<https://creativecommons.org/licenses/by-nc-nd/4.0/legalcode>

The World English Bible is public domain. Charles Fillmore's annotations and commentary is also in the public domain. The Creative Commons copyright and licensing applies to additional commentary from the contributors as well as the expression in this work of Charles Fillmore's commentary as applied to the WEB text.

Cover image: Sharon McCutcheon, <https://unsplash.com/@sharonmccutcheon>

Prepublication Edition #6 released March 4, 2021

TruthUnity Ministries
PO Box 15
Timonium, Maryland 21094

<https://www.truthunity.net/fillmore-study-bible>

Back Cover

The Fillmore Study Bible provides the reader with an introduction to metaphysical Bible interpretation by offering annotations and commentary from the works of Charles Fillmore and other metaphysical Christians that was published between 1895 and 1965.

Many Bible students learn their theology by reading the annotations and commentary of study Bibles. These study Bibles have a theological point of view, typically Catholic, Evangelical or Mainline Protestant. The Fillmore Study Bible makes this method of study available to the Metaphysical Christian.

Recommended by:

Endorsement #1

Endorsement #2

Endorsement #3



The Fillmore Bible Society are collaborators who comb through dozens of metaphysical books written by Charles Fillmore and his students as well as over 70 years of Fillmore articles and sermons for metaphysical insights into the Bible.

Introduction

The Fillmore Study Bible provides the reader with an introduction to metaphysical Bible interpretation by offering annotations and commentary from the works of Charles Fillmore and other metaphysical Christians that was published between 1895 and 1965. Many Bible students learn their theology by reading the annotations and commentary of study Bibles. These study Bibles have a theological point of view, typically Catholic, Evangelical or Mainline Protestant. The Fillmore Study Bible makes this method of study available to the Metaphysical Christian.

Metaphysical Christianity is an authentic and distinct expression of the historic Christian faith that acknowledges and embraces the influence of Platonic and Stoic Greek philosophy on the early development of Christian theology. This influence is especially evident in the Gospel of John, but it also may be found in the authentic letters of Paul, the church fathers, St. Augustine and scholars of the high middle ages such as St. Thomas Aquinas.

Because Metaphysical Christians rely on an inner knowingness for authority in religious and spiritual matters, they were suppressed by the Catholic Church after the 4th century and intensely persecuted by Calvinist and Evangelical leaders after the 16th century. However it is not difficult to trace through Christian history a practicing strain of those who follow a metaphysical path, such as Flemish Beguines, Byzantine Hesychasts, German Mystics, Christian Humanists, English Quakers, American Shakers, New England Transcendentalists and early 20th century New Thought students.

This study bible uses the *World English Bible* translation, which is a contemporary-language update of the bible used by Charles Fillmore, the American Standard Version. The WEB differs from the ASV in three ways: the language is not American nor British, but *contemporary*, *world English*, making the text intelligible to the broadest possible audience of global English speakers. Second, the translation has been corrected when a broad array of scholars have found mistakes in the ASV. Third, when referencing God, the WEB has replaced the term *Jehovah* with *Yahweh*. The WEB differs from several contemporary-language translations by not adopting gender neutral language but it has provided footnotes when gender neutral language would be appropriate.

The western church finds itself today with two competing expressions of Christianity: Evangelical Christianity with its meta-narrative of creation, sin, judgment and redemption and Metaphysical Christianity with its platonic meta-narrative of mind, idea and expression. We believe that our present day culture of information,

science and technology is ready to reclaim the original thinkers who gave us not only mathematics, ethics, democracy and medicine, but also deep insights into the inner world of soul and Divine mind—the Greek metaphysicians. We believe that contemporary Christianity needs a contemporary, global interpretation applied to a contemporary, global biblical text. The Fillmore Study Bible is our offering to that spiritual need.

The Fillmore Bible Society

The Fillmore Bible Society are collaborators who comb through dozens of metaphysical books written by Charles Fillmore and his students as well as over 70 years of Fillmore articles and sermons for metaphysical insights into the Bible. They edit and submit these insights as short annotations which are then applied to the text of the text of the World English Bible, a contemporary-language update of the American Standard Version of the Bible, both online and in print.

Membership is open to collaborators who contribute an accepted set of annotations for at least one chapter of the Bible or who contribute to The Fillmore Study Bible in some other significant way. You can see examples of the content and style we are looking for in the first ten chapters of The Gospel of John. Contact Mark Hicks if you wish to collaborate. We plan to appoint an Editor and a peer-review committee for the processing of contributions.

This collaboration project is managed by TruthUnity Ministries, which is the publisher of The Fillmore Study Bible. In time the Fillmore Bible Society will become free-standing with its own board, Editorial staff and peer-review committee.

Members of the Fillmore Bible Society include:



Mark Hicks. Fillmore Bible Society project lead, TruthUnity founder and developer.



Mary Salama. Annotations for Jude.

Appendices

Table of Contents

Introduction 3

Genesis 7

Psalms 70

Obadiah..... 193

Jonah 195

John 200

Matthew 260

Mark..... 330

Luke 366

Acts 429

Romans 481

I Corinthians 510

Ephesians..... 539

Philippians 547

Philemon 554

The Letter from James..... 556

The Letter of Jude..... 565

The Fillmore Bible Society 569

fruit, twice dead, plucked up by the roots; ^{1:13} wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness has been reserved forever.

^{1:14} About these also Enoch, the seventh from Adam, prophesied, saying, "Behold, the Lord came with ten thousands of his holy ones, ^{1:15} to execute judgment on all, and to convict all the ungodly of all their works of ungodliness which they have done in an ungodly way, and of all the hard things which ungodly sinners have spoken against him." ^{1:16} These are murmurers and complainers, walking after their lusts (and their mouth speaks proud things), showing respect of persons to gain advantage.

Warnings and Exhortations

^{1:17} But you, beloved, remember the words which have been spoken before by the apostles of our Lord Jesus Christ. ^{1:18} They said to you that "In the last time there will be mockers, walking after their own ungodly lusts." ^{1:19} These are they who cause divisions, and are sensual, not having the Spirit. ^{1:20} But you, beloved, keep building up yourselves ¹ on your most holy faith, praying in the Holy Spirit. ^{1:21} Keep yourselves in the love of God, ² looking for the mercy of our Lord Jesus Christ ³ to eternal life. ^{1:22} On some have compassion, making a distinction, ^{1:23} and some save, snatching them out of the fire with fear, hating even the clothing stained by the flesh.

1. *keep building up yourselves.* On the faith that God is all good and that we as sons of God are fundamentally good and upright. With faith in spiritual reality as a foundation, one builds up the superstructure of character and constrictive living day by day. Faith grows stronger only as it is acted upon.
2. *Keep yourselves in the love of God.* By loving godliness in others as well as expressing it ourselves habitually; to love "the things of God" is to love God.
3. *mercy of our Lord Jesus Christ.* The loving-kindness and charity that we extend to others, when we are consciously one with the Christ.

Benediction

^{1:24} Now to him who is able to keep them[2] from stumbling, ¹ and to present you faultless before the presence of his glory in great joy, ^{1:25} to God our Savior, ² who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen.

1. *keep them from stumbling.* To keep us from stumbling requires that we keep our thoughts stayed on both love and wisdom given us by the Christ Spirit.
2. *to God our Savior.* Salvation is an awareness of the "glory, majesty, dominion, and power" of the Christ life in us; a complete absorption in spiritual life and power.

 Fillmore Study Bible annotations by Mary Salama

World English Bible Footnotes:

- [1] v1:1. or, Judah
[2] v1:24. TR and NU read "you"

this page is intentionally left blank

Jude 1

Salutation

^{1:1} Jude, ¹[1] a servant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and kept for Jesus Christ: ^{1:2} Mercy to you and peace and love be multiplied. ²

1. *Jude (Thaddaeus)*. See introduction for Jude/Thaddaeus. Metaphysically, Thaddaeus represents the faculty of elimination in man. In the body the eliminative center is situated in the lower part of the back. It is just as necessary that one should learn to let go of thoughts, conditions, and substances in consciousness, body, and affairs, when they have served their purpose and one no longer needs them, as it is that one should lay hold of new ideas and new substances to meet one's daily requirements. Therefore it is very necessary that the eliminative faculty be quickened in one, and a right balance between receiving and giving, laying hold and letting go, be established.

2. *mercy, peace, love*. Mercy: Christlike treatment toward the suffering; the important point in desiring to be merciful is righteous adjustment, as this results in true overcoming (RW/mercy). Peace: Harmony and tranquillity derived from awareness of the Christ consciousness (RW/peace). Love: The pure essence of Being that binds together the whole human family (RW/love). Mercy is multiplied to the one who shows mercy to others in thought, word, and deed. Through remaining peaceful and peaceable even under stress one realizes greater peace. The same rule holds good as regards love.

Occasion of the Letter

^{1:3} Beloved, while I was very eager to write to you about our common salvation, I was constrained to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. ¹ ^{1:4} For there are certain men who crept in secretly, even those who were long ago written about for this condemnation: ungodly men, turning the grace of our God into lasciviousness, and denying our only Master, God, and Lord, Jesus Christ.

1. *faith which was once for all delivered to the saints*. Our firm faith in the power of the

Holy Spirit to bring us into the kingdom.

Judgment on False Teachers

^{1:5} Now I desire to remind you, though you already know this, that the Lord, having saved a people out of the land of Egypt, afterward destroyed those who didn't believe. ^{1:6} Angels who didn't keep their first domain, but deserted their own dwelling place, he has kept in everlasting bonds under darkness for the judgment of the great day. ^{1:7} Even as Sodom and Gomorrah, and the cities around them, having, in the same way as these, given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire.

^{1:8} Yet in like manner these also in their dreaming defile the flesh, despise authority, and slander celestial beings. ^{1:9} But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, "May the Lord rebuke you!" ^{1:10} But these speak evil of whatever things they don't know. What they understand naturally, like the creatures without reason, they are destroyed in these things. ^{1:11} Woe to them! For they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in Korah's rebellion. ^{1:12} These are hidden rocky reefs in your love feasts when they feast with you, shepherds who without fear feed themselves; clouds without water, carried along by winds; autumn leaves without

Genesis

Online Version: <https://www.truthunity.net/web/genesis>

Introduction to Genesis

Genesis 1

The Creation of Divine Ideas

^{1:1} In the beginning God[1] ¹ created the heavens and the earth. ^{1:2} Now the earth was formless and empty. Darkness was on the surface of the deep. God's Spirit was hovering over the surface of the waters.

^{1:3} God said, "Let there be light," and there was light. ^{1:4} God saw the light, and saw that it was good. God divided the light from the darkness. ^{1:5} God called the light Day, and the darkness he called Night. There was evening and there was morning, one day. ²

^{1:6} God said, "Let there be an expanse in the middle of the waters, and let it divide the waters from the waters." ^{1:7} God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse; and it was so. ^{1:8} God called the expanse sky. There was evening and there was morning, a second day. ³

^{1:9} God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear;" and it was so. ^{1:10} God called the dry land Earth, and the gathering together of the waters he called Seas. God saw that it was good. ^{1:11} God said, "Let the earth put forth grass, herbs yielding seed, and fruit trees bearing fruit after their kind, with its seed in it, on the earth;" and it was so. ^{1:12} The earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, with its seed in it, after their kind; and God saw that it was good. ^{1:13} There was evening and there was morning, a third day. ⁴

^{1:14} God said, "Let there be lights in the expanse of sky to divide the day from the night; and let them be for signs, and for seasons, and for days and years; ^{1:15} and let them be for lights in the expanse of sky to give light on the earth;" and it was so. ^{1:16} God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. ^{1:17} God set them in the expanse of sky to give light to the earth, ^{1:18} and to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. ^{1:19} There was evening and there was morning, a fourth day. ⁵

^{1:20} God said, "Let the waters swarm with swarms of living creatures, and

let birds fly above the earth in the open expanse of sky." ^{1:21} God created the large sea creatures, and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good. ^{1:22} God blessed them, saying, "Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth." ^{1:23} There was evening and there was morning, a fifth day. ⁶

^{1:24} God said, "Let the earth bring forth living creatures after their kind, livestock, creeping things, and animals of the earth after their kind;" and it was so. ^{1:25} God made the animals of the earth after their kind, and the livestock after their kind, and everything that creeps on the ground after its kind. God saw that it was good.

^{1:26} God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that creeps on the earth." ^{1:27} God created man in his own image. In God's image he created him; male and female he created them. ^{1:28} God blessed them. God said to them, "Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth." ^{1:29} God said, "Behold, I have given you every herb yielding seed, which is on the surface of all the earth, and every tree, which bears fruit yielding seed. It will be your food. ^{1:30} To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is life, I have given every green herb for food;" and it was so.

^{1:31} God saw everything that he had made, and, behold, it was very good. There was evening and there was morning, a sixth day. ⁷

1. Elohim means God in absolute universality.
2. The first step in creation is the awakening of man to spiritual consciousness, the dawning of light in his mind, his perception of Truth through the quickening of his spirit.
3. The second step in creation is the development of faith or the "firmament." The "waters" represent the unestablished elements of the mind.
4. The third step in creation is the beginning of the formative activity of the mind called imagination.
5. The fourth step in creation is the development of the "two great lights," the will and

- the understanding, or the sun (the spiritual I AM) and the moon (the intellect).
6. The fifth step in creation is the bringing forth of sensation and discrimination. The "creatures" are thoughts. The "birds . . . in the open firmament of heaven" are ideas approaching spiritual understanding.
7. The sixth step in creation is the bringing forth of ideas after their kind. When man approaches the creative level in his thought, he is getting close to God in his consciousness, and then the realization that he is the very image and likeness of his Creator dawns on him. This is the consciousness in man of Christ.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[1] v1:1. After "God," the Hebrew has the two letters "Aleph Tav" (the first and last letters of the Hebrew alphabet) as a grammatical marker.

Genesis 2

^{2:1} The heavens and the earth were finished, and all their vast array. ^{2:2} On the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made. ^{2:3} God blessed the seventh day, and made

The Letter of Jude

Online Version: <https://www.truthunity.net/web/jude>

Introduction to The Letter of Jude

Jude is called "Judas the brother of James" in Luke 6:16 and Acts 1:13. Metaphysically, the name means praise Jehovah and it is the same as Judah and Judas, metaphysically interpreted as our power of life. However the same person is called Thaddaeus in Matthew 10:3. Metaphysically, Thaddaeus is our power of elimination. This double interpretation can lead us to say that this is a letter from our Elimination-Praise faculty.

The Letter of Jude is a letter from our elimination and praise faculty to a church where ungodly ideas had crept in. The letter from Jude provides four things in response: encouragement to charge forward in our faith-fullness to our Spiritual Cause and aim; reminds us of times we fell in the past and the judgments/corrections that followed; instructs and invites us to keep ourselves in the love of God as we await, and ends in a statement of Truth (Doxology) about the nature and keeping-power of God.

The message of this letter, metaphysically, is to be in a continual state of inner work; to both eliminate (Jude) every arising error thought (ungodly men) and to praise (Judah) God in and for everything. When we use the two together, they have a synergistic effect to amplify, support, and strengthen one another.

Because we live in a world (outer and inner) whose default seems to tend to disorder, continual ordering and organizing of the mind is needed. This constant "state of Jude/Judah" not only protects the mind from the "creeping in of ungodly thoughts," but it also supports our spiritual/inner life work that we may attain our greatest goal and hope: the transformation of mind, spiritual ascension.

Error thoughts (ungodly men) are never far from our minds and they require a lot of energy from us. In dealing with these thoughts, our precious Life Energy (Judah) is best conserved by prevention (praise), which works together with cure (elimination), because the more you praise, the more you will be able to detect error thoughts at their onset and quickly pray or praise them away (eliminate them).

And when our best efforts fail, we can trust that God will always give us the precise righteous adjustments (mercy) we need in order to "recover us" back to the right track on our journey of the transformation of mind and spiritual ascension.

offenses to one another, and pray for one another, that you may be healed. The insistent prayer of a righteous person is powerfully effective. ^{5:17} Elijah was a man with a nature like ours, and he prayed earnestly that it might not rain, and it didn't rain on the earth for three years and six months. ^{5:18} He prayed again, and the sky gave rain, and the earth brought forth its fruit.

^{5:19} Brothers, if any among you wanders from the truth, and someone turns him back, ^{5:20} let him know that he who turns a sinner from the error of his way will save a soul from death, and will cover a multitude of sins.

1. *and the prayer of faith.* The act of mentally taking that which is desired. Jesus said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (Mark 11:24). "We believe that the prayer of faith will save the sick, resurrect the body from 'trespasses and sins,' and finally overcome the last enemy, death."—Statement of Faith #13.

2. *will heal him who is sick.* This is a very definite and wonderful promise. According to the record, it was undoubtedly acted upon by the disciples and proved to be very effective for hundreds of years. That this mighty promise still stands is proved by unnumbered thousands of Jesus' followers today. Faith healing through prayer has become a practice founded on principles that never fail when rightly applied. Those who seek the kingdom of God and His righteousness are having all things added, as promised. When we "take with us words" (Hos. 14:2) and attempt to go into God's pres-

ence, our faith in Him is the power that swings wide open the gate that leads into the inner kingdom. —Charles and Cora Fillmore, *Teach Us To Pray*, Healing Through The Prayer of Faith

3. *and the Lord will raise him up.* It is found by those who have faith in the power of God that the prayer for health is the most quickly answered. The reason for this is that the natural laws that create and sustain the body are really divine laws, and when man silently asks for the intervention of God in restoring health, he is calling into action the natural forces of his being. Doctors agree that the object of using their remedies is to quicken the natural functions of the body. But medicine does not appeal to the intelligent principle that directs all the activities of the organism, hence it fails to give permanent healing.—Charles Fillmore, *Jesus Christ Heals*, The Omnipotence of Prayer.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[10] v5:4. Greek: Sabaoth (for Hebrew: Tze'va'ot)

[11] v5:12. TR reads "under judgment" instead of "into hypocrisy"

it holy, because he rested in it from all his work which he had created and made.

^{2:4} This is the history of the generations of the heavens and of the earth when they were created, in the day that Yahweh God made the earth and the heavens. ^{2:5} No plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Yahweh God had not caused it to rain on the earth. There was not a man to till the ground, ^{2:6} but a mist went up from the earth, and watered the whole surface of the ground. ^{2:7} Yahweh God formed man from the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. ^{2:8} Yahweh God planted a garden eastward, in Eden, and there he put the man whom he had formed. ^{2:9} Out of the ground Yahweh God made every tree to grow that is pleasant to the sight, and good for food; the tree of life also in the middle of the garden, and the tree of the knowledge of good and evil. ^{2:10} A river went out of Eden to water the garden; and from there it was parted, and became four heads. ^{2:11} The name of the first is Pishon: this is the one which flows through the whole land of Havilah, where there is gold; ^{2:12} and the gold of that land is good. There is aromatic resin and the onyx stone. ^{2:13} The name of the second river is Gihon: the same river that flows through the whole land of Cush. ^{2:14} The name of the third river is Hiddekel: this is the one which flows in front of Assyria. The fourth river is the Euphrates. ^{2:15} Yahweh God took the man, and put him into the garden of Eden to dress it and to keep it. ^{2:16} Yahweh God commanded the man, saying, "Of every tree of the garden you may freely eat; ^{2:17} but of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat of it you will surely die."

^{2:18} Yahweh God said, "It is not good that the man should be alone; I will make him a helper suitable for him." ^{2:19} Out of the ground Yahweh God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature, that was its name. ^{2:20} The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him. ^{2:21} Yahweh God caused a deep sleep to fall on the man, and he slept; and he took one of his ribs, and closed up the flesh in its place. ^{2:22} He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man. ^{2:23} The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man." ^{2:24} Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. ^{2:25} They were both naked, the man and his wife, and were not ashamed.

Genesis 3

^{3:1} Now the serpent was more subtle than any animal of the field which Yahweh God had made. He said to the woman, "Has God really said, 'You shall not eat of any tree of the garden?'"

^{3:2} The woman said to the serpent, "Of the fruit of the trees of the garden we may eat, ^{3:3} but of the fruit of the tree which is in the middle of the garden, God has said, 'You shall not eat of it, neither shall you touch it, lest you die.'"

^{3:4} The serpent said to the woman, "You won't surely die, ^{3:5} for God knows that in the day you eat it, your eyes will be opened, and you will be like God,

knowing good and evil."

^{3:6} When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit, and ate; and she gave some to her husband with her, and he ate. ^{3:7} The eyes of both of them were opened, and they knew that they were naked. They sewed fig leaves together, and made themselves aprons. ^{3:8} They heard the voice of Yahweh God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of Yahweh God among the trees of the garden.

^{3:9} Yahweh God called to the man, and said to him, "Where are you?"

^{3:10} The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself."

^{3:11} God said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

^{3:12} The man said, "The woman whom you gave to be with me, she gave me of the tree, and I ate."

^{3:13} Yahweh God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

^{3:14} Yahweh God said to the serpent, "Because you have done this, cursed are you above all livestock, and above every animal of the field. On your belly you shall go, and you shall eat dust all the days of your life. ^{3:15} I will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel."

^{3:16} To the woman he said, "I will greatly multiply your pain in childbirth. In pain you will bring forth children. Your desire will be for your husband, and he will rule over you."

^{3:17} To Adam he said, "Because you have listened to your wife's voice, and have eaten of the tree, of which I commanded you, saying, 'You shall not eat of it,' cursed is the ground for your sake. In toil you will eat of it all the days of your life. ^{3:18} Thorns also and thistles will it bring forth to you; and you will eat the herb of the field. ^{3:19} By the sweat of your face will you eat bread until you return to the ground, for out of it you were taken. For you are dust, and to dust you shall return."

^{3:20} The man called his wife Eve, because she was the mother of all living. ^{3:21} Yahweh God made coats of skins for Adam and for his wife, and clothed them.

^{3:22} Yahweh God said, "Behold, the man has become like one of us, knowing good and evil. Now, lest he put forth his hand, and also take of the tree of life, and eat, and live forever..." ^{3:23} Therefore Yahweh God sent him forth from the garden of Eden, to till the ground from which he was taken. ^{3:24} So he drove out the man; and he placed Cherubs at the east of the garden of Eden, and the flame of a sword which turned every way, to guard the way to the tree of life.

James 5

Warning to Rich Oppressors

^{5:1} Come now, you rich, weep and howl for your miseries that are coming on you. ¹ ^{5:2} Your riches are corrupted and your garments are moth-eaten. ^{5:3} Your gold and your silver are corroded, and their corrosion will be for a testimony against you, and will eat your flesh like fire. You have laid up your treasure in the last days. ² ^{5:4} Behold, the wages of the laborers who mowed your fields, which you have kept back by fraud, cry out, and the cries of those who reaped have entered into the ears of the Lord of Armies[10]. ^{5:5} You have lived delicately on the earth, and taken your pleasure. You have nourished your hearts as in a day of slaughter. ^{5:6} You have condemned, you have murdered the righteous one. He doesn't resist you.

1. *your miseries that are coming upon you.* How does injustice affect the doer of injustice? It hardens his spirit, making him impervious to the needs of his fellows. It narrows his vision, giving him no insight into the mind and heart of another, and leaving him marooned in his own selfishness. He lays up his treasure "in the last days," since his opportunities to practice justice and righteousness are continually diminished, until he becomes incapable of fellow feel-

ing.
2. *laid up your treasure in the last days.* What is the proper care of money? Since money is a medium of exchange, it should be kept in circulation where it can do most good. Used aright, with vision and originality, money produces material wealth and often produces immaterial wealth, such as good will, at the same time.

Patience in Suffering

^{5:7} Be patient therefore, brothers, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient over it, until it receives the early and late rain. ^{5:8} You also be patient. Establish your hearts, for the coming of the Lord is at hand.

^{5:9} Don't grumble, brothers, against one another, so that you won't be judged. Behold, the judge stands at the door. ^{5:10} Take, brothers, for an example of suffering ¹ and of patience, the prophets who spoke in the name of the Lord. ^{5:11} Behold, we call them blessed who endured. You have heard of the patience of Job, and have seen the Lord in the outcome, and how the Lord is full of compassion and mercy.

^{5:12} But above all things, my brothers, don't swear, neither by heaven, nor by the earth, nor by any other oath; but let your "yes" be "yes," and your "no," "no;" so that you don't fall into hypocrisy.[11]

1. *for an example of suffering.* Why do we invoke divine power in suffering? Because suffering quickly exhausts our human resources, so that we awaken to the need of

a higher help than our own. Because we need divine power more urgently, we look to God more often in suffering than in joy.

The Prayer of Faith

^{5:13} Is any among you suffering? Let him pray. Is any cheerful? Let him sing praises. ^{5:14} Is any among you sick? Let him call for the elders of the assembly, and let them pray over him, anointing him with oil in the name of the Lord. ^{5:15} and the prayer of faith ¹ will heal him who is sick, ² and the Lord will raise him up. ³ If he has committed sins, he will be forgiven. ^{5:16} Confess your

room by claiming it, by turning on the switch. The power is already there, but you claim it. The Old Testament says, "Concerning the work of my hands, command ye me." Now this is a vital realization of truth, you see. You ask for light by getting out into the sun, or by raising the shades. You ask for air by lifting up the window. You ask for health and for life by accepting it, by claiming it, by demanding it. You don't have to beg God to hear you because God, as far as you're concerned, is the healing principle that is ever present and has nothing whatever to do except to be perfect life and health within you. — Eric Butterworth, Practical Metaphysics, Prayer.

2. *so that you may spend it for your pleasures.* Nor will crying and beseeching bring spiritual understanding. Hundreds of people have tried this method, and have not received that for which they earnestly but ignorantly sought. They have not received, because they did not know how to take that which God freely offered. Others have sought with selfish motives this spiritual understanding, or the power it would give them. "Ye ask, and receive not, because you ask amiss, that ye may spend it in your pleasures" (or to serve selfish ends) — Emilie Cady, Lessons in Truth, Spiritual Understanding.

3. *gives grace to the humble.* This grace is realized by those who are small in their own eyes, in so far as the lesser self is concerned. cf I Pet. 5:5.

4. *resist the devil, and he will flee from you.* "The devil" is a state of consciousness built by man when he has no explanation for the nega-

tive experiences in his life, and when he feels that there must be something outside of himself that caused them. In such a state of consciousness we are apt to view "the world" and "the flesh" as part of the outside forces that are causing us unhappiness. "The devil" in our life is the will faculty being used in the wrong direction, resulting in adverse states of consciousness that in turn produce inharmonies in our manifest life. Jesus' command was to "resist not evil" (Matt. 5:39 A.V.), but we also read in James 4:7, "resist the devil, and he will flee from you." If we attempt to fight conditions that are not good, we only succeed in binding them closer to us. On the other hand, if we do not do positive mental work to handle the adverse states of consciousness ("the devil") we will find ourselves letting them rule our life. The "resistance" referred to in the quotation from James is the firm stand that we take in refusing to allow wrong beliefs to become our master. Through denial of them we prepare the way for the Truth in the same way that Jesus said, "Get thee hence, Satan [our adverse thought] ... Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10). Overcoming "the devil" is only possible through understanding that the only presence and power in our life is God. "To this end was the Son of God manifested, that he might destroy the works of the devil" (I John 3:8). Only as we show forth (manifest) our Son-of-God self, the Christ, are we able to remove the error conditions that have been set up by our own adverse states of consciousness ("the devil"). — Unity Correspondence Lesson series 2, lesson 5, annotation 12

Warning against Judging Another

^{4:11} Don't speak against one another, brothers. He who speaks against a brother and judges his brother, speaks against the law and judges the law. But if you judge the law, you are not a doer of the law, but a judge. ^{4:12} Only one is the lawgiver, who is able to save and to destroy. But who are you to judge another?

Boasting about Tomorrow

^{4:13} Come now, you who say, "Today or tomorrow let's go into this city, and spend a year there, trade, and make a profit." ^{4:14} Whereas you don't know what your life will be like tomorrow. For what is your life? For you are a vapor, that appears for a little time, and then vanishes away. ^{4:15} For you ought to say, "If the Lord wills, we will both live, and do this or that." ^{4:16} But now you glory in your boasting. All such boasting is evil. ^{4:17} To him therefore who knows to do good, and doesn't do it, to him it is sin.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[9] v4:6. Proverbs 3:34

Genesis 4

^{4:1} The man knew Eve his wife. She conceived, and gave birth to Cain, and said, "I have gotten a man with Yahweh's help." ^{4:2} Again she gave birth, to Cain's brother Abel. Abel was a keeper of sheep, but Cain was a tiller of the ground. ^{4:3} As time passed, it happened that Cain brought an offering to Yahweh from the fruit of the ground. ^{4:4} Abel also brought some of the firstborn of his flock and of its fat. Yahweh respected Abel and his offering, ^{4:5} but he didn't respect Cain and his offering. Cain was very angry, and the expression on his face fell. ^{4:6} Yahweh said to Cain, "Why are you angry? Why has the expression of your face fallen? ^{4:7} If you do well, will it not be lifted up? If you don't do well, sin crouches at the door. Its desire is for you, but you are to rule over it." ^{4:8} Cain said to Abel, his brother, "Let's go into the field." It happened when they were in the field, that Cain rose up against Abel, his brother, and killed him.

^{4:9} Yahweh said to Cain, "Where is Abel, your brother?"

He said, "I don't know. Am I my brother's keeper?"

^{4:10} Yahweh said, "What have you done? The voice of your brother's blood cries to me from the ground. ^{4:11} Now you are cursed because of the ground, which has opened its mouth to receive your brother's blood from your hand. ^{4:12} From now on, when you till the ground, it won't yield its strength to you. You shall be a fugitive and a wanderer in the earth."

^{4:13} Cain said to Yahweh, "My punishment is greater than I can bear. ^{4:14} Behold, you have driven me out this day from the surface of the ground. I will be hidden from your face, and I will be a fugitive and a wanderer in the earth. It will happen that whoever finds me will kill me."

^{4:15} Yahweh said to him, "Therefore whoever slays Cain, vengeance will be taken on him sevenfold." Yahweh appointed a sign for Cain, lest any finding him should strike him.

^{4:16} Cain went out from Yahweh's presence, and lived in the land of Nod, east of Eden. ^{4:17} Cain knew his wife. She conceived, and gave birth to Enoch. He built a city, and called the name of the city, after the name of his son, Enoch. ^{4:18} To Enoch was born Irad. Irad became the father of Mehujael. Mehujael became the father of Methushael. Methushael became the father of Lamech. ^{4:19} Lamech took two wives: the name of the one was Adah, and the name of the other Zillah. ^{4:20} Adah gave birth to Jabal, who was the father of those who dwell in tents and have livestock. ^{4:21} His brother's name was Jubal, who was the father of all who handle the harp and pipe. ^{4:22} Zillah also gave birth to Tubal Cain, the forger of every cutting instrument of brass and iron. Tubal Cain's sister was Naamah. ^{4:23} Lamech said to his wives,

"Adah and Zillah, hear my voice.
You wives of Lamech, listen to my speech,
for I have slain a man for wounding me,
a young man for bruising me.

^{4:24} If Cain will be avenged seven times,
truly Lamech seventy-seven times."

^{4:25} Adam knew his wife again. She gave birth to a son, and named him Seth, "for God has appointed me another child instead of Abel, for Cain killed him."

^{4:26} There was also born a son to Seth, and he named him Enosh. Then men

began to call on Yahweh's name.

Genesis 5

^{5:1} This is the book of the generations of Adam. In the day that God created man, he made him in God's likeness. ^{5:2} He created them male and female, and blessed them, and called their name Adam,[2] in the day when they were created. ^{5:3} Adam lived one hundred thirty years, and became the father of a son in his own likeness, after his image, and named him Seth. ^{5:4} The days of Adam after he became the father of Seth were eight hundred years, and he became the father of sons and daughters. ^{5:5} All the days that Adam lived were nine hundred thirty years, then he died.

^{5:6} Seth lived one hundred five years, and became the father of Enosh. ^{5:7} Seth lived after he became the father of Enosh eight hundred seven years, and became the father of sons and daughters. ^{5:8} All the days of Seth were nine hundred twelve years, then he died.

^{5:9} Enosh lived ninety years, and became the father of Kenan. ^{5:10} Enosh lived after he became the father of Kenan, eight hundred fifteen years, and became the father of sons and daughters. ^{5:11} All the days of Enosh were nine hundred five years, then he died.

^{5:12} Kenan lived seventy years, and became the father of Mahalalel. ^{5:13} Kenan lived after he became the father of Mahalalel eight hundred forty years, and became the father of sons and daughters ^{5:14} and all the days of Kenan were nine hundred ten years, then he died.

^{5:15} Mahalalel lived sixty-five years, and became the father of Jared. ^{5:16} Mahalalel lived after he became the father of Jared eight hundred thirty years, and became the father of sons and daughters. ^{5:17} All the days of Mahalalel were eight hundred ninety-five years, then he died.

^{5:18} Jared lived one hundred sixty-two years, and became the father of Enoch. ^{5:19} Jared lived after he became the father of Enoch eight hundred years, and became the father of sons and daughters. ^{5:20} All the days of Jared were nine hundred sixty-two years, then he died.

^{5:21} Enoch lived sixty-five years, and became the father of Methuselah. ^{5:22} Enoch walked with God after he became the father of Methuselah three hundred years, and became the father of sons and daughters. ^{5:23} All the days of Enoch were three hundred sixty-five years. ^{5:24} Enoch walked with God, and he was not, for God took him.

^{5:25} Methuselah lived one hundred eighty-seven years, and became the father of Lamech. ^{5:26} Methuselah lived after he became the father of Lamech seven hundred eighty-two years, and became the father of sons and daughters. ^{5:27} All the days of Methuselah were nine hundred sixty-nine years, then he died.

^{5:28} Lamech lived one hundred eighty-two years, and became the father of a son, ^{5:29} and he named him Noah, saying, "This same will comfort us in our work and in the toil of our hands, because of the ground which Yahweh has cursed." ^{5:30} Lamech lived after he became the father of Noah five hundred ninety-five years, and became the father of sons and daughters. ^{5:31} All the days of Lamech were seven hundred seventy-seven years, then he died.

Two Kinds of Wisdom

^{3:13} Who is wise and understanding among you? Let him show by his good conduct that his deeds are done in gentleness of wisdom. ^{3:14} But if you have bitter jealousy and selfish ambition in your heart, don't boast and don't lie against the truth. ^{3:15} This wisdom is not that which comes down from above, but is earthly, sensual, and demonic. ^{3:16} For where jealousy and selfish ambition are, there is confusion and every evil deed. ^{3:17} But the wisdom that is from above ¹ is first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy. ^{3:18} Now the fruit of righteousness is sown in peace ² by those who make peace.

1. *the wisdom that is from above* By invoking the "wisdom that is from above" before speaking, we can learn to speak only words that express purity, peace, gentleness, reason, mercy, goodness, steadfastness, and singleness of mind. This places depth of

meaning into life through our words.

2. *And the fruit of righteousness is sown in peace* Harmony is indispensable if we are to influence others to follow the true way of life in unity of spirit.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[8] v3:6. or, Hell

James 4

Friendship with the World

^{4:1} Where do wars and fightings among you come from? Don't they come from your pleasures that war in your members? ^{4:2} You lust, and don't have. You kill, covet, and can't obtain. You fight and make war. You don't have, because you don't ask. ^{4:3} You ask, and don't receive, because you ask with wrong motives, ¹ so that you may spend it for your pleasures. ² ^{4:4} You adulterers and adulteresses, don't you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. ^{4:5} Or do you think that the Scripture says in vain, "The Spirit who lives in us yearns jealously"?

^{4:6} But he gives more grace. Therefore it says, "God resists the proud, but gives grace to the humble." ³ [9]

^{4:7} Be subject therefore to God. But resist the devil, and he will flee from you. ⁴ ^{4:8} Draw near to God, and he will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded. ^{4:9} Lament, mourn, and weep. Let your laughter be turned to mourning, and your joy to gloom. ^{4:10} Humble yourselves in the sight of the Lord, and he will exalt you.

1. *You ask, and don't receive, because you ask with wrong motives.* But Jesus says, "You ask and you receive not because you ask amiss" (ASV). In other words, you ask in a begging attitude, you're pleading and supplicating for something, something which is already the reality of your being.

You see, interestingly enough, if you look up the word, "Ask," in both the Hebrew and the Latin or the Greek root words as they are translated from the scriptures, you find that the strongest connotation is to claim or demand. Not to beg, but to claim. You ask for electricity when you walk into a

2. *by works faith was perfected.* There are two kinds of faith; one is founded on intellectual perception of spiritual things and the other on true spiritual Understanding. The first is not naturally followed by works, while the second, by virtue of the law under which it exists, completes itself in works. Paul describes this true faith in Heb. 11, and in all the examples given, works resulted. There was no question whatever of the absence of works. Whoever has this spiritual faith must

manifest it in some way. This faith is Substance and brings forth fruit, as naturally as a rich soil produces a crop. But let no man say what the character of works from spiritual faith shall be. Those who perceive from the intellect claim that the evidence of faith is in such outer works as clothing and feeding the bodies of men, while the spiritually wise see a much greater need in clothing their naked souls.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[3] v2:2. or, meeting

[4] v2:8. Leviticus 19:18

[5] v2:11. Exodus 20:14; Deuteronomy 5:18

[6] v2:11. Exodus 10:13; Deuteronomy 5:17

[7] v2:23. Genesis 15:16

James 3

Taming the Tongue

^{3:1} Let not many of you be teachers, my brothers, knowing that we will receive heavier judgment. ^{3:2} For in many things we all stumble. If anyone doesn't stumble in word, the same is a perfect man, ¹ able to bridle the whole body also. ² ^{3:3} Indeed, we put bits into the horses' mouths so that they may obey us, and we guide their whole body. ^{3:4} Behold, the ships also, though they are so big and are driven by fierce winds, are yet guided by a very small rudder, wherever the pilot desires. ^{3:5} So the tongue is also a little member, and boasts great things.

See how a small fire can spread to a large forest! ^{3:6} And the tongue is a fire. The world of iniquity among our members is the tongue, which defiles the whole body, and sets on fire the course of nature, and is set on fire by Gehenna. ⁸ ^{3:7} For every kind of animal, bird, creeping thing, and thing in the sea, is tamed, and has been tamed by mankind. ^{3:8} But nobody can tame the tongue. It is a restless evil, full of deadly poison. ^{3:9} With it we bless our God and Father, and with it we curse men, who are made in the image of God. ^{3:10} Out of the same mouth comes forth blessing and cursing. My brothers, these things ought not to be so. ^{3:11} Does a spring send out from the same opening fresh and bitter water? ^{3:12} Can a fig tree, my brothers, yield olives, or a vine figs? Thus no spring yields both salt water and fresh water.

1. *If anyone doesn't stumble in word, the same is a perfect man.* It is everyone's responsibility to control one's own life, harmonize one's will with the divine will, and exercise dominion over oneself, one's environment, and one's circumstances. One of the distinctive marks of such a person is poise, which results from one's being in complete command of one's thoughts and words.

2. *able to bridle the whole body also.* Words are able to bridle the whole body because

every word has back of it an idea, and the power of the word is primarily in that idea. Added power is given by the speaker according to his realization of oneness with the idea and the force of his thought. Words are made active in the body by being received by the mind and carried into the body through the subconscious by thought. Constructive words that renew the body are made part of the body consciousness by prayer and meditation.

^{5:32} Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.

[2] v5:2. "Adam" and "Man" are spelled with the exact same consonants in Hebrew, so this can be correctly translated either way.

Genesis 6

^{6:1} It happened, when men began to multiply on the surface of the ground, and daughters were born to them, ^{6:2} that God's sons saw that men's daughters were beautiful, and they took for themselves wives of all that they chose. ^{6:3} Yahweh said, "My Spirit will not strive with man forever, because he also is flesh; yet will his days be one hundred twenty years." ^{6:4} The Nephilim were in the earth in those days, and also after that, when God's sons came in to men's daughters. They bore children to them. Those were the mighty men who were of old, men of renown.

^{6:5} Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ^{6:6} Yahweh was sorry that he had made man on the earth, and it grieved him in his heart. ^{6:7} Yahweh said, "I will destroy man whom I have created from the surface of the ground; man, along with animals, creeping things, and birds of the sky; for I am sorry that I have made them." ^{6:8} But Noah found favor in Yahweh's eyes.

^{6:9} This is the history of the generations of Noah. Noah was a righteous man, blameless among the people of his time. Noah walked with God. ^{6:10} Noah became the father of three sons: Shem, Ham, and Japheth. ^{6:11} The earth was corrupt before God, and the earth was filled with violence. ^{6:12} God saw the earth, and saw that it was corrupt, for all flesh had corrupted their way on the earth.

^{6:13} God said to Noah, "The end of all flesh has come before me, for the earth is filled with violence through them. Behold, I will destroy them with the earth. ^{6:14} Make a ship of gopher wood. You shall make rooms in the ship, and shall seal it inside and outside with pitch. ^{6:15} This is how you shall make it. The length of the ship will be three hundred cubits, its breadth fifty cubits, and its height thirty cubits. ^{6:16} You shall make a roof in the ship, and you shall finish it to a cubit upward. You shall set the door of the ship in its side. You shall make it with lower, second, and third levels. ^{6:17} I, even I, do bring the flood of waters on this earth, to destroy all flesh having the breath of life from under the sky. Everything that is in the earth will die. ^{6:18} But I will establish my covenant with you. You shall come into the ship, you, your sons, your wife, and your sons' wives with you. ^{6:19} Of every living thing of all flesh, you shall bring two of every sort into the ship, to keep them alive with you. They shall be male and female. ^{6:20} Of the birds after their kind, of the livestock after their kind, of every creeping thing of the ground after its kind, two of every sort shall come to you, to keep them alive. ^{6:21} Take with you of all food that is eaten, and gather it to yourself; and it will be for food for you, and for them." ^{6:22} Thus Noah did. According to all that God commanded him, so he did.

Genesis 7

^{7:1} Yahweh said to Noah, "Come with all of your household into the ship, for I have seen your righteousness before me in this generation. ^{7:2} You shall take seven pairs of every clean animal with you, the male and his female. Of the animals that are not clean, take two, the male and his female. ^{7:3} Also of the birds of the sky, seven and seven, male and female, to keep seed alive on the surface of all the earth. ^{7:4} In seven days, I will cause it to rain on the earth for forty days and forty nights. Every living thing that I have made, I will destroy from the surface of the ground."

^{7:5} Noah did everything that Yahweh commanded him.

^{7:6} Noah was six hundred years old when the flood of waters came on the earth. ^{7:7} Noah went into the ship with his sons, his wife, and his sons' wives, because of the waters of the flood. ^{7:8} Clean animals, animals that are not clean, birds, and everything that creeps on the ground ^{7:9} went by pairs to Noah into the ship, male and female, as God commanded Noah. ^{7:10} It happened after the seven days, that the waters of the flood came on the earth. ^{7:11} In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day all the fountains of the great deep were burst open, and the sky's windows were opened. ^{7:12} The rain was on the earth forty days and forty nights.

^{7:13} In the same day Noah, and Shem, Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, entered into the ship; ^{7:14} they, and every animal after its kind, all the livestock after their kind, every creeping thing that creeps on the earth after its kind, and every bird after its kind, every bird of every sort. ^{7:15} They went to Noah into the ship, by pairs of all flesh with the breath of life in them. ^{7:16} Those who went in, went in male and female of all flesh, as God commanded him; and Yahweh shut him in. ^{7:17} The flood was forty days on the earth. The waters increased, and lifted up the ship, and it was lifted up above the earth. ^{7:18} The waters prevailed, and increased greatly on the earth; and the ship floated on the surface of the waters. ^{7:19} The waters prevailed exceedingly on the earth. All the high mountains that were under the whole sky were covered. ^{7:20} The waters prevailed fifteen cubits upward, and the mountains were covered. ^{7:21} All flesh died that moved on the earth, including birds, livestock, animals, every creeping thing that creeps on the earth, and every man. ^{7:22} All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. ^{7:23} Every living thing was destroyed that was on the surface of the ground, including man, livestock, creeping things, and birds of the sky. They were destroyed from the earth. Only Noah was left, and those who were with him in the ship. ^{7:24} The waters prevailed on the earth one hundred fifty days.

Genesis 8

^{8:1} God remembered Noah, all the animals, and all the livestock that were with him in the ship; and God made a wind to pass over the earth. The waters subsided. ^{8:2} The deep's fountains and the sky's windows were also stopped, and the rain from the sky was restrained. ^{8:3} The waters receded from the earth continually. After the end of one hundred fifty days the waters decreased. ^{8:4} The ship rested in the seventh month, on the seventeenth day of the month, on Ararat's mountains. ^{8:5} The waters receded continually until the tenth month. In the tenth month, on the first day of the month, the tops of the mountains were seen.

James 2

Warning against Partiality

^{2:1} My brothers, don't hold the faith of our Lord Jesus Christ of glory with partiality. ^{2:2} For if a man with a gold ring, in fine clothing, comes into your synagogue[3], and a poor man in filthy clothing also comes in; ^{2:3} and you pay special attention to him who wears the fine clothing, and say, "Sit here in a good place;" and you tell the poor man, "Stand there," or "Sit by my footstool;" ^{2:4} haven't you shown partiality among yourselves, and become judges with evil thoughts? ^{2:5} Listen, my beloved brothers. Didn't God choose those who are poor in this world to be rich in faith, and heirs of the Kingdom which he promised to those who love him? ^{2:6} But you have dishonored the poor man. Don't the rich oppress you, and personally drag you before the courts? ^{2:7} Don't they blaspheme the honorable name by which you are called?

^{2:8} However, if you fulfill the royal law, according to the Scripture, "You shall love your neighbor as yourself,"[4] you do well. ^{2:9} But if you show partiality, you commit sin, being convicted by the law as transgressors. ^{2:10} For whoever keeps the whole law, and yet stumbles in one point, he has become guilty of all. ^{2:11} For he who said, "Do not commit adultery,"[5] also said, "Do not commit murder." [6] Now if you do not commit adultery, but murder, you have become a transgressor of the law. ^{2:12} So speak, and so do, as men who are to be judged by a law of freedom. ^{2:13} For judgment is without mercy to him who has shown no mercy. Mercy triumphs over judgment.

Faith without Works Is Dead

^{2:14} What good is it, my brothers, if a man says he has faith, but has no works? Can faith save him? ^{2:15} And if a brother or sister is naked and in lack of daily food, ^{2:16} and one of you tells them, "Go in peace, be warmed and filled;" and yet you didn't give them the things the body needs, what good is it? ^{2:17} Even so faith, if it has no works, is dead ¹ in itself.

^{2:18} Yes, a man will say, "You have faith, and I have works." Show me your faith without works, and I by my works will show you my faith. ^{2:19} You believe that God is one. You do well. The demons also believe, and shudder. ^{2:20} But do you want to know, vain man, that faith apart from works is dead? ^{2:21} Wasn't Abraham our father justified by works, in that he offered up Isaac his son on the altar? ^{2:22} You see that faith worked with his works, and by works faith was perfected; ² ^{2:23} and the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him as righteousness;"[7] and he was called the friend of God. ^{2:24} You see then that by works, a man is justified, and not only by faith. ^{2:25} In like manner wasn't Rahab the prostitute also justified by works, in that she received the messengers, and sent them out another way? ^{2:26} For as the body apart from the spirit is dead, even so faith apart from works is dead.

1. *faith, if it has no works, is dead.* The question of the relation between faith and works has never been settled. Some theologians contend that a man can be saved by faith alone, while others are sure that it takes works to complete the salvation. But there is diversity of opinion as to the character of the works. [TruthUnity note: Meta-physical Christianity provides an elegant answer to this fundamental controversy in

Christian thought. For Paul, Luther and most of Protestantism, works is a work of the law, like circumcision. For James, works is a work of charity, like feeding the poor. For Charles Fillmore, works is an expression in the outer of the inner work of faith. The law of mind action is active here: Faith, if it is founded on true spiritual understanding, always expresses itself in works.]

Hearing and Doing the Word (Meekness)

^{1:19} So, then, my beloved brothers, let every man be swift to hear, slow to speak, and slow to anger; ^{1:20} for the anger of man doesn't produce the righteousness of God. ^{1:21} Therefore, putting away all filthiness ² and overflowing of wickedness, receive with humility the implanted word, ³ which is able to save your souls[2].

^{1:22} But be doers of the word, and not only hearers, deluding your own selves. ⁴ ^{1:23} For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror; ^{1:24} for he sees himself, ⁵ and goes away, and immediately forgets what kind of man he was. ^{1:25} But he who looks into the perfect law ⁶ of freedom, and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

^{1:26} If anyone among you thinks himself to be religious while he doesn't bridle his tongue, but deceives his heart, this man's religion is worthless. ⁷ ^{1:27} Pure religion and undefiled before our God and Father is this: to visit the fatherless and widows in their affliction, and to keep oneself unstained by the world.

1. *slow to anger.* As long as he gives way to anger, man cannot enter into the consciousness of universal life and develop towards the perfection of spiritual unity. Anger limits him to a narrow personal standard.

2. *putting away all filthiness.* After we have emptied our minds of material thoughts, through denial, and have affirmed the truth of our being, we then have put the law of Divine Mind into action in our consciousness, we feel an inner urge to do something for the development of our souls and for the good of our fellow man; then, to fulfill the law, we perform the outer act.

3. *implanted word.* The word of Truth that is spoken into the ideal creation by the voice of God. Truth is therefore innate in man, and its manifestation waits only upon his recognition of its presence and his active cooperation with God in all his ways. It is the Logos, whose office in man is explained in the book of John. It is the word of God planted as a seed in the mind of man. We become conscious of the implanted word by cleansing our thoughts of impurity and wickedness, and by making ourselves meek and obedient and receptive to the Spirit of truth.

4. *deluding your own selves.* The hearer who is not a doer is self-deluded because man does not develop according to his passive thinking and understanding, but according to what he applies to both. To hear and understand Truth without trying to apply it practically is to shun

spiritual reality and become withered fruit on the tree of life.

5. *for he sees himself.* Many people delude themselves by filling their minds with knowledge for the mere pleasure of learning. There is much running to and fro, reading books, listening to lectures, and many other ways of storing up wisdom, which is not used. People are hungering for Truth, and they often gorge their intellects with more than they can digest. We accomplish nothing of enduring spiritual value. Whatever we accomplish without divine guidance is of no more permanence than the reflection of ourselves that we see in a mirror, which lasts only while we stand before it.

6. *But he that looks into the perfect law.* How James pictures the outworking of the law.

7. *this man's religion is worthless.* Many people accept Jesus' definition, "God is Spirit," but their descriptions of God are material, showing that they do not have true understanding of the character of God. "God is Spirit," and all his creations are spiritual. Man, his image and likeness, is spiritual. The manifest or Adam man is not the direct creation of God, but the formed expression of the image and likeness, that is Jehovah God. In thinking of ourselves, we should always remember that our real ego is Spirit and that personality represents a degree of evolution of this spiritual idea or word implanted in us from the beginning.

^{8:6} It happened at the end of forty days, that Noah opened the window of the ship which he had made, ^{8:7} and he sent forth a raven. It went back and forth, until the waters were dried up from the earth. ^{8:8} He sent forth a dove from him, to see if the waters were abated from the surface of the ground, ^{8:9} but the dove found no place to rest her foot, and she returned to him into the ship; for the waters were on the surface of the whole earth. He put forth his hand, and took her, and brought her to him into the ship. ^{8:10} He stayed yet another seven days; and again he sent forth the dove out of the ship. ^{8:11} The dove came back to him at evening, and, behold, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from the earth. ^{8:12} He stayed yet another seven days, and sent forth the dove; and she didn't return to him any more.

^{8:13} It happened in the six hundred first year, in the first month, the first day of the month, the waters were dried up from the earth. Noah removed the covering of the ship, and looked. He saw that the surface of the ground was dried. ^{8:14} In the second month, on the twenty-seventh day of the month, the earth was dry.

^{8:15} God spoke to Noah, saying, ^{8:16} "Go out of the ship, you, and your wife, and your sons, and your sons' wives with you. ^{8:17} Bring forth with you every living thing that is with you of all flesh, including birds, livestock, and every creeping thing that creeps on the earth, that they may breed abundantly in the earth, and be fruitful, and multiply on the earth."

^{8:18} Noah went forth, with his sons, his wife, and his sons' wives with him. ^{8:19} Every animal, every creeping thing, and every bird, whatever moves on the earth, after their families, went out of the ship.

^{8:20} Noah built an altar to Yahweh, and took of every clean animal, and of every clean bird, and offered burnt offerings on the altar. ^{8:21} Yahweh smelled the pleasant aroma. Yahweh said in his heart, "I will not again curse the ground any more for man's sake, because the imagination of man's heart is evil from his youth; neither will I ever again strike everything living, as I have done. ^{8:22} While the earth remains, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Genesis 9

^{9:1} God blessed Noah and his sons, and said to them, "Be fruitful, and multiply, and replenish the earth. ^{9:2} The fear of you and the dread of you will be on every animal of the earth, and on every bird of the sky. Everything that the ground teems with, and all the fish of the sea are delivered into your hand. ^{9:3} Every moving thing that lives will be food for you. As the green herb, I have given everything to you. ^{9:4} But flesh with its life, its blood, you shall not eat. ^{9:5} I will surely require your blood of your lives. At the hand of every animal I will require it. At the hand of man, even at the hand of every man's brother, I will require the life of man. ^{9:6} Whoever sheds man's blood, his blood will be shed by man, for God made man in his own image. ^{9:7} Be fruitful and multiply. Bring forth abundantly in the earth, and multiply in it."

^{9:8} God spoke to Noah and to his sons with him, saying, ^{9:9} "As for me, behold, I establish my covenant with you, and with your offspring after you, ^{9:10} and with every living creature that is with you: the birds, the livestock, and every

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[1] v1:2. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[2] v1:21. or, preserve your life.

animal of the earth with you, of all that go out of the ship, even every animal of the earth. ^{9:11} I will establish my covenant with you: all flesh will not be cut off any more by the waters of the flood, neither will there ever again be a flood to destroy the earth." ^{9:12} God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: ^{9:13} I set my rainbow in the cloud, and it will be for a sign of a covenant between me and the earth. ^{9:14} It will happen, when I bring a cloud over the earth, that the rainbow will be seen in the cloud, ^{9:15} and I will remember my covenant, which is between me and you and every living creature of all flesh, and the waters will no more become a flood to destroy all flesh. ^{9:16} The rainbow will be in the cloud. I will look at it, that I may remember the everlasting covenant between God and every living creature of all flesh that is on the earth." ^{9:17} God said to Noah, "This is the token of the covenant which I have established between me and all flesh that is on the earth."

^{9:18} The sons of Noah who went forth from the ship were Shem, Ham, and Japheth. Ham is the father of Canaan. ^{9:19} These three were the sons of Noah, and from these, the whole earth was populated.

^{9:20} Noah began to be a farmer, and planted a vineyard. ^{9:21} He drank of the wine and got drunk. He was uncovered within his tent. ^{9:22} Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. ^{9:23} Shem and Japheth took a garment, and laid it on both their shoulders, went in backwards, and covered the nakedness of their father. Their faces were backwards, and they didn't see their father's nakedness. ^{9:24} Noah awoke from his wine, and knew what his youngest son had done to him. ^{9:25} He said,

"Canaan is cursed.
He will be servant of servants to his brothers."

^{9:26} He said,

"Blessed be Yahweh, the God of Shem.
Let Canaan be his servant.

^{9:27} May God enlarge Japheth.
Let him dwell in the tents of Shem.
Let Canaan be his servant."

^{9:28} Noah lived three hundred fifty years after the flood. ^{9:29} All the days of Noah were nine hundred fifty years, then he died.

Genesis 10

^{10:1} Now this is the history of the generations of the sons of Noah and of Shem, Ham, and Japheth. Sons were born to them after the flood.

^{10:2} The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

^{10:3} The sons of Gomer: Ashkenaz, Riphath, and Togarmah. ^{10:4} The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. ^{10:5} Of these were the islands of the nations divided in their lands, everyone after his language, after their families, in their nations.

^{10:6} The sons of Ham: Cush, Mizraim, Put, and Canaan. ^{10:7} The sons of Cush: Seba, Havilah, Sabtah, Raamah, and Sabteca. The sons of Raamah: Sheba and Dedan. ^{10:8} Cush became the father of Nimrod. He began to be a mighty one in the earth. ^{10:9} He

knowing that the testing of your faith produces endurance. ^{1:4} Let endurance have its perfect work, ¹ that you may be perfect and complete, lacking in nothing.

^{1:5} But if any of you lacks wisdom, ² let him ask of God, who gives to all liberally and without reproach; and it will be given to him. ^{1:6} But let him ask in faith, without any doubting, for he who doubts is like a wave of the sea, driven by the wind and tossed. ^{1:7} For let that man not think that he will receive anything from the Lord. ^{1:8} He is a double-minded man, ³ unstable in all his ways.

1. *Let endurance (patience, ASV) have its perfect work.* He who withstands temptation gains patience through using his faith as a bulwark against tests. The Spartans not only welcomed the customary trials that come to the natural man, but invented additional hardships with which to wrestle, in the belief that, in surmounting obstacles, man develops nobler character.

2. *Wisdom.* Wisdom is essential to the exer-

cise of good judgment, as well as to the gaining of patience. The wise man does not give way to impatience.

3. *a doubleminded man.* Spiritual discrimination causes a man to affirm his true estate under divine law, regardless of appearances. The affirmation "Ye are gods" is understood by the metaphysician to be true of each man in the ideal sense.

Poverty and Riches

^{1:9} But let the brother in humble circumstances glory in his high position; ^{1:10} and the rich, in that he is made humble, because like the flower in the grass, he will pass away. ^{1:11} For the sun arises with the scorching wind, and withers the grass, and the flower in it falls, and the beauty of its appearance perishes. So also will the rich man fade away in his pursuits.

Trial and Temptation

^{1:12} Blessed is the man who endures temptation, ¹ for when he has been approved, he will receive the crown of life, which the Lord promised to those who love him. ^{1:13} Let no man say when he is tempted, "I am tempted by God," for God can't be tempted by evil, ² and he himself tempts no one. ^{1:14} But each one is tempted, when he is drawn away by his own lust, and enticed. ^{1:15} Then the lust, when it has conceived, bears sin; and the sin, when it is full grown, brings forth death. ^{1:16} Don't be deceived, my beloved brothers.

^{1:17} Every good gift and every perfect gift is from above, coming down from the Father of lights, ³ with whom can be no variation, nor turning shadow. ⁴ ^{1:18} Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures. ⁵

1. *Blessed is the man who endures temptation.* Temptation affords man an opportunity to learn concentration, since he must marshal his forces each time in order to withstand the temptation.

2. *God can't be tempted by evil.* Evil is not one of the realities; it is the natural man's reaction to life. Man has free will.

3. *Father of lights.* God as universal principle, which is as unvarying in its application as any mathematical principle that is derived from it.

4. *turning shadow.* A shadow falls on the side of an object that is removed from the light, therefore, in order to enjoy wisdom, intelligence, and understanding, man faces the light (the Father). He constantly contemplates Divine Mind and himself as its expression.

5. *firstfruits of his creatures.* In the perfect manifestation, ideal man is the first fruit to ripen, being the largest and finest on the tree.

The Letter from James

Online Version: <https://www.truthunity.net/web/james>

Introduction to James

The Letter from James is intended to be read in Jewish-Christian communities, written sometime after 75 CE. A quick reading gives the impression that it's a stern admonishment to a life of good works. A closer look will bring to mind many similarities with Jesus' teachings in the Sermon on the Mount because, like Jesus, the writer appears to be calling us to a standard of perfection. But the writer also gives us the key to moral perfection, which is the metaphysical concept of wisdom. Read this way, the letter of James becomes much more valuable. How does wisdom lead to perfection?

Metaphysically, wisdom is a spiritual understanding of our inner Truth. More specifically, wisdom provides us the ability to discriminate between what is in our best interest and what is not for us. Similar to the ability of our body to intuitively know that which is nutritionally best to eat, wisdom is an ability of our soul to know intuitively that which is the correct decision. The writer makes three key points about wisdom: wisdom is a gift from God (1:5), it is always rooted in a consciousness of faith (1:6) and it operates, without exception, when we chose to do any act of generosity (1:17). In other words, when we chose, in faith, to live a life of perfect oneness with God and love of our neighbor, wisdom will inexplicably appear. The key is making the decision in faith for oneness and love, and not attempting to figure out ahead of time how such a decision may be implemented - the way will be known.

James 1

Salutation

^{1:1} James, ¹ a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion: ² Greetings.

1. *James*. James is the English equivalent of Jacob (the "supplanter"). Metaphysically, the name represents judgment in individual consciousness, or justice and discrimination. In His statement, "For judgment came I into this world, that they that see not may see" Jesus showed that spiritual judgment is a necessary

part of man's development.

2. *twelve tribes which are of the Dispersion*. The twelve faculties of man, and the fact that they were dispersed shows that the faculties of the natural man are scattered through want of discipline and understanding.

Faith and Wisdom

^{1:2} Count it all joy, my brothers[1], when you fall into various temptations, ^{1:3}

was a mighty hunter before Yahweh. Therefore it is said, "Like Nimrod, a mighty hunter before Yahweh." ^{10:10} The beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar. ^{10:11} Out of that land he went forth into Assyria, and built Nineveh, Rehoboth Ir, Calah, ^{10:12} and Resen between Nineveh and Calah (the same is the great city). ^{10:13} Mizraim became the father of Ludim, Anamim, Lehabim, Naphtuhim, ^{10:14} Pathrusim, Casluhim (which the Philistines descended from), and Caphtorim.

^{10:15} Canaan became the father of Sidon (his firstborn), Heth, ^{10:16} the Jebusite, the Amorite, the Girgashite, ^{10:17} the Hivite, the Arkite, the Sinite, ^{10:18} the Arvadite, the Zemarite, and the Hamathite. Afterward the families of the Canaanites were spread abroad. ^{10:19} The border of the Canaanites was from Sidon, as you go toward Gerar, to Gaza; as you go toward Sodom, Gomorrah, Admah, and Zeboiim, to Lasha. ^{10:20} These are the sons of Ham, after their families, after their languages, in their lands, in their nations.

^{10:21} To Shem, the father of all the children of Eber, the elder brother of Japheth, to him also were children born. ^{10:22} The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. ^{10:23} The sons of Aram: Uz, Hul, Gether, and Mash. ^{10:24} Arpachshad became the father of Shelah. Shelah became the father of Eber. ^{10:25} To Eber were born two sons. The name of the one was Peleg, for in his days the earth was divided. His brother's name was Joktan. ^{10:26} Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, ^{10:27} Hadoram, Uzal, Diklah, ^{10:28} Obal, Abimael, Sheba, ^{10:29} Ophir, Havilah, and Jobab. All these were the sons of Joktan. ^{10:30} Their dwelling was from Mesha, as you go toward Sephar, the mountain of the east. ^{10:31} These are the sons of Shem, after their families, after their languages, in their lands, after their nations.

^{10:32} These are the families of the sons of Noah, after their generations, in their nations. Of these were the nations divided in the earth after the flood.

Genesis 11

^{11:1} The whole earth was of one language and of one speech. ^{11:2} It happened, as they traveled east, that they found a plain in the land of Shinar, and they lived there. ^{11:3} They said one to another, "Come, let's make bricks, and burn them thoroughly." They had brick for stone, and they used tar for mortar. ^{11:4} They said, "Come, let's build ourselves a city, and a tower whose top reaches to the sky, and let's make ourselves a name, lest we be scattered abroad on the surface of the whole earth."

^{11:5} Yahweh came down to see the city and the tower, which the children of men built. ^{11:6} Yahweh said, "Behold, they are one people, and they have all one language, and this is what they begin to do. Now nothing will be withheld from them, which they intend to do. ^{11:7} Come, let's go down, and there confuse their language, that they may not understand one another's speech." ^{11:8} So Yahweh scattered them abroad from there on the surface of all the earth. They stopped building the city. ^{11:9} Therefore its name was called Babel, because there Yahweh confused the language of all the earth. From there, Yahweh scattered them abroad on the surface of all the earth.

^{11:10} This is the history of the generations of Shem. Shem was one hundred years old and became the father of Arpachshad two years after the flood. ^{11:11} Shem

lived five hundred years after he became the father of Arpachshad, and became the father of sons and daughters.

^{11:12} Arpachshad lived thirty-five years and became the father of Shelah. ^{11:13} Arpachshad lived four hundred three years after he became the father of Shelah, and became the father of sons and daughters.

^{11:14} Shelah lived thirty years, and became the father of Eber: ^{11:15} and Shelah lived four hundred three years after he became the father of Eber, and became the father of sons and daughters.

^{11:16} Eber lived thirty-four years, and became the father of Peleg. ^{11:17} Eber lived four hundred thirty years after he became the father of Peleg, and became the father of sons and daughters.

^{11:18} Peleg lived thirty years, and became the father of Reu. ^{11:19} Peleg lived two hundred nine years after he became the father of Reu, and became the father of sons and daughters.

^{11:20} Reu lived thirty-two years, and became the father of Serug. ^{11:21} Reu lived two hundred seven years after he became the father of Serug, and became the father of sons and daughters.

^{11:22} Serug lived thirty years, and became the father of Nahor. ^{11:23} Serug lived two hundred years after he became the father of Nahor, and became the father of sons and daughters.

^{11:24} Nahor lived twenty-nine years, and became the father of Terah. ^{11:25} Nahor lived one hundred nineteen years after he became the father of Terah, and became the father of sons and daughters.

^{11:26} Terah lived seventy years, and became the father of Abram, Nahor, and Haran.

^{11:27} Now this is the history of the generations of Terah. Terah became the father of Abram, Nahor, and Haran. Haran became the father of Lot. ^{11:28} Haran died before his father Terah in the land of his birth, in Ur of the Chaldees. ^{11:29} Abram and Nahor took wives. The name of Abram's wife was Sarai, and the name of Nahor's wife, Milcah, the daughter of Haran who was also the father of Iscah. ^{11:30} Sarai was barren. She had no child. ^{11:31} Terah took Abram his son, Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife. They went forth from Ur of the Chaldees, to go into the land of Canaan. They came to Haran and lived there. ^{11:32} The days of Terah were two hundred five years. Terah died in Haran.

Genesis 12

^{12:1} Now Yahweh said to Abram, "Get out of your country, and from your relatives, and from your father's house, to the land that I will show you. ^{12:2} I will make of you a great nation. I will bless you and make your name great. You will be a blessing. ^{12:3} I will bless those who bless you, and I will curse him who curses you. In you will all of the families of the earth be blessed."

^{12:4} So Abram went, as Yahweh had spoken to him. Lot went with him. Abram was seventy-five years old when he departed out of Haran. ^{12:5} Abram took Sarai his wife, Lot his brother's son, all their substance that they had gathered, and the souls whom

Paul's Plea for Onesimus

^{1:8} Therefore, though I have all boldness in Christ to command you that which is appropriate, ^{1:9} yet for love's sake I rather beg, being such a one as Paul, the aged, but also a prisoner of Jesus Christ. ^{1:10} I beg you for my child, whom I have become the father of in my chains, Onesimus, [1] ^{1:11} who once was useless to you, but now is useful to you and to me. ^{1:12} I am sending him back. Therefore receive him, that is, my own heart, ^{1:13} whom I desired to keep with me, that on your behalf he might serve me in my chains for the Good News. ^{1:14} But I was willing to do nothing without your consent, that your goodness would not be as of necessity, but of free will. ^{1:15} For perhaps he was therefore separated from you for a while, that you would have him forever, ^{1:16} no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much rather to you, both in the flesh and in the Lord.

^{1:17} If then you count me a partner, receive him as you would receive me. ^{1:18} But if he has wronged you at all, or owes you anything, put that to my account. ^{1:19} I, Paul, write this with my own hand: I will repay it (not to mention to you that you owe to me even your own self besides). ^{1:20} Yes, brother, let me have joy from you in the Lord. Refresh my heart in the Lord. ^{1:21} Having confidence in your obedience, I write to you, knowing that you will do even beyond what I say.

^{1:22} Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

Final Greetings and Benediction

^{1:23} Epaphras, my fellow prisoner in Christ Jesus, greets you, ^{1:24} as do Mark, Aristarchus, Demas, and Luke, my fellow workers. ^{1:25} The grace of our Lord Jesus Christ be with your spirit. Amen.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[1] v1:10. Onesimus means "useful."

Paul's Letter to Philemon

Online Version: <https://www.truthunity.net/web/philemon>

Introduction to Philemon

When Paul writes, presumably in about 52 CE, to Philemon ("phi-LEE-mon"), who has been wronged in some way by Onesimus ("o-NEE-see-mus"), he uses his best persuasive abilities, wisdom and love. The traditional view that Onesimus is a runaway slave may be true, but it is disputed by some scholars today. Regardless, Onesimus is in debt to Philemon and Paul writes to get Philemon to forgive the debt.

The Metaphysical Bible Dictionary says that Philemon represents "a thought that belongs to the love nature in man, and becomes deeply attached to the Christ Truth" and Turner says, "the epistle expresses to the fullest the apostle's compassionate spirit" (:135). obviously, Paul is appealing to the love faculty of Philemon, which is the attracting, harmonizing, unifying faculty of mind; it is the constructive, building force of Spirit and our power to comprehend Oneness.

When Paul writes "formerly he was useless to you, but now he is indeed useful both to you and to me" (1:11) and "if he has wronged you in any way, or owes you anything, charge that to my account" (1:18)," Paul is appealing to Philemon's faculty of judgment, which is the faculty by which we appraise, evaluate, and discern in order to make correct decisions.

Philemon 1

Salutation

^{1:1} Paul, a prisoner of Christ Jesus, and Timothy our brother,

to Philemon, our beloved fellow worker, ^{1:2} to the beloved Apphia, to Archippus, our fellow soldier, and to the assembly in your house:

^{1:3} Grace to you and peace from God our Father and the Lord Jesus Christ.

Philemon's Love and Faith

^{1:4} I thank my God always, making mention of you in my prayers, ^{1:5} hearing of your love, and of the faith which you have toward the Lord Jesus, and toward all the saints; ^{1:6} that the fellowship of your faith may become effective, in the knowledge of every good thing which is in us in Christ Jesus. ^{1:7} For we have much joy and comfort in your love, because the hearts of the saints have been refreshed through you, brother.

they had gotten in Haran, and they went forth to go into the land of Canaan. Into the land of Canaan they came. ^{12:6} Abram passed through the land to the place of Shechem, to the oak of Moreh. The Canaanite was then in the land.

^{12:7} Yahweh appeared to Abram and said, "I will give this land to your seed[3]."

He built an altar there to Yahweh, who appeared to him. ^{12:8} He left from there to the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east. There he built an altar to Yahweh and called on the name of Yahweh. ^{12:9} Abram traveled, going on still toward the South.

^{12:10} There was a famine in the land. Abram went down into Egypt to live as a foreigner there, for the famine was severe in the land. ^{12:11} It happened, when he had come near to enter Egypt, that he said to Sarai his wife, "See now, I know that you are a beautiful woman to look at. ^{12:12} It will happen, when the Egyptians will see you, that they will say, 'This is his wife.' They will kill me, but they will save you alive. ^{12:13} Please say that you are my sister, that it may be well with me for your sake, and that my soul may live because of you."

^{12:14} It happened that when Abram had come into Egypt, the Egyptians saw that the woman was very beautiful. ^{12:15} The princes of Pharaoh saw her, and praised her to Pharaoh; and the woman was taken into Pharaoh's house. ^{12:16} He dealt well with Abram for her sake. He had sheep, cattle, male donkeys, male servants, female servants, female donkeys, and camels. ^{12:17} Yahweh plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. ^{12:18} Pharaoh called Abram and said, "What is this that you have done to me? Why didn't you tell me that she was your wife? ^{12:19} Why did you say, 'She is my sister,' so that I took her to be my wife? Now therefore, see your wife, take her, and go your way."

^{12:20} Pharaoh commanded men concerning him, and they brought him on the way with his wife and all that he had.

[3] v12:7. or, offspring

Genesis 13

^{13:1} Abram went up out of Egypt: he, his wife, all that he had, and Lot with him, into the South. ^{13:2} Abram was very rich in livestock, in silver, and in gold. ^{13:3} He went on his journeys from the South even to Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, ^{13:4} to the place of the altar, which he had made there at the first. There Abram called on the name of Yahweh. ^{13:5} Lot also, who went with Abram, had flocks, and herds, and tents.

^{13:6} The land was not able to bear them, that they might live together: for their substance was great, so that they could not live together. ^{13:7} There was a strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock: and the Canaanite and the Perizzite lived in the land at that time.

^{13:8} Abram said to Lot, "Please, let there be no strife between me and you, and between my herdsmen and your herdsmen; for we are relatives. ^{13:9} Isn't the whole land before you? Please separate yourself from me. If you go to the left hand, then I will go to the right. Or if you go to the right hand, then I will go to the left."

^{13:10} Lot lifted up his eyes, and saw all the plain of the Jordan, that it was well-

watered everywhere, before Yahweh destroyed Sodom and Gomorrah, like the garden of Yahweh, like the land of Egypt, as you go to Zoar. ^{13:11} So Lot chose the Plain of the Jordan for himself. Lot traveled east, and they separated themselves the one from the other. ^{13:12} Abram lived in the land of Canaan, and Lot lived in the cities of the plain, and moved his tent as far as Sodom. ^{13:13} Now the men of Sodom were exceedingly wicked and sinners against Yahweh.

^{13:14} Yahweh said to Abram, after Lot was separated from him, "Now, lift up your eyes, and look from the place where you are, northward and southward and eastward and westward, ^{13:15} for all the land which you see, I will give to you, and to your offspring forever. ^{13:16} I will make your offspring as the dust of the earth, so that if a man can number the dust of the earth, then your seed may also be numbered. ^{13:17} Arise, walk through the land in its length and in its breadth; for I will give it to you."

^{13:18} Abram moved his tent, and came and lived by the oaks of Mamre, which are in Hebron, and built an altar there to Yahweh.

Genesis 14

^{14:1} It happened in the days of Amraphel, king of Shinar, Arioch, king of Ellasar, Chedorlaomer, king of Elam, and Tidal, king of Goiim, ^{14:2} that they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah, Shinab, king of Admah, and Shemeber, king of Zebaiim, and the king of Bela (the same is Zoar). ^{14:3} All these joined together in the valley of Siddim (the same is the Salt Sea). ^{14:4} Twelve years they served Chedorlaomer, and in the thirteenth year, they rebelled. ^{14:5} In the fourteenth year Chedorlaomer came, and the kings who were with him, and struck the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim, ^{14:6} and the Horites in their Mount Seir, to Elparan, which is by the wilderness. ^{14:7} They returned, and came to En Mishpat (the same is Kadesh), and struck all the country of the Amalekites, and also the Amorites, that lived in Hazazon Tamar. ^{14:8} The king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebaiim, and the king of Bela (the same is Zoar) went out; and they set the battle in array against them in the valley of Siddim: ^{14:9} against Chedorlaomer king of Elam, and Tidal king of Goiim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings against the five. ^{14:10} Now the valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell there, and those who remained fled to the hills. ^{14:11} They took all the goods of Sodom and Gomorrah, and all their food, and went their way. ^{14:12} They took Lot, Abram's brother's son, who lived in Sodom, and his goods, and departed.

^{14:13} One who had escaped came and told Abram, the Hebrew. Now he lived by the oaks of Mamre, the Amorite, brother of Eshcol, and brother of Aner; and these were allies of Abram. ^{14:14} When Abram heard that his relative was taken captive, he led forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. ^{14:15} He divided himself against them by night, he and his servants, and struck them, and pursued them to Hobah, which is on the left hand of Damascus. ^{14:16} He brought back all the goods, and also brought back his relative, Lot, and his goods, and the women also, and the people.

^{14:17} The king of Sodom went out to meet him, after his return from the slaughter of Chedorlaomer and the kings who were with him, at the valley of Shaveh (that is, the King's Valley). ^{14:18} Melchizedek king of Salem brought out bread and wine: and he was priest of God Most High. ^{14:19} He blessed him, and said, "Blessed be Abram of God

the spiritual, dwelling on the good in ourself and others, all the apparent evil will first drop out of your thoughts and then out of our life. Verse 8 in chapter 4 is complete in itself, requires no metaphysical interpretation and will always be an up-to-date guide for people in all moral and religious states of consciousness.

5. *learned, received, heard, and saw in me*: Paul represents the word of the Spirit of truth. The converted Paul (formerly Saul, the will) becomes, by the power of the word, the most active thought in the establishment of good throughout our being.

Gratitude for the Philippians' Gift

^{4:10} But I rejoice in the Lord greatly, that now at length you have revived your thought for me; in which you did indeed take thought, but you lacked opportunity. ^{4:11} Not that I speak in respect to lack, for I have learned in whatever state I am, to be content in it. ^{4:12} I know how to be humbled, and I know also how to abound. In everything and in all things I have learned the secret ¹ both to be filled and to be hungry, both to abound and to be in need. ^{4:13} I can do all things through Christ, who strengthens me. ^{4:14} However you did well that you shared in my affliction. ^{4:15} You yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you only. ^{4:16} For even in Thessalonica you sent once and again to my need. ^{4:17} Not that I seek for the gift, but I seek for the fruit that increases to your account. ² ^{4:18} But I have all things, and abound. I am filled, having received from Epaphroditus the things that came from you, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God. ^{4:19} My God will supply ³ every need of yours according to his riches in glory in Christ Jesus. ⁴ ^{4:20} Now to our God and Father be the glory forever and ever! Amen.

1. *I have learned the secret*. The possession of poise and equanimity under extremes, whether of good or ill.
2. *that increases to your account*. The law of Giving and Receiving. In exchange for light, and guidance into spiritual knowledge, the followers of the apostle of the Christ gladly gave of their support and sustenance.
3. *my God will supply*. A study of the Bible reveals the fact that God intends that His children shall have an abundance of the

good things of life.

4. *according to his riches in glory in Christ Jesus*. "God is a ceaseless flow of substance, and no matter what the extent of the need, Universal substance can easily supply it. But there is one thing God cannot do. God cannot supply lack. This is because lack is a state of mind, and the condition cannot be remedied until the state of mind is altered. Eric Butterworth, *Spiritual Economics*, p14.

Final Greetings and Benediction

^{4:21} Greet every saint in Christ Jesus. The brothers who are with me greet you. ^{4:22} All the saints greet you, especially those who are of Caesar's household. ^{4:23} The grace of the Lord Jesus Christ be with you all. Amen.

 Fillmore Study Bible annotations by Mark Hicks.

of by Christ Jesus. ^{3:13} Brothers, I don't regard myself as yet having taken hold, but one thing I do. Forgetting the things which are behind, and stretching forward to the things which are before, ^{3:14} I press on toward the goal ¹ for the prize of the high calling of God in Christ Jesus. ^{3:15} Let us therefore, as many as are perfect, think this way. If in anything you think otherwise, God will also reveal that to you. ^{3:16} Nevertheless, to the extent that we have already attained, let us walk by the same rule. Let us be of the same mind. ^{3:17} Brothers, be imitators together of me, and note those who walk this way, even as you have us for an example. ^{3:18} For many walk, of whom I told you often, and now tell you even weeping, as the enemies of the cross of Christ, ^{3:19} whose end is destruction, whose god is the belly, and whose glory is in their shame, who think about earthly things. ^{3:20} For our citizenship is in heaven, from where we also wait for a Savior, the Lord Jesus Christ; ^{3:21} who will change the body of our humiliation to be conformed to the body of his glory, ² according to the working by which he is able even to subject all things to himself.

1. *I press on toward the goal...* A 3-part formula for healing: (1) Letting go of the past (by changing one's thinking), (2) leaning into the problem and (3) press on to the full expression of your Christ nature. See Luke 5:24 and Dealing With Stress Through Spiritual Methods.

has been interpreted that after we are dead we will go to heaven. But this is all in the Now. Our bodies are now in this heavenly state so the only death of which we have any evidence is the death of the body. *Hidden Man of the Bible*, lesson 6, page 7

2. *conformed to the body of his glory.* This all

🌱 Fillmore Study Bible annotations by Mark Hicks.

Philippians 4

Exhortations

^{4:1} Therefore, my brothers, beloved and longed for, my joy and crown, so stand firm in the Lord, my beloved. ^{4:2} I exhort Euodia, and I exhort Syntyche, to think the same way in the Lord. ^{4:3} Yes, I beg you also, true yokefellow, help these women, for they labored with me in the Good News, with Clement ¹ also, and the rest of my fellow workers, whose names are in the book of life. ^{4:4} Rejoice in the Lord always! Again I will say, Rejoice! ² ^{4:5} Let your gentleness ³ be known to all men. The Lord is at hand. ^{4:6} In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God. ^{4:7} And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

^{4:8} Finally, brothers, whatever things ⁴ are true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report; if there is any virtue, and if there is any praise, think about these things. ^{4:9} The things which you learned, received, heard, and saw in me: ⁵ do these things, and the God of peace will be with you.

1. *Clement.* Metaphysically, the gentle, soothing, releasing (tender, merciful mild, kind) quality of the word in its calming, equalizing, healing activities in the consciousness. Although Clement of Alexandria lived much later, his temperament aligns well with this interpretation, particularly in comparison to Origen, who followed him.

2. *again I will say, Rejoice!* We were created to be happy and we should render praise to God regardless of moods or events.

3. *gentleness (forbearance).* To forbear to enforce one's "rights" is a splendid exercise in the development of the higher will.

4. *whatever things...* If we turn our thoughts away from the outer appearance and toward

Most High, possessor of heaven and earth: ^{14:20} and blessed be God Most High, who has delivered your enemies into your hand."

Abram gave him a tenth of all.

^{14:21} The king of Sodom said to Abram, "Give me the people, and take the goods to yourself."

^{14:22} Abram said to the king of Sodom, "I have lifted up my hand to Yahweh, God Most High, possessor of heaven and earth, ^{14:23} that I will not take a thread nor a sandal strap nor anything that is yours, lest you should say, 'I have made Abram rich.' ^{14:24} I will accept nothing from you except that which the young men have eaten, and the portion of the men who went with me: Aner, Eshcol, and Mamre. Let them take their portion."

Genesis 15

^{15:1} After these things the word of Yahweh came to Abram in a vision, saying, "Don't be afraid, Abram. I am your shield, your exceedingly great reward."

^{15:2} Abram said, "Lord Yahweh, what will you give me, seeing I go childless, and he who will inherit my estate is Eliezer of Damascus?" ^{15:3} Abram said, "Behold, to me you have given no seed: and, behold, one born in my house is my heir."

^{15:4} Behold, the word of Yahweh came to him, saying, "This man will not be your heir, but he who will come forth out of your own body will be your heir." ^{15:5} Yahweh brought him outside, and said, "Look now toward the sky, and count the stars, if you are able to count them." He said to Abram, "So shall your seed be." ^{15:6} He believed in Yahweh; and he reckoned it to him for righteousness. ^{15:7} He said to him, "I am Yahweh who brought you out of Ur of the Chaldees, to give you this land to inherit it."

^{15:8} He said, "Lord Yahweh, how will I know that I will inherit it?"

^{15:9} He said to him, "Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtledove, and a young pigeon." ^{15:10} He brought him all of these, and divided them in the middle, and laid each half opposite the other; but he didn't divide the birds. ^{15:11} The birds of prey came down on the carcasses, and Abram drove them away.

^{15:12} When the sun was going down, a deep sleep fell on Abram. Now terror and great darkness fell on him. ^{15:13} He said to Abram, "Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. ^{15:14} I will also judge that nation, whom they will serve. Afterward they will come out with great wealth, ^{15:15} but you will go to your fathers in peace. You will be buried in a good old age. ^{15:16} In the fourth generation they will come here again, for the iniquity of the Amorite is not yet full." ^{15:17} It came to pass that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch passed between these pieces. ^{15:18} In that day Yahweh made a covenant with Abram, saying, "To your seed I have given this land, from the river of Egypt to the great river, the river Euphrates: ^{15:19} the Kenites, the Kenizzites, the Kadmonites, ^{15:20} the Hittites, the Perizzites, the Rephaim, ^{15:21} the Amorites, the Canaanites, the Girgashites, and the Jebusites."

Genesis 16

^{16:1} Now Sarai, Abram's wife, bore him no children. She had a handmaid, an Egyptian, whose name was Hagar. ^{16:2} Sarai said to Abram, "See now, Yahweh has restrained me from bearing. Please go in to my handmaid. It may be that I will obtain children by her." Abram listened to the voice of Sarai. ^{16:3} Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, after Abram had lived ten years in the land of Canaan, and gave her to Abram her husband to be his wife. ^{16:4} He went in to Hagar, and she conceived. When she saw that she had conceived, her mistress was despised in her eyes. ^{16:5} Sarai said to Abram, "This wrong is your fault. I gave my handmaid into your bosom, and when she saw that she had conceived, I was despised in her eyes. Yahweh judge between me and you."

^{16:6} But Abram said to Sarai, "Behold, your maid is in your hand. Do to her whatever is good in your eyes." Sarai dealt harshly with her, and she fled from her face.

^{16:7} The angel of Yahweh found her by a fountain of water in the wilderness, by the fountain in the way to Shur. ^{16:8} He said, "Hagar, Sarai's handmaid, where did you come from? Where are you going?"

She said, "I am fleeing from the face of my mistress Sarai."

^{16:9} The angel of Yahweh said to her, "Return to your mistress, and submit yourself under her hands." ^{16:10} The angel of Yahweh said to her, "I will greatly multiply your seed, that they will not be numbered for multitude." ^{16:11} The angel of Yahweh said to her, "Behold, you are with child, and will bear a son. You shall call his name Ishmael, because Yahweh has heard your affliction." ^{16:12} He will be like a wild donkey among men. His hand will be against every man, and every man's hand against him. He will live opposite all of his brothers."

^{16:13} She called the name of Yahweh who spoke to her, "You are a God who sees," for she said, "Have I even stayed alive after seeing him?" ^{16:14} Therefore the well was called Beer Lahai Roi. [4] Behold, it is between Kadesh and Bered.

^{16:15} Hagar bore a son for Abram. Abram called the name of his son, whom Hagar bore, Ishmael. ^{16:16} Abram was eighty-six years old when Hagar bore Ishmael to Abram.

[4] v16:14. Beer Lahai Roi means "well of the one who lives and sees me."

Genesis 17

^{17:1} When Abram was ninety-nine years old, Yahweh appeared to Abram, and said to him, "I am God Almighty. Walk before me, and be blameless. ^{17:2} I will make my covenant between me and you, and will multiply you exceedingly."

^{17:3} Abram fell on his face. God talked with him, saying, ^{17:4} "As for me, behold, my covenant is with you. You will be the father of a multitude of nations. ^{17:5} Neither will your name any more be called Abram, but your name will be Abraham; for I have made you the father of a multitude of nations. ^{17:6} I will make you exceedingly fruitful, and I will make nations of you. Kings will come out of you. ^{17:7} I will establish my covenant between me and you and your seed after you throughout

lacking in your service toward me.

1. *not the things of Jesus Christ.* Macedonia represents the business mind and Philippi means getting gain, which is the chief motive of business. It is very natural that in this place (state of consciousness) there is "no man likeminded, who will care truly for your state. And so Timothy was sent to the assembly of believers at Philippi. The thoughts wherein love of gain is uppermost need Timothy (inspired reason

united with faith) to instruct them concerning spiritual substance and life (the true riches) and their use.

2. *Epaphroditus.* A message of love and peace that is sent by the word of Truth (Paul) to the enlightened thoughts of the states of mind that Philippi and Colossae signify in individual consciousness.

 Fillmore Study Bible annotations by Mark Hicks.

Philippians 3

Breaking with the Past

^{3:1} Finally, my brothers, rejoice in the Lord. To write the same things to you, to me indeed is not tiresome, but for you it is safe. ^{3:2} Beware of the dogs, beware of the evil workers, beware of the false circumcision. ^{3:3} For we are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh; ^{3:4} though I myself might have confidence even in the flesh. If any other man thinks that he has confidence in the flesh, I yet more: ^{3:5} circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; concerning the law, a Pharisee; ^{3:6} concerning zeal, persecuting the assembly; concerning the righteousness which is in the law, found blameless.

^{3:7} However, what things were gain to me, these have I counted loss for Christ. ^{3:8} Yes most certainly, and I count all things to be loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I suffered the loss of all things, and count them nothing but refuse, ^{3:9} that I may gain Christ and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; ^{3:10} that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed to his death; ^{3:11} if by any means I may attain to the resurrection from the dead.

1. *no confidence in the flesh.* When we keep the Christ thought foremost in all we think and do, we shall come out victorious.

2. *count them noting but refuse.* The apostle warns against those who are trying to bring Gentile converts under the Mosaic Law. At one time he himself had been proud of his Jewish heritage, but now he is willing to put all behind him for a greater goal. *Be Ye Transformed* 130.

3. *righteousness which is from God by faith.* We can have no absolute assurance that we are right, except as we place our faith in divine wisdom and claim its enlightenment in our mind. As we look to this higher wisdom to express itself in and through us and trust it to do so, we find that our understanding becomes clear and that we see what is right in every instance.

Pressing toward the Goal

^{3:12} Not that I have already obtained, or am already made perfect; but I press on, if it is so that I may take hold of that for which also I was taken hold

1. *Have this in your mind.* That which we identify with, we become. cf. Rom. 12:2.

2. *every knee should bow.* The writer of Philippians follows up the statement that forms today's Golden Text with the words "That in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth." Metaphysically, the name Jesus represents the "I" in man, the self, the directive power, raised to divine understanding and power—the I am. It is this I in each man that holds all else in him under its dominion and power. This high entity controls the working of his mind ("things in heaven") as well as his emotions and his overt actions ("things on earth"), and it also has under its direction the subconscious impulses of which the conscious mind is often unaware ("things under the earth"). This high motivating and

identifying principle of man "is he that shall save his people from their sins." Unity 1934-05

3. *Jesus is Lord.* Paul's true mission is not just converting Jews or Gentiles, but rather converting all of Rome, for Rome symbolized a world order that could not stand in light of the new world order (of oneness) established by Christ. According to Marcus Borg, when Paul declares that "Jesus is Lord" he is implicitly declaring that "Caesar is not Lord," neither are the masters of slaves, and that there is no distinction between Jew and Gentile. But all of these, including Caesar, are part of the one reign of Jesus Christ. Borg, Marcus. *Reading the Bible Again for the First Time* (2001). New York: Harper Collins. See Divine Ideas in Paul's Writings, Bible Interpretation - Acts to Revelation.

Shining as Lights in the World

^{2:12} So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation ¹ with fear and trembling. ^{2:13} For it is God who works in you ² both to will and to work, for his good pleasure. ^{2:14} Do all things without murmurings and disputes, ^{2:15} that you may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world, ^{2:16} holding up the word of life; that I may have something to boast in the day of Christ, that I didn't run in vain nor labor in vain. ^{2:17} Yes, and if I am poured out on the sacrifice ³ and service of your faith, I rejoice, and rejoice with you all. ^{2:18} In the same way, you also rejoice, and rejoice with me.

1. *Work out your own salvation.* We have been learning how to do the outworking, but have now come to a point where we must learn more of how to place ourselves in an attitude where we can each be conscious of the divine inner working. cf Lessons in Truth Lesson 9, Annotation 10.

2. *God who works in you.* The work of regeneration cannot come through the personal self. When we consciously desire to unify ourself

with Him, our life is no longer ours but His, and we may rest assured that He will not let us out of His care and keeping. *Be Ye Transformed* 151.

3. *if I am poured out the sacrifice.* If you have a thought of love and good will, you set free invisible emanations that are impregnated with these ideas. ... This is the inner meaning of offering sacrifices to the Lord

Timothy and Epaphroditus

^{2:19} But I hope in the Lord Jesus to send Timothy to you soon, that I also may be cheered up when I know how you are doing. ^{2:20} For I have no one else like-minded, who will truly care about you. ^{2:21} For they all seek their own, not the things of Jesus Christ. ¹ ^{2:22} But you know the proof of him, that, as a child serves a father, so he served with me in furtherance of the Good News. ^{2:23} Therefore I hope to send him at once, as soon as I see how it will go with me. ^{2:24} But I trust in the Lord that I myself also will come shortly. ^{2:25} But I counted it necessary to send to you Epaphroditus, ² my brother, fellow worker, fellow soldier, and your apostle and servant of my need; ^{2:26} since he longed for you all, and was very troubled, because you had heard that he was sick. ^{2:27} For indeed he was sick, nearly to death, but God had mercy on him; and not on him only, but on me also, that I might not have sorrow on sorrow. ^{2:28} I have sent him therefore the more diligently, that, when you see him again, you may rejoice, and that I may be the less sorrowful. ^{2:29} Receive him therefore in the Lord with all joy, and hold such in honor. ^{2:30} because for the work of Christ he came near to death, risking his life to supply that which was

their generations for an everlasting covenant, to be a God to you and to your seed after you. ^{17:8} I will give to you, and to your seed after you, the land where you are traveling, all the land of Canaan, for an everlasting possession. I will be their God."

^{17:9} God said to Abraham, "As for you, you will keep my covenant, you and your seed after you throughout their generations. ^{17:10} This is my covenant, which you shall keep, between me and you and your seed after you. Every male among you shall be circumcised. ^{17:11} You shall be circumcised in the flesh of your foreskin. It will be a token of the covenant between me and you. ^{17:12} He who is eight days old will be circumcised among you, every male throughout your generations, he who is born in the house, or bought with money from any foreigner who is not of your seed. ^{17:13} He who is born in your house, and he who is bought with your money, must be circumcised. My covenant will be in your flesh for an everlasting covenant. ^{17:14} The uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people. He has broken my covenant."

^{17:15} God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but her name will be Sarah. ^{17:16} I will bless her, and moreover I will give you a son by her. Yes, I will bless her, and she will be a mother of nations. Kings of peoples will come from her."

^{17:17} Then Abraham fell on his face, and laughed, and said in his heart, "Will a child be born to him who is one hundred years old? Will Sarah, who is ninety years old, give birth?" ^{17:18} Abraham said to God, "Oh that Ishmael might live before you!"

^{17:19} God said, "No, but Sarah, your wife, will bear you a son. You shall call his name Isaac. [5] I will establish my covenant with him for an everlasting covenant for his seed after him. ^{17:20} As for Ishmael, I have heard you. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation. ^{17:21} But my covenant I establish with Isaac, whom Sarah will bear to you at this set time next year."

^{17:22} When he finished talking with him, God went up from Abraham. ^{17:23} Abraham took Ishmael his son, all who were born in his house, and all who were bought with his money; every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the same day, as God had said to him. ^{17:24} Abraham was ninety-nine years old, when he was circumcised in the flesh of his foreskin. ^{17:25} Ishmael, his son, was thirteen years old when he was circumcised in the flesh of his foreskin. ^{17:26} In the same day both Abraham and Ishmael, his son, were circumcised. ^{17:27} All the men of his house, those born in the house, and those bought with money of a foreigner, were circumcised with him.

[5] v17:19. Isaac means "he laughs."

Genesis 18

^{18:1} Yahweh appeared to him by the oaks of Mamre, as he sat in the tent door in the heat of the day. ^{18:2} He lifted up his eyes and looked, and saw that three men stood opposite him. When he saw them, he ran to meet them from the

tent door, and bowed himself to the earth, ^{18:3} and said, "My lord, if now I have found favor in your sight, please don't go away from your servant. ^{18:4} Now let a little water be fetched, wash your feet, and rest yourselves under the tree. ^{18:5} I will get a morsel of bread so you can refresh your heart. After that you may go your way, now that you have come to your servant."

They said, "Very well, do as you have said."

^{18:6} Abraham hurried into the tent to Sarah, and said, "Quickly make ready three measures of fine meal, knead it, and make cakes." ^{18:7} Abraham ran to the herd, and fetched a tender and good calf, and gave it to the servant. He hurried to dress it. ^{18:8} He took butter, milk, and the calf which he had dressed, and set it before them. He stood by them under the tree, and they ate.

^{18:9} They said to him, "Where is Sarah, your wife?"

He said, "See, in the tent."

^{18:10} He said, "I will certainly return to you when the season comes round. Behold, Sarah your wife will have a son."

Sarah heard in the tent door, which was behind him. ^{18:11} Now Abraham and Sarah were old, well advanced in age. It had ceased to be with Sarah after the manner of women. ^{18:12} Sarah laughed within herself, saying, "After I have grown old will I have pleasure, my lord being old also?"

^{18:13} Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Will I really bear a child, yet I am old?' ^{18:14} Is anything too hard for Yahweh? At the set time I will return to you, when the season comes round, and Sarah will have a son."

^{18:15} Then Sarah denied, saying, "I didn't laugh," for she was afraid.

He said, "No, but you did laugh."

^{18:16} The men rose up from there, and looked toward Sodom. Abraham went with them to see them on their way. ^{18:17} Yahweh said, "Will I hide from Abraham what I do, ^{18:18} seeing that Abraham has surely become a great and mighty nation, and all the nations of the earth will be blessed in him? ^{18:19} For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Yahweh, to do righteousness and justice; to the end that Yahweh may bring on Abraham that which he has spoken of him." ^{18:20} Yahweh said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, ^{18:21} I will go down now, and see whether their deeds are as bad as the reports which have come to me. If not, I will know."

^{18:22} The men turned from there, and went toward Sodom, but Abraham stood yet before Yahweh. ^{18:23} Abraham drew near, and said, "Will you consume the righteous with the wicked? ^{18:24} What if there are fifty righteous within the city? Will you consume and not spare the place for the fifty righteous who are in it? ^{18:25} Be it far from you to do things like that, to kill the righteous with the wicked, so that the righteous should be like the wicked. May that be far from you. Shouldn't the Judge of all the earth do right?"

^{18:26} Yahweh said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake." ^{18:27} Abraham answered, "See now, I have taken it on myself to speak to the Lord, who am but dust and ashes. ^{18:28} What if there will lack five of the fifty righteous? Will you destroy all the city for lack of five?"

whether I come and see you or am absent, I may hear of your state, that you stand firm in one spirit, ⁴ with one soul striving for the faith of the Good News; ^{1:28} and in nothing frightened by the adversaries, which is for them a proof of destruction, but to you of salvation, and that from God. ^{1:29} Because it has been granted to you on behalf of Christ, not only to believe in him, but also to suffer on his behalf, ^{1:30} having the same conflict which you saw in me, and now hear is in me.

1. *bonds.* The one who notwithstanding his failure to surmount limitations keeps faith in the principles of Truth and courage to persevere in his efforts undiminished, is an example to those in need of courage to follow the Way.

2. *supply of the Spirit.* The Spirit of Jesus Christ is infinite and omnipresent, but each one determines for himself the measure of his realization of it through earnest expectation and hope as well as prayer. The prayers of others for him also increase his receptivity to the Christ Spirit provided he is conscious of them and desires the help they bring him.

3. *to live is Christ and to die is gain.* To teach Truth by example, as Jesus taught it in His works is truly to live. To heal the sick, cleanse the lepers, raise the dead, cast out devils, these are some of the greater works always present to be dealt with by man after the Christ method.

4. *stand firm in one spirit.* Metaphysically, the exhortation to "stand firm in one spirit, with one soul striving" signifies that the individual is to unify soul and spirit or to harmonize his powers in order to realize the "fulness of Christ."

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[1] v1:1. or, superintendents, or bishops

[2] v1:1. Or, deacons

[3] v1:5. The word translated "partnership" (koinonia) also means "fellowship" and "sharing."

[4] v1:12. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

Philippians 2

Imitating Christ's Humility

^{2:1} If there is therefore any exhortation in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassion, ^{2:2} make my joy full, by being like-minded, having the same love, being of one accord, of one mind; ^{2:3} doing nothing through rivalry or through conceit, but in humility, each counting others better than himself; ^{2:4} each of you not just looking to his own things, but each of you also to the things of others.

^{2:5} Have this in your mind, ¹ which was also in Christ Jesus, ^{2:6} who, existing in the form of God, didn't consider equality with God a thing to be grasped, ^{2:7} but emptied himself, taking the form of a servant, being made in the likeness of men. ^{2:8} And being found in human form, he humbled himself, becoming obedient to death, yes, the death of the cross. ^{2:9} Therefore God also highly exalted him, and gave to him the name which is above every name; ^{2:10} that at the name of Jesus every knee should bow, ² of those in heaven, those on earth, and those under the earth, ^{2:11} and that every tongue should confess that Jesus Christ is Lord, ³ to the glory of God the Father.

1. *Philippi* was a city in Macedonia where the proconsul or governor of Macedonia lived. It is therefore the center of the executive faculty of that in us signified by Macedonia: burning adoration. It is necessary to stir up this fiery power in the man when he gets into negative states of consciousness. The vision of the man

imploring, "Come over into Macedonia, and help us," is the discernment of this inner fervor, which needs stirring up. A certain fiery fervor is necessary in order to establish faith and persistency in barren, weak states of consciousness, such as those suggested by Phrygia, Galatia, and Asia. (cf. Acts 16:6-10.)

Paul's Prayer for the Philippians ¹

^{1:3} I thank my God whenever I remember you, ^{1:4} always in every request of mine on behalf of you all making my requests with joy, ^{1:5} for your partnership[3] in furtherance of the Good News from the first day until now; ^{1:6} being confident of this very thing, that he who began a good work in you will complete it until the day of Jesus Christ. ^{1:7} It is even right for me to think this way on behalf of all of you, because I have you in my heart, because, both in my bonds and in the defense and confirmation of the Good News, you all are partakers with me of grace. ^{1:8} For God is my witness, how I long after all of you in the tender mercies of Christ Jesus.

^{1:9} This I pray, that your love may abound yet more and more in knowledge and all discernment; ^{1:10} so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ; ^{1:11} being filled with the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

1. *Paul's purpose is to encourage.* Paul (the word of Truth) first commends those who are seeking to live the Christ life and gives thanks for the spiritual progress they have already made. Then he affirms his faith that the good

work already begun in them will be perfected, and he encourages them to persevere in it. Finally he gives further instruction as regards the importance of constructive thinking.

Paul's Present Circumstances

^{1:12} Now I desire to have you know, brothers,[4] that the things which happened to me have turned out rather to the progress of the Good News; ^{1:13} so that it became evident to the whole praetorian guard, and to all the rest, that my bonds ¹ are in Christ; ^{1:14} and that most of the brothers in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. ^{1:15} Some indeed preach Christ even out of envy and strife, and some also out of good will. ^{1:16} The former insincerely preach Christ from selfish ambition, thinking that they add affliction to my chains; ^{1:17} but the latter out of love, knowing that I am appointed for the defense of the Good News.

^{1:18} What does it matter? Only that in every way, whether in pretense or in truth, Christ is proclaimed. I rejoice in this, yes, and will rejoice. ^{1:19} For I know that this will turn out to my salvation, through your supplication and the supply of the Spirit ² of Jesus Christ, ^{1:20} according to my earnest expectation and hope, that I will in no way be disappointed, but with all boldness, as always, now also Christ will be magnified in my body, whether by life, or by death. ^{1:21} For to me to live is Christ, and to die is gain. ³ ^{1:22} But if I live on in the flesh, this will bring fruit from my work; yet I don't make known what I will choose. ^{1:23} But I am in a dilemma between the two, having the desire to depart and be with Christ, which is far better. ^{1:24} Yet, to remain in the flesh is more needful for your sake. ^{1:25} Having this confidence, I know that I will remain, yes, and remain with you all, for your progress and joy in the faith, ^{1:26} that your rejoicing may abound in Christ Jesus in me through my presence with you again.

^{1:27} Only let your manner of life be worthy of the Good News of Christ, that,

He said, "I will not destroy it, if I find forty-five there."

^{18:29} He spoke to him yet again, and said, "What if there are forty found there?"

He said, "I will not do it for the forty's sake."

^{18:30} He said, "Oh don't let the Lord be angry, and I will speak. What if there are thirty found there?"

He said, "I will not do it, if I find thirty there."

^{18:31} He said, "See now, I have taken it on myself to speak to the Lord. What if there are twenty found there?"

He said, "I will not destroy it for the twenty's sake."

^{18:32} He said, "Oh don't let the Lord be angry, and I will speak just once more. What if ten are found there?"

He said, "I will not destroy it for the ten's sake."

^{18:33} Yahweh went his way, as soon as he had finished communing with Abraham, and Abraham returned to his place.

Genesis 19

^{19:1} The two angels came to Sodom at evening. Lot sat in the gate of Sodom. Lot saw them, and rose up to meet them. He bowed himself with his face to the earth, ^{19:2} and he said, "See now, my lords, please turn aside into your servant's house, stay all night, wash your feet, and you will rise up early, and go on your way."

They said, "No, but we will stay in the street all night."

^{19:3} He urged them greatly, and they came in with him, and entered into his house. He made them a feast, and baked unleavened bread, and they ate. ^{19:4} But before they lay down, the men of the city, the men of Sodom, surrounded the house, both young and old, all the people from every quarter. ^{19:5} They called to Lot, and said to him, "Where are the men who came in to you this night? Bring them out to us, that we may have sex with them."

^{19:6} Lot went out to them to the door, and shut the door after him. ^{19:7} He said, "Please, my brothers, don't act so wickedly. ^{19:8} See now, I have two virgin daughters. Please let me bring them out to you, and you may do to them what seems good to you. Only don't do anything to these men, because they have come under the shadow of my roof."

^{19:9} They said, "Stand back!" They said, "This one fellow came in to live as a foreigner, and he appoints himself a judge. Now will we deal worse with you, than with them!" They pressed hard on the man Lot, and drew near to break the door. ^{19:10} But the men put forth their hand, and brought Lot into the house to them, and shut the door. ^{19:11} They struck the men who were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door.

^{19:12} The men said to Lot, "Do you have anybody else here? Sons-in-law, your sons, your daughters, and whoever you have in the city, bring them out of the place: ^{19:13} for we will destroy this place, because the outcry against them has grown great before Yahweh that Yahweh has sent us to destroy it."

^{19:14} Lot went out, and spoke to his sons-in-law, who were pledged to marry his daughters, and said, "Get up! Get out of this place, for Yahweh will destroy the city."

But he seemed to his sons-in-law to be joking. ^{19:15} When the morning came, then the angels hurried Lot, saying, "Get up! Take your wife, and your two daughters who are here, lest you be consumed in the iniquity of the city." ^{19:16} But he lingered; and the men grabbed his hand, his wife's hand, and his two daughters' hands, Yahweh being merciful to him; and they took him out, and set him outside of the city. ^{19:17} It came to pass, when they had taken them out, that he said, "Escape for your life! Don't look behind you, and don't stay anywhere in the plain. Escape to the mountains, lest you be consumed!"

^{19:18} Lot said to them, "Oh, not so, my lord. ^{19:19} See now, your servant has found favor in your sight, and you have magnified your loving kindness, which you have shown to me in saving my life. I can't escape to the mountain, lest evil overtake me, and I die. ^{19:20} See now, this city is near to flee to, and it is a little one. Oh let me escape there (isn't it a little one?), and my soul will live."

^{19:21} He said to him, "Behold, I have granted your request concerning this thing also, that I will not overthrow the city of which you have spoken. ^{19:22} Hurry, escape there, for I can't do anything until you get there." Therefore the name of the city was called Zoar.[6]

^{19:23} The sun had risen on the earth when Lot came to Zoar. ^{19:24} Then Yahweh rained on Sodom and on Gomorrah sulfur and fire from Yahweh out of the sky. ^{19:25} He overthrew those cities, all the plain, all the inhabitants of the cities, and that which grew on the ground. ^{19:26} But his wife looked back from behind him, and she became a pillar of salt.

^{19:27} Abraham got up early in the morning to the place where he had stood before Yahweh. ^{19:28} He looked toward Sodom and Gomorrah, and toward all the land of the plain, and looked, and saw that the smoke of the land went up as the smoke of a furnace.

^{19:29} It happened, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the middle of the overthrow, when he overthrew the cities in which Lot lived.

^{19:30} Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; for he was afraid to live in Zoar. He lived in a cave with his two daughters. ^{19:31} The firstborn said to the younger, "Our father is old, and there is not a man in the earth to come in to us after the manner of all the earth. ^{19:32} Come, let's make our father drink wine, and we will lie with him, that we may preserve our father's seed." ^{19:33} They made their father drink wine that night: and the firstborn went in, and lay with her father. He didn't know when she lay down, nor when she arose. ^{19:34} It came to pass on the next day, that the firstborn said to the younger, "Behold, I lay last night with my father. Let us make him drink wine again, tonight. You go in, and lie with him, that we may preserve our father's seed." ^{19:35} They made their father drink wine that night also. The younger went and lay with him. He didn't know when she lay down, nor when she got up. ^{19:36} Thus both of Lot's daughters were with child by their father. ^{19:37} The firstborn bore a son, and named him Moab. He is the father of the Moabites to this day. ^{19:38} The younger also bore a son, and called his name Ben

Paul's Letter to the Philippians

Online Version: <https://www.truthunity.net/web/philippians>

Introduction to Philippians

Many scholars today believe that both this letter to the Philippians and the letter to Philemon were written when Paul was in prison in Ephesus, after his third missionary journey, perhaps around 52 CE. Both letters refer to the presence of Epaphras and both letters are exceptionally heart-centered in tone. Perhaps no other letter of Paul is more frequently quoted in New Thought churches than this letter to the Philippians. This is for two reasons.

Paul is in chains, but he only sees the positive and good. He writes, "the things which happened to me have turned out rather to the progress of the Good News so that it became evident to the whole praetorian guard, and to all the rest, that my bonds are in Christ" (1:13) and declares that "Christ will be magnified in my body, whether by life, or by death" (1:20). Obviously, Paul is expressing zeal, which is the faculty of enthusiasm, intensity and exuberance that provides our inner urge to progress and our our motivation to achieve.

Many verses in Philippians have found their way into New Thought affirmations, such as "I am confident the one who began a good work among you will bring it to completion" (1:6), "Let the same mind be in you that was in Christ Jesus" (2:5), "Do not worry about anything, but in everything by prayer and thanksgiving let your requests be made known to God" (4:6), "The peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus" (4:7), "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things" (4:8), and "I can do all things through him who strengthens me" (4:13). Affirmations are expressions of the faculty of power, which enables us to have authority over our own emotions (feelings), inspirations, and thoughts and to bring forth Divine ideas.

Philippians 1

Salutation

^{1:1} Paul and Timothy, servants of Jesus Christ;

To all the saints in Christ Jesus who are at Philippi, ¹ with the overseers[1] and servants[2]: ^{1:2} Grace to you, and peace from God, our Father, and the Lord Jesus Christ.

World English Bible Footnotes:

[7] v6:3. Deuteronomy 5:16

Ammi. He is the father of the children of Ammon to this day.

[6] v19:22. Zoar means "little."

Genesis 20

^{20:1} Abraham traveled from there toward the land of the South, and lived between Kadesh and Shur. He lived as a foreigner in Gerar. ^{20:2} Abraham said about Sarah his wife, "She is my sister." Abimelech king of Gerar sent, and took Sarah. ^{20:3} But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man, because of the woman whom you have taken. For she is a man's wife."

^{20:4} Now Abimelech had not come near her. He said, "Lord, will you kill even a righteous nation? ^{20:5} Didn't he tell me, 'She is my sister?' She, even she herself, said, 'He is my brother.' In the integrity of my heart and the innocence of my hands have I done this."

^{20:6} God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also withheld you from sinning against me. Therefore I didn't allow you to touch her. ^{20:7} Now therefore, restore the man's wife. For he is a prophet, and he will pray for you, and you will live. If you don't restore her, know for sure that you will die, you, and all who are yours."

^{20:8} Abimelech rose early in the morning, and called all his servants, and told all these things in their ear. The men were very scared. ^{20:9} Then Abimelech called Abraham, and said to him, "What have you done to us? How have I sinned against you, that you have brought on me and on my kingdom a great sin? You have done deeds to me that ought not to be done!" ^{20:10} Abimelech said to Abraham, "What did you see, that you have done this thing?"

^{20:11} Abraham said, "Because I thought, 'Surely the fear of God is not in this place. They will kill me for my wife's sake.' ^{20:12} Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. ^{20:13} It happened, when God caused me to wander from my father's house, that I said to her, 'This is your kindness which you shall show to me. Everywhere that we go, say of me, "He is my brother."'"

^{20:14} Abimelech took sheep and cattle, male servants and female servants, and gave them to Abraham, and restored Sarah, his wife, to him. ^{20:15} Abimelech said, "Behold, my land is before you. Dwell where it pleases you." ^{20:16} To Sarah he said, "Behold, I have given your brother a thousand pieces of silver. Behold, it is for you a covering of the eyes to all that are with you. In front of all you are vindicated."

^{20:17} Abraham prayed to God. God healed Abimelech, and his wife, and his female servants, and they bore children. ^{20:18} For Yahweh had closed up tight all the wombs of the house of Abimelech, because of Sarah, Abraham's wife.

Genesis 21

^{21:1} Yahweh visited Sarah as he had said, and Yahweh did to Sarah as he had spoken. ^{21:2} Sarah conceived, and bore Abraham a son in his old age, at the set time of which God had spoken to him. ^{21:3} Abraham called his son who was born

to him, whom Sarah bore to him, Isaac.[7] ^{21:4} Abraham circumcised his son, Isaac, when he was eight days old, as God had commanded him. ^{21:5} Abraham was one hundred years old when his son, Isaac, was born to him. ^{21:6} Sarah said, "God has made me laugh. Everyone who hears will laugh with me." ^{21:7} She said, "Who would have said to Abraham, that Sarah would nurse children? For I have borne him a son in his old age."

^{21:8} The child grew, and was weaned. Abraham made a great feast on the day that Isaac was weaned. ^{21:9} Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking. ^{21:10} Therefore she said to Abraham, "Cast out this handmaid and her son! For the son of this handmaid will not be heir with my son, Isaac."

^{21:11} The thing was very grievous in Abraham's sight on account of his son. ^{21:12} God said to Abraham, "Don't let it be grievous in your sight because of the boy, and because of your handmaid. In all that Sarah says to you, listen to her voice. For from Isaac will your seed be called. ^{21:13} I will also make a nation of the son of the handmaid, because he is your seed." ^{21:14} Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder; and gave her the child, and sent her away. She departed, and wandered in the wilderness of Beersheba. ^{21:15} The water in the bottle was spent, and she cast the child under one of the shrubs. ^{21:16} She went and sat down opposite him, a good way off, about a bow shot away. For she said, "Don't let me see the death of the child." She sat over against him, and lifted up her voice, and wept. ^{21:17} God heard the voice of the boy.

The angel of God called to Hagar out of the sky, and said to her, "What ails you, Hagar? Don't be afraid. For God has heard the voice of the boy where he is. ^{21:18} Get up, lift up the boy, and hold him in your hand. For I will make him a great nation."

^{21:19} God opened her eyes, and she saw a well of water. She went, filled the bottle with water, and gave the boy drink. ^{21:20} God was with the boy, and he grew. He lived in the wilderness, and became, as he grew up, an archer. ^{21:21} He lived in the wilderness of Paran. His mother took a wife for him out of the land of Egypt.

^{21:22} It happened at that time, that Abimelech and Phicol the captain of his army spoke to Abraham, saying, "God is with you in all that you do. ^{21:23} Now, therefore, swear to me here by God that you will not deal falsely with me, nor with my son, nor with my son's son. But according to the kindness that I have done to you, you shall do to me, and to the land in which you have lived as a foreigner."

^{21:24} Abraham said, "I will swear." ^{21:25} Abraham complained to Abimelech because of a water well, which Abimelech's servants had violently taken away. ^{21:26} Abimelech said, "I don't know who has done this thing. Neither did you tell me, neither did I hear of it, until today."

^{21:27} Abraham took sheep and cattle, and gave them to Abimelech. Those two made a covenant. ^{21:28} Abraham set seven ewe lambs of the flock by themselves. ^{21:29} Abimelech said to Abraham, "What do these seven ewe lambs which you have set by themselves mean?"

^{21:30} He said, "You shall take these seven ewe lambs from my hand, that it may be a witness to me, that I have dug this well." ^{21:31} Therefore he called that place Beersheba,[8] because they both swore there. ^{21:32} So they made a covenant at Beersheba. Abimelech rose up with Phicol, the captain of his army, and they returned into the land of the Philistines. ^{21:33} Abraham planted a tamarisk tree in Beersheba, and called there on the name of Yahweh, the Everlasting God. ^{21:34} Abraham lived as a foreigner in the land of the Philistines many days.

^{6:1} Children, obey your parents in the Lord, for this is right. ^{6:2} "Honor your father and mother," which is the first commandment with a promise: ^{6:3} "that it may be well with you, and you may live long on the earth." [7]

^{6:4} You fathers, don't provoke your children to wrath, but nurture them in the discipline and instruction of the Lord.

Slaves and Masters

^{6:5} Servants, be obedient to those who according to the flesh are your masters, with fear and trembling, in singleness of your heart, as to Christ; ^{6:6} not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will of God from the heart; ^{6:7} with good will doing service, as to the Lord, and not to men; ^{6:8} knowing that whatever good thing each one does, he will receive the same again from the Lord, whether he is bound or free.

^{6:9} You masters, do the same things to them, and give up threatening, knowing that he who is both their Master and yours is in heaven, and there is no partiality with him.

The Whole Armor of God

^{6:10} Finally, be strong in the Lord, and in the strength of his might. ^{6:11} Put on the whole armor of God, that you may be able to stand against the wiles of the devil. ^{6:12} For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world's rulers of the darkness of this age, and against the spiritual forces of wickedness in the heavenly places. ^{6:13} Therefore, put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand. ^{6:14} Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness, ^{6:15} and having fitted your feet with the preparation of the Good News of peace; ^{6:16} above all, taking up the shield of faith, with which you will be able to quench all the fiery darts of the evil one. ^{6:17} And take the helmet of salvation, and the sword of the Spirit, which is the spoken word of God; ^{6:18} with all prayer and requests, praying at all times in the Spirit, and being watchful to this end in all perseverance and requests for all the saints: ^{6:19} on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the Good News, ^{6:20} for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

Personal Matters and Benediction

^{6:21} But that you also may know my affairs, how I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you all things; ^{6:22} whom I have sent to you for this very purpose, that you may know our state, and that he may comfort your hearts.

^{6:23} Peace be to the brothers, and love with faith, from God the Father and the Lord Jesus Christ. ^{6:24} Grace be with all those who love our Lord Jesus Christ with incorruptible love. Amen.

 Fillmore Study Bible annotations by Mark Hicks.

^{5:5} Know this for sure, that no sexually immoral person, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the Kingdom of Christ and God.

^{5:6} Let no one deceive you with empty words. For because of these things, the wrath of God comes on the children of disobedience. ^{5:7} Therefore don't be partakers with them. ^{5:8} For you were once darkness, but are now light in the Lord. Walk as children of light, ^{5:9} for the fruit of the Spirit is in all goodness and righteousness and truth, ^{5:10} proving what is well pleasing to the Lord. ^{5:11} Have no fellowship with the unfruitful works of darkness, but rather even reprove them. ^{5:12} For the things which are done by them in secret, it is a shame even to speak of. ^{5:13} But all things, when they are reprov'd, are revealed by the light, for everything that reveals is light. ^{5:14} Therefore he says, "Awake, you who sleep, and arise from the dead, and Christ will shine on you."

^{5:15} Therefore watch carefully how you walk, not as unwise, but as wise; ^{5:16} redeeming the time, because the days are evil. ^{5:17} Therefore don't be foolish, but understand what the will of the Lord is. ^{5:18} Don't be drunken with wine, in which is dissipation, but be filled with the Spirit, ^{5:19} speaking to one another in psalms, hymns, and spiritual songs; singing, and singing praises in your heart to the Lord; ^{5:20} giving thanks always concerning all things in the name of our Lord Jesus Christ, to God, even the Father; ^{5:21} subjecting yourselves one to another in the fear of Christ.

The Christian Household

^{5:22} Wives, be subject to your own husbands, as to the Lord. ^{5:23} For the husband is the head of the wife, and Christ also is the head of the assembly, being himself the savior of the body. ^{5:24} But as the assembly is subject to Christ, so let the wives also be to their own husbands in everything.

^{5:25} Husbands, love your wives, even as Christ also loved the assembly, and gave himself up for it; ^{5:26} that he might sanctify it, having cleansed it by the washing of water with the word, ^{5:27} that he might present the assembly to himself gloriously, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. ^{5:28} Even so husbands also ought to love their own wives as their own bodies. He who loves his own wife loves himself. ^{5:29} For no man ever hated his own flesh; but nourishes and cherishes it, even as the Lord also does the assembly; ^{5:30} because we are members of his body, of his flesh and bones. ^{5:31} "For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh." ^{5:32} [6] This mystery is great, but I speak concerning Christ and of the assembly. ^{5:33} Nevertheless each of you must also love his own wife even as himself; and let the wife see that she respects her husband.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[6] v5:31. Genesis 2:24

Ephesians 6

Children and Parents

[7] v21:3. Isaac means "He laughs."

[8] v21:31. Beersheba can mean "well of the oath" or "well of seven."

Genesis 22

^{22:1} It happened after these things, that God tested Abraham, and said to him, "Abraham!"

He said, "Here I am."

^{22:2} He said, "Now take your son, your only son, whom you love, even Isaac, and go into the land of Moriah. Offer him there for a burnt offering on one of the mountains which I will tell you of."

^{22:3} Abraham rose early in the morning, and saddled his donkey, and took two of his young men with him, and Isaac his son. He split the wood for the burnt offering, and rose up, and went to the place of which God had told him. ^{22:4} On the third day Abraham lifted up his eyes, and saw the place far off. ^{22:5} Abraham said to his young men, "Stay here with the donkey. The boy and I will go yonder. We will worship, and come back to you." ^{22:6} Abraham took the wood of the burnt offering and laid it on Isaac his son. He took in his hand the fire and the knife. They both went together. ^{22:7} Isaac spoke to Abraham his father, and said, "My father?"

He said, "Here I am, my son."

He said, "Here is the fire and the wood, but where is the lamb for a burnt offering?"

^{22:8} Abraham said, "God will provide himself the lamb for a burnt offering, my son." So they both went together. ^{22:9} They came to the place which God had told him of. Abraham built the altar there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. ^{22:10} Abraham stretched forth his hand, and took the knife to kill his son.

^{22:11} The angel of Yahweh called to him out of the sky, and said, "Abraham, Abraham!"

He said, "Here I am."

^{22:12} He said, "Don't lay your hand on the boy, neither do anything to him. For now I know that you fear God, seeing you have not withheld your son, your only son, from me."

^{22:13} Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son. ^{22:14} Abraham called the name of that place Yahweh Will Provide[9]. As it is said to this day, "On Yahweh's mountain, it will be provided."

^{22:15} The angel of Yahweh called to Abraham a second time out of the sky, ^{22:16} and said, "I have sworn by myself, says Yahweh, because you have done this thing, and have not withheld your son, your only son, ^{22:17} that I will bless you

greatly, and I will multiply your seed greatly like the stars of the heavens, and like the sand which is on the seashore. Your seed will possess the gate of his enemies.
^{22:18} In your seed will all the nations of the earth be blessed, because you have obeyed my voice."

^{22:19} So Abraham returned to his young men, and they rose up and went together to Beersheba. Abraham lived at Beersheba.

^{22:20} It happened after these things, that it was told Abraham, saying, "Behold, Milcah, she also has borne children to your brother Nahor: ^{22:21} Uz his firstborn, Buz his brother, Kemuel the father of Aram, ^{22:22} Chesed, Hazo, Pildash, Jidlaph, and Bethuel." ^{22:23} Bethuel became the father of Rebekah. These eight Milcah bore to Nahor, Abraham's brother. ^{22:24} His concubine, whose name was Reumah, also bore Tebah, Gaham, Tahash, and Maacah.

[9] v22:14. or, Yahweh-Jireh, or, Yahweh-Seeing

Genesis 23

^{23:1} Sarah lived one hundred twenty-seven years. This was the length of Sarah's life.
^{23:2} Sarah died in Kiriath Arba (the same is Hebron), in the land of Canaan. Abraham came to mourn for Sarah, and to weep for her. ^{23:3} Abraham rose up from before his dead, and spoke to the children of Heth, saying, ^{23:4} "I am a stranger and a foreigner living with you. Give me a possession of a burying-place with you, that I may bury my dead out of my sight."

^{23:5} The children of Heth answered Abraham, saying to him, ^{23:6} "Hear us, my lord. You are a prince of God among us. Bury your dead in the best of our tombs. None of us will withhold from you his tomb. Bury your dead."

^{23:7} Abraham rose up, and bowed himself to the people of the land, even to the children of Heth. ^{23:8} He talked with them, saying, "If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar, ^{23:9} that he may give me the cave of Machpelah, which he has, which is in the end of his field. For the full price let him give it to me among you for a possession of a burying-place."

^{23:10} Now Ephron was sitting in the middle of the children of Heth. Ephron the Hittite answered Abraham in the hearing of the children of Heth, even of all who went in at the gate of his city, saying, ^{23:11} "No, my lord, hear me. I give you the field, and I give you the cave that is in it. In the presence of the children of my people I give it to you. Bury your dead."

^{23:12} Abraham bowed himself down before the people of the land. ^{23:13} He spoke to Ephron in the audience of the people of the land, saying, "But if you will, please hear me. I will give the price of the field. Take it from me, and I will bury my dead there."

^{23:14} Ephron answered Abraham, saying to him, ^{23:15} "My lord, listen to me. What is a piece of land worth four hundred shekels of silver between me and you? Therefore bury your dead."

^{23:16} Abraham listened to Ephron. Abraham weighed to Ephron the silver which he had named in the audience of the children of Heth, four hundred shekels of silver,

all the body, being fitted and knit together through that which every joint supplies, according to the working in measure of each individual part, makes the body increase to the building up of itself in love.

The Old Life and the New

^{4:17} This I say therefore, and testify in the Lord, that you no longer walk as the rest of the Gentiles also walk, in the futility of their mind, ^{4:18} being darkened in their understanding, alienated from the life of God, because of the ignorance that is in them, because of the hardening of their hearts; ^{4:19} who having become callous gave themselves up to lust, to work all uncleanness with greediness. ^{4:20} But you did not learn Christ that way; ^{4:21} if indeed you heard him, and were taught in him, even as truth is in Jesus: ^{4:22} that you put away, as concerning your former way of life, the old man, that grows corrupt after the lusts of deceit; ^{4:23} and that you be renewed in the spirit of your mind, ^{4:24} and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth.

Rules for the New Life

^{4:25} Therefore, putting away falsehood, speak truth each one with his neighbor. For we are members of one another. ^{4:26} "Be angry, and don't sin." [5] Don't let the sun go down on your wrath, ^{4:27} neither give place to the devil. ^{4:28} Let him who stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have something to give to him who has need. ^{4:29} Let no corrupt speech proceed out of your mouth, but such as is good for building up as the need may be, that it may give grace to those who hear. ^{4:30} Don't grieve the Holy Spirit of God, in whom you were sealed for the day of redemption. ^{4:31} Let all bitterness, wrath, anger, outcry, and slander, be put away from you, with all malice. ^{4:32} And be kind to one another, tenderhearted, forgiving each other, just as God also in Christ forgave you.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[3] v4:8. Psalm 68:18

[4] v4:11. or, pastors

[5] v4:26. Psalm 4:4

Ephesians 5

Renounce Pagan Ways

^{5:1} Be therefore imitators of God, as beloved children. ^{5:2} Walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for a sweet-smelling fragrance. ^{5:3} But sexual immorality, and all uncleanness, or covetousness, let it not even be mentioned among you, as becomes saints; ^{5:4} nor filthiness, nor foolish talking, nor jesting, which are not appropriate; but rather giving of thanks.

which for ages has been hidden in God, who created all things through Jesus Christ;^{3:10} to the intent that now through the assembly the manifold wisdom of God might be made known to the principalities and the powers in the heavenly places,^{3:11} according to the eternal purpose which he purposed in Christ Jesus our Lord;^{3:12} in whom we have boldness and access in confidence through our faith in him.^{3:13} Therefore I ask that you may not lose heart at my troubles for you, which are your glory.

Prayer for the Readers

^{3:14} For this cause, I bow my knees to the Father of our Lord Jesus Christ,^{3:15} from whom every family in heaven and on earth is named,^{3:16} that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man;^{3:17} that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love,^{3:18} may be strengthened to comprehend with all the saints what is the breadth and length and height and depth,^{3:19} and to know Christ's love which surpasses knowledge, that you may be filled with all the fullness of God.^{3:20} Now to him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,^{3:21} to him be the glory in the assembly and in Christ Jesus to all generations forever and ever. Amen.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[2] v3:9. TR reads "fellowship" instead of "administration"

Ephesians 4

Unity in the Body of Christ

^{4:1} I therefore, the prisoner in the Lord, beg you to walk worthily of the calling with which you were called,^{4:2} with all lowliness and humility, with patience, bearing with one another in love;^{4:3} being eager to keep the unity of the Spirit in the bond of peace.^{4:4} There is one body, and one Spirit, even as you also were called in one hope of your calling;^{4:5} one Lord, one faith, one baptism,^{4:6} one God and Father of all, who is over all, and through all, and in us all.^{4:7} But to each one of us was the grace given according to the measure of the gift of Christ.^{4:8} Therefore he says, "When he ascended on high, he led captivity captive, and gave gifts to men." [3]^{4:9} Now this, "He ascended," what is it but that he also first descended into the lower parts of the earth?^{4:10} He who descended is the one who also ascended far above all the heavens, that he might fill all things.

^{4:11} He gave some to be apostles; and some, prophets; and some, evangelists; and some, shepherds [4] and teachers;^{4:12} for the perfecting of the saints, to the work of serving, to the building up of the body of Christ;^{4:13} until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a full grown man, to the measure of the stature of the fullness of Christ;^{4:14} that we may no longer be children, tossed back and forth and carried about with every wind of doctrine, by the trickery of men, in craftiness, after the wiles of error;^{4:15} but speaking truth in love, we may grow up in all things into him, who is the head, Christ;^{4:16} from whom

according to the current merchants' standard.

^{23:17} So the field of Ephron, which was in Machpelah, which was before Mamre, the field, the cave which was in it, and all the trees that were in the field, that were in all of its borders, were deeded^{23:18} to Abraham for a possession in the presence of the children of Heth, before all who went in at the gate of his city.^{23:19} After this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre (that is, Hebron), in the land of Canaan.^{23:20} The field, and the cave that is in it, were deeded to Abraham for a possession of a burying place by the children of Heth.

Genesis 24

^{24:1} Abraham was old, and well stricken in age. Yahweh had blessed Abraham in all things.^{24:2} Abraham said to his servant, the elder of his house, who ruled over all that he had, "Please put your hand under my thigh.^{24:3} I will make you swear by Yahweh, the God of heaven and the God of the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I live.^{24:4} But you shall go to my country, and to my relatives, and take a wife for my son Isaac."

^{24:5} The servant said to him, "What if the woman isn't willing to follow me to this land? Must I bring your son again to the land you came from?"

^{24:6} Abraham said to him, "Beware that you don't bring my son there again.^{24:7} Yahweh, the God of heaven, who took me from my father's house, and from the land of my birth, who spoke to me, and who swore to me, saying, 'I will give this land to your seed [10].' He will send his angel before you, and you shall take a wife for my son from there.^{24:8} If the woman isn't willing to follow you, then you shall be clear from this my oath. Only you shall not bring my son there again."

^{24:9} The servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.^{24:10} The servant took ten camels, of his master's camels, and departed, having a variety of good things of his master's with him. He arose, and went to Mesopotamia, to the city of Nahor.^{24:11} He made the camels kneel down outside the city by the well of water at the time of evening, the time that women go out to draw water.^{24:12} He said, "Yahweh, the God of my master Abraham, please give me success this day, and show kindness to my master Abraham.^{24:13} Behold, I am standing by the spring of water. The daughters of the men of the city are coming out to draw water.^{24:14} Let it happen, that the young lady to whom I will say, 'Please let down your pitcher, that I may drink,' and she will say, 'Drink, and I will also give your camels a drink,'--let her be the one you have appointed for your servant Isaac. By this I will know that you have shown kindness to my master."

^{24:15} It happened, before he had finished speaking, that behold, Rebekah came out, who was born to Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder.^{24:16} The young lady was very beautiful to look at, a virgin, neither had any man known her. She went down to the spring, filled her pitcher, and came up.^{24:17} The servant ran to meet her, and said, "Please give me a drink, a little water from your pitcher."

^{24:18} She said, "Drink, my lord." She hurried, and let down her pitcher on her

hand, and gave him drink. ^{24:19} When she had done giving him drink, she said, "I will also draw for your camels, until they have done drinking." ^{24:20} She hurried, and emptied her pitcher into the trough, and ran again to the well to draw, and drew for all his camels.

^{24:21} The man looked steadfastly at her, remaining silent, to know whether Yahweh had made his journey prosperous or not. ^{24:22} It happened, as the camels had done drinking, that the man took a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold, ^{24:23} and said, "Whose daughter are you? Please tell me. Is there room in your father's house for us to lodge in?"

^{24:24} She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." ^{24:25} She said moreover to him, "We have both straw and provender enough, and room to lodge in."

^{24:26} The man bowed his head, and worshiped Yahweh. ^{24:27} He said, "Blessed be Yahweh, the God of my master Abraham, who has not forsaken his loving kindness and his truth toward my master. As for me, Yahweh has led me in the way to the house of my master's relatives."

^{24:28} The young lady ran, and told her mother's house about these words. ^{24:29} Rebekah had a brother, and his name was Laban. Laban ran out to the man, to the spring. ^{24:30} It happened, when he saw the ring, and the bracelets on his sister's hands, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," that he came to the man. Behold, he was standing by the camels at the spring. ^{24:31} He said, "Come in, you blessed of Yahweh. Why do you stand outside? For I have prepared the house, and room for the camels."

^{24:32} The man came into the house, and he unloaded the camels. He gave straw and provender for the camels, and water to wash his feet and the feet of the men who were with him. ^{24:33} Food was set before him to eat, but he said, "I will not eat until I have told my message."

He said, "Speak on."

^{24:34} He said, "I am Abraham's servant. ^{24:35} Yahweh has blessed my master greatly. He has become great. He has given him flocks and herds, silver and gold, male servants and female servants, and camels and donkeys. ^{24:36} Sarah, my master's wife, bore a son to my master when she was old. He has given all that he has to him. ^{24:37} My master made me swear, saying, 'You shall not take a wife for my son of the daughters of the Canaanites, in whose land I live, ^{24:38} but you shall go to my father's house, and to my relatives, and take a wife for my son.' ^{24:39} I said to my master, 'What if the woman will not follow me?' ^{24:40} He said to me, 'Yahweh, before whom I walk, will send his angel with you, and prosper your way. You shall take a wife for my son of my relatives, and of my father's house. ^{24:41} Then will you be clear from my oath, when you come to my relatives. If they don't give her to you, you shall be clear from my oath.' ^{24:42} I came this day to the spring, and said, 'Yahweh, the God of my master Abraham, if now you do prosper my way which I go-- ^{24:43} behold, I am standing by this spring of water. Let it happen, that the maiden who comes forth to draw, to whom I will say, 'Give me, I pray you, a little water from your pitcher to drink,' ^{24:44} and she will tell me, 'Drink, and I will also draw for your camels,'--let her be the woman whom Yahweh has appointed for my master's son. ^{24:45} Before I had done speaking in my heart, behold, Rebekah came forth with her pitcher on her shoulder. She went down to the spring, and drew. I said to her, 'Please let me drink.' ^{24:46} She hurried and let down her pitcher from her shoulder, and said, 'Drink, and I will also give your camels a drink.' So I drank, and she made the camels drink also. ^{24:47} I asked her, and said, 'Whose daughter are you?' She said, 'The daughter of Bethuel, Nahor's son, whom Milcah bore to him.' I put the ring on her nose, and the

as the rest. ^{2:4} But God, being rich in mercy, for his great love with which he loved us, ^{2:5} even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), ^{2:6} and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus, ^{2:7} that in the ages to come he might show the exceeding riches of his grace in kindness toward us in Christ Jesus; ^{2:8} for by grace you have been saved through faith, and that not of yourselves; it is the gift of God, ^{2:9} not of works, that no one would boast. ^{2:10} For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.

One in Christ

^{2:11} Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called "circumcision," (in the flesh, made by hands); ^{2:12} that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. ^{2:13} But now in Christ Jesus you who once were far off are made near in the blood of Christ. ^{2:14} For he is our peace, who made both one, and broke down the middle wall of partition, ^{2:15} having abolished in the flesh the hostility, the law of commandments contained in ordinances, that he might create in himself one new man of the two, making peace; ^{2:16} and might reconcile them both in one body to God through the cross, having killed the hostility thereby. ^{2:17} He came and preached peace to you who were far off and to those who were near. ^{2:18} For through him we both have our access in one Spirit to the Father. ^{2:19} So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God, ^{2:20} being built on the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone; ^{2:21} in whom the whole building, fitted together, grows into a holy temple in the Lord; ^{2:22} in whom you also are built together for a habitation of God in the Spirit.

 Fillmore Study Bible annotations by Mark Hicks.

Ephesians 3

Paul's Ministry to the Gentiles

^{3:1} For this cause I, Paul, am the prisoner of Christ Jesus on behalf of you Gentiles, ^{3:2} if it is so that you have heard of the administration of that grace of God which was given me toward you; ^{3:3} how that by revelation the mystery was made known to me, as I wrote before in few words, ^{3:4} by which, when you read, you can perceive my understanding in the mystery of Christ; ^{3:5} which in other generations was not made known to the children of men, as it has now been revealed to his holy apostles and prophets in the Spirit; ^{3:6} that the Gentiles are fellow heirs, and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Good News, ^{3:7} of which I was made a servant, according to the gift of that grace of God which was given me according to the working of his power. ^{3:8} To me, the very least of all saints, was this grace given, to preach to the Gentiles the unsearchable riches of Christ, ^{3:9} and to make all men see what is the administration[2] of the mystery

^{1:3} Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ; ^{1:4} even as he chose us in him before the foundation of the world, that we would be holy and without blemish before him in love; ^{1:5} having predestined us for adoption as children through Jesus Christ to himself, according to the good pleasure of his desire, ^{1:6} to the praise of the glory of his grace, by which he freely bestowed favor on us in the Beloved, ^{1:7} in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, ^{1:8} which he made to abound toward us in all wisdom and prudence, ^{1:9} making known to us the mystery of his will, according to his good pleasure which he purposed in him ^{1:10} to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him; ^{1:11} in whom also we were assigned an inheritance, having been foreordained according to the purpose of him who works all things after the counsel of his will; ^{1:12} to the end that we should be to the praise of his glory, we who had before hoped in Christ: ^{1:13} in whom you also, having heard the word of the truth, the Good News of your salvation,--in whom, having also believed, you were sealed with the Holy Spirit of promise, ^{1:14} who is a pledge of our inheritance, to the redemption of God's own possession, to the praise of his glory.

Paul's Prayer

^{1:15} For this cause I also, having heard of the faith in the Lord Jesus which is among you, and the love which you have toward all the saints, ^{1:16} don't cease to give thanks for you, making mention of you in my prayers, ^{1:17} that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the knowledge of him; ^{1:18} having the eyes of your hearts^[1] enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints, ^{1:19} and what is the exceeding greatness of his power toward us who believe, according to that working of the strength of his might ^{1:20} which he worked in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, ^{1:21} far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come. ^{1:22} He put all things in subjection under his feet, and gave him to be head over all things for the assembly, ^{1:23} which is his body, the fullness of him who fills all in all.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[1] v1:18. TR reads "understanding" instead of "hearts"

Ephesians 2

From Death to Life

^{2:1} You were made alive when you were dead in transgressions and sins, ^{2:2} in which you once walked according to the course of this world, according to the prince of the powers of the air, the spirit who now works in the children of disobedience; ^{2:3} among whom we also all once lived in the lust of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even

bracelets on her hands. ^{24:48} I bowed my head, and worshiped Yahweh, and blessed Yahweh, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter for his son. ^{24:49} Now if you will deal kindly and truly with my master, tell me. If not, tell me, that I may turn to the right hand, or to the left."

^{24:50} Then Laban and Bethuel answered, "The thing proceeds from Yahweh. We can't speak to you bad or good. ^{24:51} Behold, Rebekah is before you. Take her, and go, and let her be your master's son's wife, as Yahweh has spoken."

^{24:52} It happened that when Abraham's servant heard their words, he bowed himself down to the earth to Yahweh. ^{24:53} The servant brought forth jewels of silver, and jewels of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and her mother. ^{24:54} They ate and drank, he and the men who were with him, and stayed all night. They rose up in the morning, and he said, "Send me away to my master."

^{24:55} Her brother and her mother said, "Let the young lady stay with us a few days, at least ten. After that she will go."

^{24:56} He said to them, "Don't hinder me, seeing Yahweh has prospered my way. Send me away that I may go to my master."

^{24:57} They said, "We will call the young lady, and ask her." ^{24:58} They called Rebekah, and said to her, "Will you go with this man?"

She said, "I will go."

^{24:59} They sent away Rebekah, their sister, with her nurse, Abraham's servant, and his men. ^{24:60} They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and let your seed possess the gate of those who hate them."

^{24:61} Rebekah arose with her ladies. They rode on the camels, and followed the man. The servant took Rebekah, and went his way. ^{24:62} Isaac came from the way of Beer Lahai Roi, for he lived in the land of the South. ^{24:63} Isaac went out to meditate in the field at the evening. He lifted up his eyes, and saw, and, behold, there were camels coming. ^{24:64} Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel. ^{24:65} She said to the servant, "Who is the man who is walking in the field to meet us?"

The servant said, "It is my master."

She took her veil, and covered herself. ^{24:66} The servant told Isaac all the things that he had done. ^{24:67} Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife. He loved her. Isaac was comforted after his mother's death.

[10] v24:7. or, offspring

Genesis 25

^{25:1} Abraham took another wife, and her name was Keturah. ^{25:2} She bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. ^{25:3} Jokshan became the

father of Sheba, and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim.^{25:4} The sons of Midian: Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.^{25:5} Abraham gave all that he had to Isaac,^{25:6} but to the sons of Abraham's concubines, Abraham gave gifts. He sent them away from Isaac his son, while he yet lived, eastward, to the east country.^{25:7} These are the days of the years of Abraham's life which he lived: one hundred seventy-five years.^{25:8} Abraham gave up the spirit, and died in a good old age, an old man, and full of years, and was gathered to his people.^{25:9} Isaac and Ishmael, his sons, buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mamre,^{25:10} the field which Abraham purchased of the children of Heth. Abraham was buried there with Sarah, his wife.^{25:11} It happened after the death of Abraham that God blessed Isaac, his son. Isaac lived by Beer Lahai Roi.

^{25:12} Now this is the history of the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bore to Abraham.^{25:13} These are the names of the sons of Ishmael, by their names, according to the order of their birth: the firstborn of Ishmael, Nebaioth, then Kedar, Adbeel, Mibsam,^{25:14} Mishma, Dumah, Massa,^{25:15} Hadad, Tema, Jetur, Naphish, and Kedemah.^{25:16} These are the sons of Ishmael, and these are their names, by their villages, and by their encampments: twelve princes, according to their nations.^{25:17} These are the years of the life of Ishmael: one hundred thirty-seven years. He gave up the spirit and died, and was gathered to his people.^{25:18} They lived from Havilah to Shur that is before Egypt, as you go toward Assyria. He lived opposite all his relatives.

^{25:19} This is the history of the generations of Isaac, Abraham's son. Abraham became the father of Isaac.^{25:20} Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian of Paddan Aram, the sister of Laban the Syrian, to be his wife.^{25:21} Isaac entreated Yahweh for his wife, because she was barren. Yahweh was entreated by him, and Rebekah his wife conceived.^{25:22} The children struggled together within her. She said, "If it be so, why do I live?" She went to inquire of Yahweh.^{25:23} Yahweh said to her,

Two nations are in your womb.
Two peoples will be separated from your body.
The one people will be stronger than the other people.
The elder will serve the younger.

^{25:24} When her days to be delivered were fulfilled, behold, there were twins in her womb.^{25:25} The first came out red all over, like a hairy garment. They named him Esau.^{25:26} After that, his brother came out, and his hand had hold on Esau's heel. He was named Jacob. Isaac was sixty years old when she bore them.

^{25:27} The boys grew. Esau was a skillful hunter, a man of the field. Jacob was a quiet man, living in tents.^{25:28} Now Isaac loved Esau, because he ate his venison. Rebekah loved Jacob.^{25:29} Jacob boiled stew. Esau came in from the field, and he was famished.^{25:30} Esau said to Jacob, "Please feed me with that same red stew, for I am famished." Therefore his name was called Edom.

^{25:31} Jacob said, "First, sell me your birthright."

^{25:32} Esau said, "Behold, I am about to die. What good is the birthright to me?"

^{25:33} Jacob said, "Swear to me first."

He swore to him. He sold his birthright to Jacob.^{25:34} Jacob gave Esau bread and stew of lentils. He ate and drank, rose up, and went his way. So Esau despised his birthright.

Paul's Letter to the Ephesians

Online Version: <https://www.truthunity.net/web/ephesians>

Introduction to Ephesians

Ephesians and Colossians have similar vocabulary and similar structure. While most scholars believe they were written after Paul's death by a disciple, the both have much in common with Philippians and Philemon, letters that also reflect the zeal, power, love and wisdom, for both letters convey the essential spiritual principle of oneness and unity, both in the church and in consciousness.

Ephesians appears to be a compilation of Paul's thought, filled with short, beautiful passages commenting on the oneness and unity of the church: "for by grace you have been saved (2:8)," "For he is our peace (2:14)," "creating a new humanity in place of the two, thus making peace (2:15)," "making every effort to maintain the unity of the Spirit in the bond of peace (4:2)." It may be that, after the destruction of the Temple and the final split between Judaism and Christianity, the writer is attempting to unify Jewish-Christians and Gentile-Christians.

Both Ephesians and Colossians describe a oneness and unity in consciousness with repeated reference to the term mystery, such as "the mystery that has been hidden throughout the ages and generations but has now been revealed to his saints. To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory" (Col. 1:26-27). The mystic is "one who has intimate, firsthand acquaintance with God ... Jesus was the greatest mystic of all ages" (Revealing Word, mystic). Many scholars believe that these references were subtle arguments against the encroachment of Gnosticism in the church, which taught a form of duality.

Ephesians 1

Salutation

^{1:1} Paul, an apostle of Christ Jesus through the will of God, to the saints who are at Ephesus, and the faithful in Christ Jesus: ^{1:2} Grace to you and peace from God our Father and the Lord Jesus Christ.

Spiritual Blessings in Christ

love the Lord Jesus Christ, let him be accursed[24]. Come, Lord![25] ^{16:23} The grace of the Lord Jesus Christ be with you. ^{16:24} My love to all of you in Christ Jesus. Amen.

1. Watch! Stand firm in the faith! Be courageous! Be strong! This verse is often quoted as an affirmation in metaphysical writings, for example: "Much of human difficulty is due to the fact that man has become inactive and submissive to conditions and circumstances which are born of human ignorance. There comes a time when he must arouse himself to positive action if he would	shake off these shackles of human bondage." EV Ingraham, <i>Prayer-It's Practice and It's Answer</i> , 159
	2. <i>the assembly (church, ASV, NRSV) that is in their house.</i> An aggregation of healing, constructive thoughts that gather around the healing forces of nature, attracted by the truth that these forces serve.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[24] v16:22. Greek: anathema.
[25] v16:22. Aramaic: Maranatha!

Genesis 26

^{26:1} There was a famine in the land, besides the first famine that was in the days of Abraham. Isaac went to Abimelech king of the Philistines, to Gerar. ^{26:2} Yahweh appeared to him, and said, "Don't go down into Egypt. Live in the land I will tell you about. ^{26:3} Sojourn in this land, and I will be with you, and will bless you. For to you, and to your seed, I will give all these lands, and I will establish the oath which I swore to Abraham your father. ^{26:4} I will multiply your seed as the stars of the sky, and will give to your seed all these lands. In your seed will all the nations of the earth be blessed, ^{26:5} because Abraham obeyed my voice, and kept my requirements, my commandments, my statutes, and my laws."

^{26:6} Isaac lived in Gerar. ^{26:7} The men of the place asked him about his wife. He said, "She is my sister," for he was afraid to say, "My wife," lest, he thought, "the men of the place might kill me for Rebekah, because she is beautiful to look at." ^{26:8} It happened, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was caressing Rebekah, his wife. ^{26:9} Abimelech called Isaac, and said, "Behold, surely she is your wife. Why did you say, 'She is my sister?'"

Isaac said to him, "Because I said, 'Lest I die because of her.'"

^{26:10} Abimelech said, "What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt on us!"

^{26:11} Abimelech commanded all the people, saying, "He who touches this man or his wife will surely be put to death."

^{26:12} Isaac sowed in that land, and reaped in the same year one hundred times what he planted. Yahweh blessed him. ^{26:13} The man grew great, and grew more and more until he became very great. ^{26:14} He had possessions of flocks, possessions of herds, and a great household. The Philistines envied him. ^{26:15} Now all the wells which his father's servants had dug in the days of Abraham his father, the Philistines had stopped, and filled with earth. ^{26:16} Abimelech said to Isaac, "Go from us, for you are much mightier than we."

^{26:17} Isaac departed from there, encamped in the valley of Gerar, and lived there.

^{26:18} Isaac dug again the wells of water, which they had dug in the days of Abraham his father. For the Philistines had stopped them after the death of Abraham. He called their names after the names by which his father had called them. ^{26:19} Isaac's servants dug in the valley, and found there a well of springing water. ^{26:20} The herdsmen of Gerar argued with Isaac's herdsmen, saying, "The water is ours." He called the name of the well Esek, because they contended with him. ^{26:21} They dug another well, and they argued over that, also. He called its name Sitnah. ^{26:22} He left that place, and dug another well. They didn't argue over that one. He called it Rehoboth. He said, "For now Yahweh has made room for us, and we will be fruitful in the land."

^{26:23} He went up from there to Beersheba. ^{26:24} Yahweh appeared to him the same night, and said, "I am the God of Abraham your father. Don't be afraid, for I am with you, and will bless you, and multiply your seed for my servant Abraham's sake."

^{26:25} He built an altar there, and called on the name of Yahweh, and pitched his

tent there. There Isaac's servants dug a well.

^{26:26} Then Abimelech went to him from Gerar, and Ahuzzath his friend, and Phicol the captain of his army. ^{26:27} Isaac said to them, "Why have you come to me, since you hate me, and have sent me away from you?"

^{26:28} They said, "We saw plainly that Yahweh was with you. We said, 'Let there now be an oath between us, even between us and you, and let us make a covenant with you, ^{26:29} that you will do us no harm, as we have not touched you, and as we have done to you nothing but good, and have sent you away in peace.' You are now the blessed of Yahweh."

^{26:30} He made them a feast, and they ate and drank. ^{26:31} They rose up some time in the morning, and swore one to another. Isaac sent them away, and they departed from him in peace. ^{26:32} It happened the same day, that Isaac's servants came, and told him concerning the well which they had dug, and said to him, "We have found water." ^{26:33} He called it Shibah. [11] Therefore the name of the city is Beersheba [12] to this day.

^{26:34} When Esau was forty years old, he took as wife Judith, the daughter of Beeri the Hittite, and Basemath, the daughter of Elon the Hittite. ^{26:35} They grieved Isaac's and Rebekah's spirits.

[11] v26:33. Shibah means "oath" or "seven."

[12] v26:33. Beersheba means "well of the oath" or "well of the seven"

Genesis 27

^{27:1} It happened, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his elder son, and said to him, "My son?"

He said to him, "Here I am."

^{27:2} He said, "See now, I am old. I don't know the day of my death. ^{27:3} Now therefore, please take your weapons, your quiver and your bow, and go out to the field, and take me venison. ^{27:4} Make me savory food, such as I love, and bring it to me, that I may eat, and that my soul may bless you before I die."

^{27:5} Rebekah heard when Isaac spoke to Esau his son. Esau went to the field to hunt for venison, and to bring it. ^{27:6} Rebekah spoke to Jacob her son, saying, "Behold, I heard your father speak to Esau your brother, saying, ^{27:7} 'Bring me venison, and make me savory food, that I may eat, and bless you before Yahweh before my death.' ^{27:8} Now therefore, my son, obey my voice according to that which I command you. ^{27:9} Go now to the flock, and get me from there two good kids of the goats. I will make them savory food for your father, such as he loves. ^{27:10} You shall bring it to your father, that he may eat, so that he may bless you before his death."

^{27:11} Jacob said to Rebekah his mother, "Behold, Esau my brother is a hairy man, and I am a smooth man. ^{27:12} What if my father touches me? I will seem to him as a deceiver, and I would bring a curse on myself, and not a blessing."

^{27:13} His mother said to him, "Let your curse be on me, my son. Only obey my voice, and go get them for me."

correctly translated "brothers and sisters" or "siblings."

[21] v15:54. Isaiah 25:8

[22] v15:55. or, Hell

[23] v15:55. Hosea 13:14

First Corinthians 16

The Collection for the Saints

^{16:1} Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise. ^{16:2} On the first day of the week, let each one of you save, as he may prosper, that no collections be made when I come. ^{16:3} When I arrive, I will send whoever you approve with letters to carry your gracious gift to Jerusalem. ^{16:4} If it is appropriate for me to go also, they will go with me.

Plans for Travel

^{16:5} But I will come to you when I have passed through Macedonia, for I am passing through Macedonia. ^{16:6} But with you it may be that I will stay, or even winter, that you may send me on my journey wherever I go. ^{16:7} For I do not wish to see you now in passing, but I hope to stay a while with you, if the Lord permits. ^{16:8} But I will stay at Ephesus until Pentecost, ^{16:9} for a great and effective door has opened to me, and there are many adversaries.

^{16:10} Now if Timothy comes, see that he is with you without fear, for he does the work of the Lord, as I also do. ^{16:11} Therefore let no one despise him. But set him forward on his journey in peace, that he may come to me; for I expect him with the brothers.

^{16:12} Now concerning Apollos, the brother, I strongly urged him to come to you with the brothers; and it was not at all his desire to come now; but he will come when he has an opportunity.

Final Messages and Greetings

^{16:13} Watch! Stand firm in the faith! Be courageous! Be strong! ^{16:14} Let all that you do be done in love.

^{16:15} Now I beg you, brothers (you know the house of Stephanas, that it is the first fruits of Achaia, and that they have set themselves to serve the saints), ^{16:16} that you also be in subjection to such, and to everyone who helps in the work and labors. ^{16:17} I rejoice at the coming of Stephanas, Fortunatus, and Achaicus; for that which was lacking on your part, they supplied. ^{16:18} For they refreshed my spirit and yours. Therefore acknowledge those who are like that.

^{16:19} The assemblies of Asia greet you. Aquila and Priscilla greet you much in the Lord, together with the assembly that is in their house. ^{16:20} All the brothers greet you. Greet one another with a holy kiss.

^{16:21} This greeting is by me, Paul, with my own hand. ^{16:22} If any man doesn't

and another glory of the stars; for one star differs from another star in glory. ¹

^{15:42} So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. ^{15:43} It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. ^{15:44} It is sown a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body.

^{15:45} So also it is written, "The first man, Adam, became a living soul." [18] The last Adam became a life-giving spirit. ² ^{15:46} However that which is spiritual isn't first, but that which is natural, then that which is spiritual. ^{15:47} The first man is of the earth, made of dust. The second man is the Lord from heaven. ^{15:48} As is the one made of dust, such are those who are also made of dust; and as is the heavenly, such are they also that are heavenly. ^{15:49} As we have borne the image of those made of dust, let's [19] also bear the image of the heavenly.

^{15:50} Now I say this, brothers, [20] that flesh and blood can't inherit the Kingdom of God; ³ neither does corruption inherit incorruption. ^{15:51} Behold, I tell you a mystery. ⁴ We will not all sleep, but we will all be changed. ^{15:52} in a moment, ⁵ in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. ^{15:53} For this corruptible must put on incorruption, and this mortal must put on immortality. ⁶ ^{15:54} But when this corruptible will have put on incorruption, and this mortal will have put on immortality, then what is written will happen:

"Death is swallowed up in victory." ⁷ [21]
^{15:55} "Death, where is your sting? ⁸
 Hades [22], where is your victory?" [23]

^{15:56} The sting of death is sin, and the power of sin is the law. ^{15:57} But thanks be to God, who gives us the victory through our Lord Jesus Christ. ^{15:58} Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord's work, because you know that your labor is not in vain in the Lord.

1. *glories of the sun, moon, and stars.* Spiritual life is greater than the material. Whereas the soul clings to material existence and fears the unconsciousness of the material that death brings, consciousness of spiritual life overcomes all such fear.

2. *life-giving spirit.* A living soul is the individual consciousness of the self as one of the race in thought, feeling, and expression. The life-giving spirit is the expression of the Christ consciousness or idea of God.

3. *Flesh and blood can't inherit the kingdom of God.* We are to develop consciousness of more than flesh and blood and thus put ourselves in contact with eternal life here and now.

4. *I tell you a mystery.* The mystery of immor-

tal, that eternal life subsists here and now as well as on the other side of death.

5. *we shall all be changed, in a moment.* The change is one of consciousness.

6. *mortal ... put on immortality.* By entering into and expressing the Spirit of the Christ we develop a consciousness of eternal life in the mind and heart.

7. *death swallowed up in victory.* When the victory of the resurrection life is grasped and firmly held in faith, death is forgotten (swallowed up).

8. *where is your sting?* resurrection has removed the fear of death as the inevitable end of life.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[16] v15:27. Psalm 8:6

[17] v15:32. Isaiah 22:13

[18] v15:45. Genesis 2:7

[19] v15:49. NU, TR read "we will" instead of "let's"

[20] v15:50. The word for "brothers" here and where context allows may also be

^{27:14} He went, and got them, and brought them to his mother. His mother made savory food, such as his father loved. ^{27:15} Rebekah took the good clothes of Esau, her elder son, which were with her in the house, and put them on Jacob, her younger son. ^{27:16} She put the skins of the kids of the goats on his hands, and on the smooth of his neck. ^{27:17} She gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

^{27:18} He came to his father, and said, "My father?"

He said, "Here I am. Who are you, my son?"

^{27:19} Jacob said to his father, "I am Esau your firstborn. I have done what you asked me to do. Please arise, sit and eat of my venison, that your soul may bless me."

^{27:20} Isaac said to his son, "How is it that you have found it so quickly, my son?"

He said, "Because Yahweh your God gave me success."

^{27:21} Isaac said to Jacob, "Please come near, that I may feel you, my son, whether you are really my son Esau or not."

^{27:22} Jacob went near to Isaac his father. He felt him, and said, "The voice is Jacob's voice, but the hands are the hands of Esau." ^{27:23} He didn't recognize him, because his hands were hairy, like his brother, Esau's hands. So he blessed him. ^{27:24} He said, "Are you really my son Esau?"

He said, "I am."

^{27:25} He said, "Bring it near to me, and I will eat of my son's venison, that my soul may bless you."

He brought it near to him, and he ate. He brought him wine, and he drank. ^{27:26} His father Isaac said to him, "Come near now, and kiss me, my son." ^{27:27} He came near, and kissed him. He smelled the smell of his clothing, and blessed him, and said,

"Behold, the smell of my son
 is as the smell of a field which Yahweh has blessed.

^{27:28} God give you of the dew of the sky,
 of the fatness of the earth,
 and plenty of grain and new wine.

^{27:29} Let peoples serve you,
 and nations bow down to you.
 Be lord over your brothers.
 Let your mother's sons bow down to you.
 Cursed be everyone who curses you.
 Blessed be everyone who blesses you."

^{27:30} It happened, as soon as Isaac had made an end of blessing Jacob, and Jacob had just gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. ^{27:31} He also made savory food, and brought it to his father. He said to his father, "Let my father arise, and eat of his son's venison, that your soul may bless me."

^{27:32} Isaac his father said to him, "Who are you?"

He said, "I am your son, your firstborn, Esau."

^{27:33} Isaac trembled violently, and said, "Who, then, is he who has taken venison, and brought it me, and I have eaten of all before you came, and have blessed him? Yes, he will be blessed."

^{27:34} When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said to his father, "Bless me, even me also, my father."

^{27:35} He said, "Your brother came with deceit, and has taken away your blessing."

^{27:36} He said, "Isn't he rightly named Jacob? For he has supplanted me these two times. He took away my birthright. See, now he has taken away my blessing." He said, "Haven't you reserved a blessing for me?"

^{27:37} Isaac answered Esau, "Behold, I have made him your lord, and all his brothers have I given to him for servants. With grain and new wine have I sustained him. What then will I do for you, my son?"

^{27:38} Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, my father." Esau lifted up his voice, and wept.

^{27:39} Isaac his father answered him,

"Behold, of the fatness of the earth will be your dwelling,
and of the dew of the sky from above.

^{27:40} By your sword will you live, and you will serve your brother.
It will happen, when you will break loose,
that you shall shake his yoke from off your neck."

^{27:41} Esau hated Jacob because of the blessing with which his father blessed him. Esau said in his heart, "The days of mourning for my father are at hand. Then I will kill my brother Jacob."

^{27:42} The words of Esau, her elder son, were told to Rebekah. She sent and called Jacob, her younger son, and said to him, "Behold, your brother Esau comforts himself about you by planning to kill you." ^{27:43} Now therefore, my son, obey my voice. Arise, flee to Laban, my brother, in Haran. ^{27:44} Stay with him a few days, until your brother's fury turns away; ^{27:45} until your brother's anger turn away from you, and he forgets what you have done to him. Then I will send, and get you from there. Why should I be bereaved of you both in one day?"

^{27:46} Rebekah said to Isaac, "I am weary of my life because of the daughters of Heth. If Jacob takes a wife of the daughters of Heth, such as these, of the daughters of the land, what good will my life do me?"

Genesis 28

^{28:1} Isaac called Jacob, blessed him, and commanded him, "You shall not take a wife of the daughters of Canaan. ^{28:2} Arise, go to Paddan Aram, to the house of Bethuel your mother's father. Take a wife from there from the daughters of Laban, your mother's brother. ^{28:3} May God Almighty bless you, and make you fruitful, and multiply you, that you may be a company of peoples, ^{28:4} and give you the blessing of Abraham, to you, and to your seed with you, that you may inherit the land where you travel, which God gave to Abraham."

some among you say that there is no resurrection of the dead? ¹ ^{15:13} But if there is no resurrection of the dead, neither has Christ been raised. ² ^{15:14} If Christ has not been raised, then our preaching is in vain, and your faith also is in vain. ^{15:15} Yes, we are found false witnesses of God, because we testified about God that he raised up Christ, whom he didn't raise up, if it is so that the dead are not raised. ^{15:16} For if the dead aren't raised, neither has Christ been raised. ^{15:17} If Christ has not been raised, your faith is vain; you are still in your sins. ^{15:18} Then they also who are fallen asleep in Christ have perished. ^{15:19} If we have only hoped in Christ in this life, we are of all men most pitiable.

^{15:20} But now Christ has been raised from the dead. He became the first fruits of those who are asleep. ³ ^{15:21} For since death came by man, the resurrection of the dead also came by man. ^{15:22} For as in Adam all die, ⁴ so also in Christ all will be made alive. ^{15:23} But each in his own order: Christ the first fruits, then those who are Christ's, at his coming. ^{15:24} Then the end comes, when he will deliver up the Kingdom to God, even the Father; when he will have abolished all rule and all authority and power. ⁵ ^{15:25} For he must reign until he has put all his enemies under his feet. ^{15:26} The last enemy that will be abolished is death. ^{15:27} For, "He put all things in subjection under his feet." [16] But when he says, "All things are put in subjection," it is evident that he is excepted who subjected all things to him. ^{15:28} When all things have been subjected to him, then the Son will also himself be subjected to him who subjected all things to him, that God may be all in all. ^{15:29} Or else what will they do who are baptized for the dead? If the dead aren't raised at all, why then are they baptized for the dead? ^{15:30} Why do we also stand in jeopardy every hour? ^{15:31} I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. ^{15:32} If I fought with animals at Ephesus for human purposes, what does it profit me? If the dead are not raised, then "let us eat and drink, for tomorrow we die." [17] ^{15:33} Don't be deceived! "Evil companionships corrupt good morals." ^{15:34} Wake up righteously, and don't sin, for some have no knowledge of God. I say this to your shame.

1. *no resurrection of the dead?* If preachers say Jesus was resurrected from the dead then it must follow that all those who apply Jesus' teachings will be resurrected also.

2. *neither has Christ been raised.* If the law of resurrection were not universal, it would not have been possible for Jesus Christ to resurrect his body.

3. *the first fruits of those who are asleep.* Paul affirms that Jesus Christ was the first fruits of them that had fallen asleep for lack of the constant inflow of new life from the fountainhead. Christ is the principle that quickens the life of Spirit in man. The sense mind is dead to spiritual values, but

the Christ awakens it to them.

4. *For in Adam all die.* When one's thoughts are out of harmony with divine law, cross currents are set up. In the Scriptures this condition is called sin. Sin results in death. The Adamic man, the natural man, broke the consciousness that the life current connected him with the parent life; Jesus Christ restored that union.

5. *abolished all rule and all authority and power.* By establishing the Spirit of truth as the sole guide to conduct in human relations, the authority and dominion of earthly rulers will give place to the authority and dominion of God in Christ.

The Resurrection Body

^{15:35} But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" ^{15:36} You foolish one, that which you yourself sow is not made alive unless it dies. ^{15:37} That which you sow, you don't sow the body that will be, but a bare grain, maybe of wheat, or of some other kind. ^{15:38} But God gives it a body even as it pleased him, and to each seed a body of its own. ^{15:39} All flesh is not the same flesh, but there is one flesh of men, another flesh of animals, another of fish, and another of birds. ^{15:40} There are also celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial. ^{15:41} There is one glory of the sun, another glory of the moon,

mystical teachings of Paul. In the first part of I Corinthians, the eleventh chapter, he states, "Christ is the head of man and man is the head of woman." He should have stopped there, for in his attempt to give a literal interpretation to a spiritual idea he received, he gets carried away—he mixes the spiritual with a literal interpretation. Christ is the guiding intelligence within all of us, for it is the Spirit

of God within us. The intellect, man, should always be responsive and obedient to this guiding intelligence, and man, the intellect, should always control the emotional nature, woman. When the emotional nature influences the intellect, the person often has trouble, becoming involved in undesirable circumstances."

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[14] v14:6. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[15] v14:21. Isaiah 28:11-12

First Corinthians 15

The Resurrection of Christ

^{15:1} Now I declare to you, brothers, the Good News which I preached to you, which also you received, in which you also stand, ^{15:2} by which also you are saved, if you hold firmly the word which I preached to you--unless you believed in vain.

^{15:3} For I delivered to you first of all that which I also received: ¹ that Christ died for our sins according to the Scriptures, ^{15:4} that he was buried, that he was raised on the third day ² according to the Scriptures, ^{15:5} and that he appeared to Cephas, then to the twelve. ³ ^{15:6} Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. ^{15:7} Then he appeared to James, then to all the apostles, ^{15:8} and last of all, as to the child born at the wrong time, he appeared to me also. ^{15:9} For I am the least of the apostles, who is not worthy to be called an apostle, because I persecuted the assembly of God. ^{15:10} But by the grace of God I am what I am. His grace which was bestowed on me was not futile, but I worked more than all of them; yet not I, but the grace of God which was with me. ⁴ ^{15:11} Whether then it is I or they, so we preach, and so you believed.

1. *that which I also received.* Jesus Christ overcame all the sins of the flesh, saved His body from the tomb, and raised it to eternal life.

2. *raised on the third day.* Christian metaphysicians see that His overcoming, the Resurrection, was not a miracle, but rather the outworking and fulfillment of divine law. Through faith and understanding they are overcoming many of the ills of mind and body, and they know by analogy that the final demonstration of the law will be perfect health, that is, con-

tinuous life in the body, spiritualized.

3. *He appeared to Cephas, then to the twelve.* Jesus did not leave the earth, but He did leave the consciousness of material conditions, which men call the earth. He is still in our midst in His eternal body, dwelling in another form.

4. *the grace of God which was with me.* Paul was not given grace because he worked more abundantly than others, but because he was ignorant of the law.

The Resurrection of the Dead

^{15:12} Now if Christ is preached, that he has been raised from the dead, how do

^{28:5} Isaac sent Jacob away. He went to Paddan Aram to Laban, son of Bethuel the Syrian, Rebekah's brother, Jacob's and Esau's mother.

^{28:6} Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan Aram, to take him a wife from there, and that as he blessed him he gave him a command, saying, "You shall not take a wife of the daughters of Canaan," ^{28:7} and that Jacob obeyed his father and his mother, and was gone to Paddan Aram. ^{28:8} Esau saw that the daughters of Canaan didn't please Isaac, his father. ^{28:9} Esau went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth, to be his wife.

^{28:10} Jacob went out from Beersheba, and went toward Haran. ^{28:11} He came to a certain place, and stayed there all night, because the sun had set. He took one of the stones of the place, and put it under his head, and lay down in that place to sleep. ^{28:12} He dreamed. Behold, a stairway set upon the earth, and its top reached to heaven. Behold, the angels of God ascending and descending on it. ^{28:13} Behold, Yahweh stood above it, and said, "I am Yahweh, the God of Abraham your father, and the God of Isaac. The land whereon you lie, to you will I give it, and to your seed. ^{28:14} Your seed will be as the dust of the earth, and you will spread abroad to the west, and to the east, and to the north, and to the south. In you and in your seed will all the families of the earth be blessed. ^{28:15} Behold, I am with you, and will keep you, wherever you go, and will bring you again into this land. For I will not leave you, until I have done that which I have spoken of to you."

^{28:16} Jacob awakened out of his sleep, and he said, "Surely Yahweh is in this place, and I didn't know it." ^{28:17} He was afraid, and said, "How dreadful is this place! This is none other than God's house, and this is the gate of heaven."

^{28:18} Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil on its top. ^{28:19} He called the name of that place Bethel, but the name of the city was Luz at the first. ^{28:20} Jacob vowed a vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and clothing to put on, ^{28:21} so that I come again to my father's house in peace, and Yahweh will be my God, ^{28:22} then this stone, which I have set up for a pillar, will be God's house. Of all that you will give me I will surely give the tenth to you."

Genesis 29

^{29:1} Then Jacob went on his journey, and came to the land of the children of the east. ^{29:2} He looked, and behold, a well in the field, and, behold, three flocks of sheep lying there by it. For out of that well they watered the flocks. The stone on the well's mouth was large. ^{29:3} There all the flocks were gathered. They rolled the stone from the well's mouth, and watered the sheep, and put the stone again on the well's mouth in its place. ^{29:4} Jacob said to them, "My relatives, where are you from?"

They said, "We are from Haran."

^{29:5} He said to them, "Do you know Laban, the son of Nahor?"

They said, "We know him."

^{29:6} He said to them, "Is it well with him?"

They said, "It is well. See, Rachel, his daughter, is coming with the sheep."

^{29:7} He said, "Behold, it is still the middle of the day, not time to gather the livestock together. Water the sheep, and go and feed them."

^{29:8} They said, "We can't, until all the flocks are gathered together, and they roll the stone from the well's mouth. Then we water the sheep."

^{29:9} While he was yet speaking with them, Rachel came with her father's sheep, for she kept them. ^{29:10} It happened, when Jacob saw Rachel the daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. ^{29:11} Jacob kissed Rachel, and lifted up his voice, and wept. ^{29:12} Jacob told Rachel that he was her father's brother, and that he was Rebekah's son. She ran and told her father.

^{29:13} It happened, when Laban heard the news of Jacob, his sister's son, that he ran to meet Jacob, and embraced him, and kissed him, and brought him to his house. Jacob told Laban all these things. ^{29:14} Laban said to him, Surely you are my bone and my flesh. He lived with him for a month. ^{29:15} Laban said to Jacob, "Because you are my brother, should you therefore serve me for nothing? Tell me, what will your wages be?"

^{29:16} Laban had two daughters. The name of the elder was Leah, and the name of the younger was Rachel. ^{29:17} Leah's eyes were weak, but Rachel was beautiful in form and attractive. ^{29:18} Jacob loved Rachel. He said, "I will serve you seven years for Rachel, your younger daughter."

^{29:19} Laban said, "It is better that I give her to you, than that I should give her to another man. Stay with me."

^{29:20} Jacob served seven years for Rachel. They seemed to him but a few days, for the love he had for her.

^{29:21} Jacob said to Laban, "Give me my wife, for my days are fulfilled, that I may go in to her."

^{29:22} Laban gathered together all the men of the place, and made a feast. ^{29:23} It happened in the evening, that he took Leah his daughter, and brought her to him. He went in to her. ^{29:24} Laban gave Zilpah his handmaid to his daughter Leah for a handmaid. ^{29:25} It happened in the morning that, behold, it was Leah. He said to Laban, "What is this you have done to me? Didn't I serve with you for Rachel? Why then have you deceived me?"

^{29:26} Laban said, "It is not done so in our place, to give the younger before the firstborn. ^{29:27} Fulfill the week of this one, and we will give you the other also for the service which you will serve with me yet seven other years."

^{29:28} Jacob did so, and fulfilled her week. He gave him Rachel his daughter as wife.

^{29:29} Laban gave to Rachel his daughter Bilhah, his handmaid, to be her handmaid.

^{29:30} He went in also to Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

^{29:31} Yahweh saw that Leah was hated, and he opened her womb, but Rachel was barren. ^{29:32} Leah conceived, and bore a son, and she named him Reuben. For she said, "Because Yahweh has looked at my affliction. For now my husband will love

8. *other languages are for a sign ... to the unbelieving.* Charles Fillmore cautions about those who claim spiritual mastery: "Certain persons called 'masters' have forged ahead of the race in their understanding and use of some of the powers of mind and have in personal egotism set up little kingdoms and put themselves on

thrones. These so-called 'masters' and members of occult brotherhoods are attracting susceptible minds away from the "straight and narrow path" and leading them to believe that there is a short cut in to the kingdom" (Charles Fillmore, *Jesus Christ Heals*, 19-20)

Orderly Worship¹

^{14:26} What is it then, brothers? When you come together, each one of you has a psalm, has a teaching, has a revelation, has another language, has an interpretation. Let all things be done to build each other up. ^{14:27} If any man speaks in another language, let it be two, or at the most three, and in turn; and let one interpret. ² ^{14:28} But if there is no interpreter, let him keep silent in the assembly, and let him speak to himself, and to God. ^{14:29} Let the prophets speak, two or three, and let the others discern. ^{14:30} But if a revelation is made to another sitting by, let the first keep silent. ^{14:31} For you all can prophesy one by one, that all may learn, and all may be exhorted. ^{14:32} The spirits of the prophets are subject to the prophets, ^{14:33} for God is not a God of confusion, but of peace.

As in all the assemblies of the saints, ^{14:34} let your wives keep silent in the assemblies, for it has not been permitted for them to speak; but let them be in subjection, as the law also says. ^{14:35} If they desire to learn anything, let them ask their own husbands at home, for it is shameful for a woman to chatter in the assembly. ³ ^{14:36} What? Was it from you that the word of God went out? Or did it come to you alone? ⁴

^{14:37} If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord. ^{14:38} But if anyone is ignorant, let him be ignorant. ^{14:39} Therefore, brothers, desire earnestly to prophesy, and don't forbid speaking with other languages. ^{14:40} Let all things be done decently and in order.

1. This chapter should be read together with chapter 11:2-16, Head Coverings. Charles Fillmore, who perceived himself to be a modern Paul, found in these difficult passages helpful ideas about the inner dynamics of prayer (orderly internal worship). The Fillmores often referred to the feeling nature as a feminine quality, found equally in men as well as women. If so, reading Jim Lewis would indicate that speaking in tongues is a feminine process; prophecy, the interpretation of tongues, is a masculine process, again equally shared by women and men.

2. *If any man speaks in another language ... let one interpret.* Spiritually interpreted, Paul may be conveying that feelings, once expressed in the consciousness mind, need to be interpreted by the thinking nature. Although he is not specifically talking about an internal process of prayer, Jim Lewis writes about glossolalia in such a way that it conveys such a concern: "Speaking in tongues is a vocal attempt to express one's deepest or highly repressed feelings. These expressions are often incoherent. The person is quite emotional and temporarily loses self-control. It is believed by him and

those who favor this phenomenon that the individual is actually possessed by God, the Holy Spirit."

3. *for it is shameful for a woman to chatter in the assembly.* We can read this painful passage as a warning to not allow our feelings to "chatter" in the assembly of our thinking. Jim Lewis continues, "Be very, very careful of being involved in group emotional experiences. These groups are widespread today and are led, in most cases, by well-meaning people. Even when it seems that these group experiences are for good purposes, however, we must recognize that some are offered by not-so-well-meaning individuals. Uncontrolled emotion can get us into difficulty faster than anything else."

4. *Was it from you that the word of God went out? Or did it come to you alone?* We should be expressing the word of God, not the word of masculine intellect nor the word of feminine feeling. As Jim Lewis concludes: "In order to attain spiritual mastery as Jesus taught it, one must have balanced control and expression of his thoughts and feelings. This point is brought out in the

it may be, so many kinds of sounds in the world, and none of them is without meaning. ^{14:11} If then I don't know the meaning of the sound, I would be to him who speaks a foreigner, and he who speaks would be a foreigner to me. ^{14:12} So also you, since you are zealous for spiritual gifts, seek that you may abound to the building up of the assembly.

^{14:13} Therefore let him who speaks in another language pray that he may interpret. ^{14:14} For if I pray in another language, my spirit prays, but my understanding is unfruitful. ^{14:15} What is it then? I will pray with the spirit, and I will pray with the understanding also. ⁶ I will sing with the spirit, and I will sing with the understanding also. ^{14:16} Otherwise if you bless with the spirit, how will he who fills the place of the unlearned say the "Amen" at your giving of thanks, seeing he doesn't know what you say? ^{14:17} For you most certainly give thanks well, but the other person is not built up. ^{14:18} I thank my God, I speak with other languages more than you all. ^{14:19} However in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in another language.

^{14:20} Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. ⁷ ^{14:21} In the law it is written, "By men of strange languages and by the lips of strangers I will speak to this people. Not even thus will they hear me, says the Lord." ^{14:22} Therefore other languages are for a sign, not to those who believe, but to the unbelieving; ⁸ but prophesying is for a sign, not to the unbelieving, but to those who believe. ^{14:23} If therefore the whole assembly is assembled together and all speak with other languages, and unlearned or unbelieving people come in, won't they say that you are crazy? ^{14:24} But if all prophesy, and someone unbelieving or unlearned comes in, he is reproved by all, and he is judged by all. ^{14:25} And thus the secrets of his heart are revealed. So he will fall down on his face and worship God, declaring that God is among you indeed.

1. *desire spiritual gifts.* See: Lessons In Truth, Spiritual Gifts.

2. *especially that you may prophesy.* A prophet, in individual consciousness, is a thought that is in contact with Spirit, that receives revelations direct from the Holy Spirit; it knows and understands divine law and its working, therefore it warns and instructs the other thoughts (MBD/prophet). All humanity is given the gift of prophecy. "Whenever we become still enough to listen deeply we shall begin to feel the prophet faculty stirring" (Frances Foulks, *Prophecy-Yesterday and Today*, Unity, August 1938).

3. *speaks in another language (speak in a tongue, NRSV).* Symbolizes increased ability to express Truth clearly and freely (RW/tongues).

4. *he who prophesies edifies the assembly.* The purpose of prophecy is to edify. The assembly may be metaphysically interpreted as our thinking. Prophecies should edify our thinking.

5. *unless you uttered by the tongue words easy to understand, how would it be known what is spoken?* in a position to explain it clearly to others (other thoughts). Scattered thoughts only bring scattered presentation of plans. (How I Used Truth Annotations, Lesson 9, Annotation 10).

6. *I will pray with the spirit, and I will pray with the understanding (the mind, NRSV) also.* A clear indicator that this chapter reveals

more about the internal dynamic of prayer than about the practice of speaking in tongues. "God has given all of his transcending powers to man, and it rests with us whether we will express them or not. We may connect ourselves with the light of God or with the outer darkness, or with the realm of reflected light. There are many philosophies but only one truth; that is light, Divine understanding. The light of truth resolves everything into ideas. Those in understanding look upon the phenomenal world and interpret it from the ideas it represents, and not as it appears." Unity, September 2, 1917.

7. *don't be children in thoughts ... but in thoughts be mature.* Jim Lewis cautions about the phenomenon of glossolalia: "The speaking in tongues is a phenomenon that developed in the early church after Jesus left. Jesus never spoke in this manner nor did His followers while He was here. It was associated with what they believed to be the Holy Spirit Baptism and was looked upon as a sign that the individual had become possessed by the Holy Spirit. It was believed that the Holy Spirit was an entity that came into a person and possessed him. This made the person feel good because he saw it as a sign that he was accepted by God. We should keep in mind that the speaking in tongues is not the most important part of the phenomenon; rather, the Holy Spirit Baptism is most important" (Jim Lewis, *The Mystical Teachings of Christianity*, Speaking in Tongues). See more from Jim Lewis below.

me." ^{29:33} She conceived again, and bore a son, and said, "Because Yahweh has heard that I am hated, he has therefore given me this son also." She named him Simeon. ^{29:34} She conceived again, and bore a son. Said, "Now this time will my husband be joined to me, because I have borne him three sons." Therefore was his name called Levi. ^{29:35} She conceived again, and bore a son. She said, "This time will I praise Yahweh." Therefore she named him Judah. Then she stopped bearing.

Genesis 30

^{30:1} When Rachel saw that she bore Jacob no children, Rachel envied her sister. She said to Jacob, "Give me children, or else I will die."

^{30:2} Jacob's anger was kindled against Rachel, and he said, "Am I in God's place, who has withheld from you the fruit of the womb?"

^{30:3} She said, "Behold, my maid Bilhah. Go in to her, that she may bear on my knees, and I also may obtain children by her." ^{30:4} She gave him Bilhah her handmaid as wife, and Jacob went in to her. ^{30:5} Bilhah conceived, and bore Jacob a son. ^{30:6} Rachel said, "God has judged me, and has also heard my voice, and has given me a son." Therefore called she his name Dan. ^{30:7} Bilhah, Rachel's handmaid, conceived again, and bore Jacob a second son. ^{30:8} Rachel said, "With mighty wrestlings have I wrestled with my sister, and have prevailed." She named him Naphtali.

^{30:9} When Leah saw that she had finished bearing, she took Zilpah, her handmaid, and gave her to Jacob as a wife. ^{30:10} Zilpah, Leah's handmaid, bore Jacob a son. ^{30:11} Leah said, "How fortunate!" She named him Gad. ^{30:12} Zilpah, Leah's handmaid, bore Jacob a second son. ^{30:13} Leah said, "Happy am I, for the daughters will call me happy." She named him Asher.

^{30:14} Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother, Leah. Then Rachel said to Leah, "Please give me some of your son's mandrakes."

^{30:15} She said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's mandrakes, also?"

Rachel said, "Therefore he will lie with you tonight for your son's mandrakes."

^{30:16} Jacob came from the field in the evening, and Leah went out to meet him, and said, "You must come in to me; for I have surely hired you with my son's mandrakes."

He lay with her that night. ^{30:17} God listened to Leah, and she conceived, and bore Jacob a fifth son. ^{30:18} Leah said, "God has given me my hire, because I gave my handmaid to my husband." She named him Issachar. ^{30:19} Leah conceived again, and bore a sixth son to Jacob. ^{30:20} Leah said, "God has endowed me with a good dowry. Now my husband will live with me, because I have borne him six sons." She named him Zebulun. ^{30:21} Afterwards, she bore a daughter, and named her Dinah.

^{30:22} God remembered Rachel, and God listened to her, and opened her womb.

^{30:23} She conceived, bore a son, and said, "God has taken away my reproach." ^{30:24} She named him Joseph,[13] saying, "May Yahweh add another son to me."

^{30:25} It happened, when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place, and to my country. ^{30:26} Give me my wives and my children for whom I have served you, and let me go; for you know my service with which I have served you."

^{30:27} Laban said to him, "If now I have found favor in your eyes, stay here, for I have divined that Yahweh has blessed me for your sake." ^{30:28} He said, "Appoint me your wages, and I will give it."

^{30:29} He said to him, "You know how I have served you, and how your livestock have fared with me. ^{30:30} For it was little which you had before I came, and it has increased to a multitude. Yahweh has blessed you wherever I turned. Now when will I provide for my own house also?"

^{30:31} He said, "What shall I give you?"

Jacob said, "You shall not give me anything. If you will do this thing for me, I will again feed your flock and keep it. ^{30:32} I will pass through all your flock today, removing from there every speckled and spotted one, and every black one among the sheep, and the spotted and speckled among the goats. This will be my hire. ^{30:33} So my righteousness will answer for me hereafter, when you come concerning my hire that is before you. Every one that is not speckled and spotted among the goats, and black among the sheep, that might be with me, will be counted stolen."

^{30:34} Laban said, "Behold, I desire it to be according to your word."

^{30:35} That day, he removed the male goats that were streaked and spotted, and all the female goats that were speckled and spotted, every one that had white in it, and all the black ones among the sheep, and gave them into the hand of his sons.

^{30:36} He set three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

^{30:37} Jacob took to himself rods of fresh poplar, almond, plane tree, peeled white streaks in them, and made the white appear which was in the rods. ^{30:38} He set the rods which he had peeled opposite the flocks in the gutters in the watering-troughs where the flocks came to drink. They conceived when they came to drink. ^{30:39} The flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted. ^{30:40} Jacob separated the lambs, and set the faces of the flocks toward the streaked and all the black in the flock of Laban: and he put his own droves apart, and didn't put them into Laban's flock. ^{30:41} It happened, whenever the stronger of the flock conceived, that Jacob laid the rods before the eyes of the flock in the gutters, that they might conceive among the rods; ^{30:42} but when the flock were feeble, he didn't put them in. So the feeble were Laban's, and the stronger Jacob's. ^{30:43} The man increased exceedingly, and had large flocks, female servants and male servants, and camels and donkeys.

[13] v30:24. Joseph means "may he add."

Genesis 31

^{31:1} He heard the words of Laban's sons, saying, "Jacob has taken away all that was

6. *doesn't seek its own way.* Unselfish, does not insist on its own way.

7. *not provoked.* Of good temper, not irritable or resentful.

8. *takes no account of evil.* Pure in heart. Love does not condone or ignore evil, but by recognizing only the good as real and true, it calls forth the good, and leaves what appears to be evil to vanish, as dark-

ness vanishes with the coming of light.

9. *rejoices with (in, ASV) the truth.* Joyful.

10. *bears all things.* Unresentful.

11. *believes all things.* Trusting, give your cloak to he who asks for your coat.

12. *endures all things.* Never fails. Source: Charles Fillmore lesson August 24, 1919, Social Responsibility.

^{13:8} Love never fails. But where there are prophecies, they will be done away with. Where there are various languages, they will cease. Where there is knowledge, it will be done away with. ^{13:9} For we know in part, and we prophesy in part; ^{13:10} but when that which is complete has come, then that which is partial will be done away with. ^{13:11} When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. ^{13:12} For now we see in a mirror, dimly, but then face to face. ¹ Now I know in part, but then I will know fully, even as I was also fully known. ^{13:13} But now faith, hope, and love remain ²--these three. The greatest of these is love. ³

1. *For now we see in a mirror, dimly, but then face to face.* To see through a glass darkly, means to see through the obstructed vision of the mortal; but to see "face to face," means to see with spiritual vision, which is unobstructed, perfect.

2. *faith, hope, and love remain (abideth,*

ASV). Faith and hope lead to divine love in the heart, and love in turn helps us attain perfection as the Father is perfect.

3. *the greatest of these is love.* Love is love greater than faith or hope because its full expression includes faith and hope, as well as love.

 Fillmore Study Bible annotations compiled by Mark Hicks

First Corinthians 14

Gifts of Prophecy and Tongues

^{14:1} Follow after love, and earnestly desire spiritual gifts, ¹ but especially that you may prophesy. ² ^{14:2} For he who speaks in another language ³ speaks not to men, but to God; for no one understands; but in the Spirit he speaks mysteries. ^{14:3} But he who prophesies speaks to men for their edification, exhortation, and consolation. ^{14:4} He who speaks in another language edifies himself, but he who prophesies edifies the assembly. ⁴ ^{14:5} Now I desire to have you all speak with other languages, but rather that you would prophesy. For he is greater who prophesies than he who speaks with other languages, unless he interprets, that the assembly may be built up.

^{14:6} But now, brothers,[14] if I come to you speaking with other languages, what would I profit you, unless I speak to you either by way of revelation, or of knowledge, or of prophesying, or of teaching? ^{14:7} Even things without life, giving a voice, whether pipe or harp, if they didn't give a distinction in the sounds, how would it be known what is piped or harped? ^{14:8} For if the trumpet gave an uncertain sound, who would prepare himself for war? ^{14:9} So also you, unless you uttered by the tongue words easy to understand, how would it be known what is spoken? ⁵ For you would be speaking into the air. ^{14:10} There are,

Mind, is the true, spiritual, higher, self of every individual. This self is an entity as truly as the physical body is an entity.

2. *now they are many members, but one body.* There is only one body of the universe, each individual being a member of that body. Therefore, the body of Christ cannot attain a perfect expression until each member, each individual, is spiritually quickened, and puts on the Christ perfection.

3. *But God composed the body together, giving more abundant honor to the inferior part.* As the "single eye" sheds its rays of light

through the whole body, through Christ, so God's love yoked with wisdom, penetrates into every part and tempers and binds together all its members.

4. *Now you are the body of Christ, and members individually.* Our bodies are fashioned after the Christ body. As each cell of our body has within it the potentialities of the whole body, so are we potential Christs, and our bodies may be raised to the universal Christ body and become fit members of it, through following the law of God as did Jesus.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[13] v12:2. or Gentiles

First Corinthians 13

The Gift of Love

^{13:1} If I speak with the languages of men and of angels, ¹ but don't have love, I have become sounding brass, or a clanging cymbal. ^{13:2} If I have the gift of prophecy, ² and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but don't have love, I am nothing. ³ ^{13:3} If I dole out all my goods to feed the poor, and if I give my body to be burned, ⁴ but don't have love, it profits me nothing.

1. *tongues of men and angels.* The "tongues of men" represent the expressions of intellectual knowledge; the tongues of "angels" represent the expressions of spiritual truths.

2. *the gift of prophecy.* Metaphysically, the ability to foretell the outcome of mental causes. When intuition is developed, it enables its possessor to perceive the connection between cause, and effect and to grasp the underlying truth of conditions and knowledge beyond the average person's power to understand. The

one whose intuitive powers are developed gains the power of prophecy through observation. "That which hath been (in cause) is that which shall be (in effect)."

3. *don't have love, I am nothing.* God is love, so humans are love. Without love the I AM is nothing, no matter how great one's feats of faith.

4. *body to be burned.* Being a martyr.

^{13:4} Love is patient ¹ and is kind; ² love doesn't envy. ³ Love doesn't brag, is not proud, ⁴ ^{13:5} doesn't behave itself inappropriately, ⁵ doesn't seek its own way, ⁶ is not provoked, ⁷ takes no account of evil; ⁸ ^{13:6} doesn't rejoice in unrighteousness, but rejoices with the truth; ⁹ ^{13:7} bears all things, ¹⁰ believes all things, ¹¹ hopes all things, endures all things. ¹²

1. *is patient.* A steady, quiet confidence in the Divine law of love.

2. *kind.* Returning good for evil. Gentleman and ladylike.

3. *doesn't envy.* Generous. Unless one gives oneself with the gift, love is not involved. Nothing is gained from mere giving. To be ac-

ceptable the gift must be made in the spirit of love.

4. *doesn't brag, is not proud.* Not boastful or arrogant.

5. *doesn't behave itself inappropriately.* Courteous, not rude.

our father's. From that which was our father's, has he gotten all this wealth."

^{31:2} Jacob saw the expression on Laban's face, and, behold, it was not toward him as before. ^{31:3} Yahweh said to Jacob, "Return to the land of your fathers, and to your relatives, and I will be with you."

^{31:4} Jacob sent and called Rachel and Leah to the field to his flock, ^{31:5} and said to them, "I see the expression on your father's face, that it is not toward me as before; but the God of my father has been with me. ^{31:6} You know that I have served your father with all of my strength. ^{31:7} Your father has deceived me, and changed my wages ten times, but God didn't allow him to hurt me. ^{31:8} If he said this, 'The speckled will be your wages,' then all the flock bore speckled. If he said this, 'The streaked will be your wages,' then all the flock bore streaked. ^{31:9} Thus God has taken away your father's livestock, and given them to me. ^{31:10} It happened during mating season that I lifted up my eyes, and saw in a dream, and behold, the male goats which leaped on the flock were streaked, speckled, and grizzled. ^{31:11} The angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' ^{31:12} He said, 'Now lift up your eyes, and behold, all the male goats which leap on the flock are streaked, speckled, and grizzled, for I have seen all that Laban does to you. ^{31:13} I am the God of Bethel, where you anointed a pillar, where you vowed a vow to me. Now arise, get out from this land, and return to the land of your birth.'"

^{31:14} Rachel and Leah answered him, "Is there yet any portion or inheritance for us in our father's house? ^{31:15} Aren't we accounted by him as foreigners? For he has sold us, and has also quite devoured our money. ^{31:16} For all the riches which God has taken away from our father, that is ours and our children's. Now then, whatever God has said to you, do."

^{31:17} Then Jacob rose up, and set his sons and his wives on the camels, ^{31:18} and he took away all his livestock, and all his possessions which he had gathered, including the livestock which he had gained in Paddan Aram, to go to Isaac his father, to the land of Canaan. ^{31:19} Now Laban had gone to shear his sheep: and Rachel stole the teraphim[14] that were her father's.

^{31:20} Jacob deceived Laban the Syrian, in that he didn't tell him that he was running away. ^{31:21} So he fled with all that he had. He rose up, passed over the River, and set his face toward the mountain of Gilead.

^{31:22} Laban was told on the third day that Jacob had fled. ^{31:23} He took his relatives with him, and pursued after him seven days' journey. He overtook him in the mountain of Gilead. ^{31:24} God came to Laban, the Syrian, in a dream of the night, and said to him, "Take heed to yourself that you don't speak to Jacob either good or bad."

^{31:25} Laban caught up with Jacob. Now Jacob had pitched his tent in the mountain, and Laban with his relatives encamped in the mountain of Gilead.

^{31:26} Laban said to Jacob, "What have you done, that you have deceived me, and carried away my daughters like captives of the sword? ^{31:27} Why did you flee secretly, and deceive me, and didn't tell me, that I might have sent you away with mirth and with songs, with tambourine and with harp; ^{31:28} and didn't allow me to kiss my sons and my daughters? Now have you done foolishly. ^{31:29} It is in the power of my hand to hurt you, but the God of your father spoke to me last night, saying, 'Take heed to yourself that you don't speak to Jacob either good or bad.' ^{31:30} Now, you want to be gone, because you greatly longed for your father's house, but why have you stolen my gods?"

^{31:31} Jacob answered Laban, "Because I was afraid, for I said, 'Lest you should take your daughters from me by force.' ^{31:32} Anyone you find your gods with

shall not live. Before our relatives, discern what is yours with me, and take it." For Jacob didn't know that Rachel had stolen them.

^{31:33} Laban went into Jacob's tent, into Leah's tent, and into the tent of the two female servants; but he didn't find them. He went out of Leah's tent, and entered into Rachel's tent. ^{31:34} Now Rachel had taken the teraphim, put them in the camel's saddle, and sat on them. Laban felt about all the tent, but didn't find them. ^{31:35} She said to her father, "Don't let my lord be angry that I can't rise up before you; for the manner of women is on me." He searched, but didn't find the teraphim.

^{31:36} Jacob was angry, and argued with Laban. Jacob answered Laban, "What is my trespass? What is my sin, that you have hotly pursued after me? ^{31:37} Now that you have felt around in all my stuff, what have you found of all your household stuff? Set it here before my relatives and your relatives, that they may judge between us two. ^{31:38} These twenty years I have been with you. Your ewes and your female goats have not cast their young, and I haven't eaten the rams of your flocks. ^{31:39} That which was torn of animals, I didn't bring to you. I bore its loss. Of my hand you required it, whether stolen by day or stolen by night. ^{31:40} This was my situation: in the day the drought consumed me, and the frost by night; and my sleep fled from my eyes. ^{31:41} These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times. ^{31:42} Unless the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely now you would have sent me away empty. God has seen my affliction and the labor of my hands, and rebuked you last night."

^{31:43} Laban answered Jacob, "The daughters are my daughters, the children are my children, the flocks are my flocks, and all that you see is mine: and what can I do this day to these my daughters, or to their children whom they have borne? ^{31:44} Now come, let us make a covenant, you and I; and let it be for a witness between me and you."

^{31:45} Jacob took a stone, and set it up for a pillar. ^{31:46} Jacob said to his relatives, "Gather stones." They took stones, and made a heap. They ate there by the heap. ^{31:47} Laban called it Jegar Sahadutha,[15] but Jacob called it Galeed.[16] ^{31:48} Laban said, "This heap is witness between me and you this day." Therefore it was named Galeed ^{31:49} and Mizpah, for he said, "Yahweh watch between me and you, when we are absent one from another. ^{31:50} If you afflict my daughters, or if you take wives besides my daughters, no man is with us; behold, God is witness between me and you." ^{31:51} Laban said to Jacob, "See this heap, and see the pillar, which I have set between me and you. ^{31:52} May this heap be a witness, and the pillar be a witness, that I will not pass over this heap to you, and that you will not pass over this heap and this pillar to me, for harm. ^{31:53} The God of Abraham, and the God of Nahor, the God of their father, judge between us." Then Jacob swore by the fear of his father, Isaac. ^{31:54} Jacob offered a sacrifice in the mountain, and called his relatives to eat bread. They ate bread, and stayed all night in the mountain. ^{31:55} Early in the morning, Laban rose up, and kissed his sons and his daughters, and blessed them. Laban departed and returned to his place.

[14] v31:19. teraphim were household idols that may have been associated with inheritance rights to the household property.

[15] v31:47. "Jegar Sahadutha" means "Witness Heap" in Aramaic.

[16] v31:47. "Galeed" means "Witness Heap" in Hebrew.

given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; ^{12:9} to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit; ^{12:10} and to another workings of miracles; and to another prophecy; and to another discerning of spirits; to another different kinds of languages; and to another the interpretation of languages. ^{12:11} But the one and the same Spirit works all of these, ³ distributing to each one separately as he desires.

Cf. Ephesians 4:7-13

1. *Now there are various kinds of gifts, but the same Spirit.* Those whose "gifts" or inherent talents are diverse and show the same Spirit. All may have the same Spirit, the desire to know the truth and to live accordingly, irrespective of differences in inherent talents or traits. Truth belongs everywhere, and no legitimate activity or bent can be outside its field.

2. *There are various kinds of workings, but the same God, who works all things in all.* God has given all His attributes to man; it rests with each individual whether he ex-

presses them or not. God is no respecter of persons.

3. *But the one and the same Spirit works all of these.* Emilie Cady, in Chapter 11 of Lessons in Truth, Spiritual Gifts, writes, "Thus Paul enumerates some of the free 'gifts' of the Spirit to those who will not limit the manifestations of the Holy One." She believes the important thing is not *discovering* our gifts but rather *accepting* them. We limit our gifts by not fully trusting God, who "worketh ... as he will."

One Body with Many Members

^{12:12} For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ. ^{12:13} For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free; and were all given to drink into one Spirit. ^{12:14} For the body is not one member, but many. ^{12:15} If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. ^{12:16} If the ear would say, "Because I'm not the eye, I'm not part of the body," it's not therefore not part of the body. ^{12:17} If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the smelling be? ^{12:18} But now God has set the members, each one of them, in the body, just as he desired. ^{12:19} If they were all one member, where would the body be? ^{12:20} But now they are many members, but one body. ^{12:21} The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." ^{12:22} No, much rather, those members of the body which seem to be weaker are necessary. ^{12:23} Those parts of the body which we think to be less honorable, on those we bestow more abundant honor; and our unrepresentable parts have more abundant propriety; ^{12:24} whereas our presentable parts have no such need. But God composed the body together, giving more abundant honor to the inferior part, ^{12:25} that there should be no division in the body, but that the members should have the same care for one another. ^{12:26} When one member suffers, all the members suffer with it. Or when one member is honored, all the members rejoice with it.

^{12:27} Now you are the body of Christ, and members individually. ^{12:28} God has set some in the assembly: first apostles, second prophets, third teachers, then miracle workers, then gifts of healings, helps, governments, and various kinds of languages. ^{12:29} Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? ^{12:30} Do all have gifts of healings? Do all speak with various languages? Do all interpret? ^{12:31} But earnestly desire the best gifts. Moreover, I show a most excellent way to you.

1. *For as the body is one ... so also is Christ.* Christ likened to the body because the Christ is the embodiment of all divine

ideas, such as intelligence, life, love, substance, and strength. The Christ, the perfect man idea existing eternally in Divine

the divine spiritual body.

3. *the cup*. The cup of which Jesus drank was the cup of new spiritual life. When man affirms spiritual life, he must be prepared to incorporate that life in soul and in body. This incorporation is not always an easy task, because man's faculties are often inert and indifferent to spiritual ideas.

4. *new covenant in my blood*. Blood of divine life, the quickening element in creation. "The blood is the life." The Children of Israel were commanded to pour out the blood of animals offered in sacrifice and by no means to drink it. Jesus, on the contrary, said that, unless we ate His flesh and drank His blood, we had no

life in us. We are to drink, to take within ourselves, the Spirit of life that animated Him, and come into an awareness of eternal life through this Spirit.

5. *proclaim the Lord's death*. Spiritual communion. Through spiritually eating the body of Jesus Christ and spiritually drinking His blood, we appropriate in consciousness the imperishable substances of Spirit, and we drink of the waters of eternal life. When the mind continues in this process it will eventually raise the whole body out of death into life; then man will realize what Jesus meant when He said, "Verily, verily, I say unto you, If a man keep my word, he shall never see death."

Partaking of the Supper Unworthily

^{11:27} Therefore whoever eats this bread or drinks the Lord's cup in a manner unworthy ¹ of the Lord will be guilty of the body and the blood of the Lord. ^{11:28} But let a man examine himself, and so let him eat of the bread, and drink of the cup. ^{11:29} For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, if he doesn't discern the Lord's body. ^{11:30} For this cause many among you are weak and sickly, and not a few sleep. ² ^{11:31} For if we discerned ourselves, we wouldn't be judged. ³ ^{11:32} But when we are judged, we are punished by the Lord, that we may not be condemned with the world. ^{11:33} Therefore, my brothers, when you come together to eat, wait one for another. ^{11:34} But if anyone is hungry, let him eat at home, lest your coming together be for judgment. The rest I will set in order whenever I come.

1. *in an manner unworthy*. Jesus said: "Watch and pray, that ye enter not into temptation." Prayer keeps the mind active along spiritual lines. When one's attention is directed to high ideals, the consciousness becomes so alive with spirituality that error thoughts are cast out and one is not tempted by the sensations of the flesh.

2. *not a few sleep*. When man affirms spiritual life, he must be prepared to incorporate that

life in soul and in body. This incorporation is not always an easy task, because man's faculties are often inert and indifferent to spiritual ideas.

3. *if we discerned ourselves, we wouldn't be judged*. We obtain the best results by a daily going into the silence, and in the name of the great God-Demonstrator, Jesus Christ, appropriate and assimilate the substance and life of Spirit.

 Fillmore Study Bible annotations compiled by Mark Hicks

First Corinthians 12

Spiritual Gifts

^{12:1} Now concerning spiritual things, brothers, I don't want you to be ignorant. ^{12:2} You know that when you were heathen[13], you were led away to those mute idols, however you might be led. ^{12:3} Therefore I make known to you that no man speaking by God's Spirit says, "Jesus is accursed." No one can say, "Jesus is Lord," but by the Holy Spirit. ^{12:4} Now there are various kinds of gifts, but the same Spirit. ¹

^{12:5} There are various kinds of service, and the same Lord. ^{12:6} There are various kinds of workings, but the same God, who works all things in all. ² ^{12:7} But to each one is given the manifestation of the Spirit for the profit of all. ^{12:8} For to one is

Genesis 32

^{32:1} Jacob went on his way, and the angels of God met him. ^{32:2} When he saw them, Jacob said, "This is God's army." He called the name of that place Mahanaim.

^{32:3} Jacob sent messengers in front of him to Esau, his brother, to the land of Seir, the field of Edom. ^{32:4} He commanded them, saying, "This is what you shall tell my lord, Esau: 'This is what your servant, Jacob, says. I have lived as a foreigner with Laban, and stayed until now.' ^{32:5} I have cattle, donkeys, flocks, male servants, and female servants. I have sent to tell my lord, that I may find favor in your sight.'"^{32:6} The messengers returned to Jacob, saying, "We came to your brother Esau. Not only that, but he comes to meet you, and four hundred men with him."^{32:7} Then Jacob was greatly afraid and was distressed. He divided the people who were with him, and the flocks, and the herds, and the camels, into two companies; ^{32:8} and he said, "If Esau comes to the one company, and strikes it, then the company which is left will escape."^{32:9} Jacob said, "God of my father Abraham, and God of my father Isaac, Yahweh, who said to me, 'Return to your country, and to your relatives, and I will do you good,' ^{32:10} I am not worthy of the least of all the loving kindnesses, and of all the truth, which you have shown to your servant; for with just my staff I passed over this Jordan; and now I have become two companies." ^{32:11} Please deliver me from the hand of my brother, from the hand of Esau: for I fear him, lest he come and strike me, and the mothers with the children. ^{32:12} You said, 'I will surely do you good, and make your seed as the sand of the sea, which can't be numbered because there are so many.'"

^{32:13} He lodged there that night, and took from that which he had with him, a present for Esau, his brother: ^{32:14} two hundred female goats and twenty male goats, two hundred ewes and twenty rams, ^{32:15} thirty milk camels and their colts, forty cows, ten bulls, twenty female donkeys and ten foals. ^{32:16} He delivered them into the hands of his servants, every herd by itself, and said to his servants, "Pass over before me, and put a space between herd and herd."^{32:17} He commanded the foremost, saying, "When Esau, my brother, meets you, and asks you, saying, 'Whose are you? Where are you going? Whose are these before you?' ^{32:18} Then you shall say, 'They are your servant, Jacob's. It is a present sent to my lord, Esau. Behold, he also is behind us.'"^{32:19} He commanded also the second, and the third, and all that followed the herds, saying, "This is how you shall speak to Esau, when you find him. ^{32:20} You shall say, 'Not only that, but behold, your servant, Jacob, is behind us.'"^{32:21} For, he said, "I will appease him with the present that goes before me, and afterward I will see his face. Perhaps he will accept me."

^{32:21} So the present passed over before him, and he himself lodged that night in the camp.

^{32:22} He rose up that night, and took his two wives, and his two handmaids, and his eleven sons, and passed over the ford of the Jabbok. ^{32:23} He took them, and sent them over the stream, and sent over that which he had. ^{32:24} Jacob was left alone, and wrestled with a man there until the breaking of the day. ^{32:25} When he saw that he didn't prevail against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was strained, as he wrestled. ^{32:26} The man said, "Let me go, for the day breaks."

Jacob said, "I won't let you go, unless you bless me."

^{32:27} He said to him, "What is your name?"

He said, "Jacob." ^{32:28} He said, "Your name will no longer be called Jacob, but Israel; for you have fought with God and with men, and have prevailed."

^{32:29} Jacob asked him, "Please tell me your name."

He said, "Why is it that you ask what my name is?" He blessed him there.

^{32:30} Jacob called the name of the place Peniel[17]: for, he said, "I have seen God face to face, and my life is preserved." ^{32:31} The sun rose on him as he passed over Peniel, and he limped because of his thigh. ^{32:32} Therefore the children of Israel don't eat the sinew of the hip, which is on the hollow of the thigh, to this day, because he touched the hollow of Jacob's thigh in the sinew of the hip.

[17] v32:30. Peniel means "face of God."

Genesis 33

^{33:1} Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. He divided the children between Leah, Rachel, and the two handmaids. ^{33:2} He put the handmaids and their children in front, Leah and her children after, and Rachel and Joseph at the rear. ^{33:3} He himself passed over in front of them, and bowed himself to the ground seven times, until he came near to his brother.

^{33:4} Esau ran to meet him, embraced him, fell on his neck, kissed him, and they wept. ^{33:5} He lifted up his eyes, and saw the women and the children; and said, "Who are these with you?"

He said, "The children whom God has graciously given your servant." ^{33:6} Then the handmaids came near with their children, and they bowed themselves. ^{33:7} Leah also and her children came near, and bowed themselves. After them, Joseph came near with Rachel, and they bowed themselves.

^{33:8} Esau said, "What do you mean by all this company which I met?"

Jacob said, "To find favor in the sight of my lord."

^{33:9} Esau said, "I have enough, my brother; let that which you have be yours."

^{33:10} Jacob said, "Please, no, if I have now found favor in your sight, then receive my present at my hand, because I have seen your face, as one sees the face of God, and you were pleased with me. ^{33:11} Please take the gift that I brought to you, because God has dealt graciously with me, and because I have enough." He urged him, and he took it.

^{33:12} Esau said, "Let us take our journey, and let us go, and I will go before you."

^{33:13} Jacob said to him, "My lord knows that the children are tender, and that the flocks and herds with me have their young, and if they overdrive them one day, all the flocks will die. ^{33:14} Please let my lord pass over before his servant, and I will lead on gently, according to the pace of the livestock that are before me and according to the pace of the children, until I come to my lord to Seir."

^{33:15} Esau said, "Let me now leave with you some of the folk who are with me."

yourselves. Is it appropriate that a woman pray to God unveiled? ^{11:14} Doesn't even nature itself teach you that if a man has long hair, it is a dishonor to him? ^{11:15} But if a woman has long hair, it is a glory to her, for her hair is given to her for a covering. ^{11:16} But if any man seems to be contentious, we have no such custom, neither do God's assemblies.

1. This difficult passage should be read together with all of chapter 14. In this chapter, Paul reveals an inner truth about masculine and feminine phases of the soul in the dynamics of inner stillness. Paul will pick up the discussion in chapter 14 where he considers the inner dynamics of speaking in tongues, prophecy and orderly worship.
2. *brothers*. This gender specific translation is gender neutral in other modern translations.
3. *man, woman*. Man is "an idea in Divine Mind; the epitome of being. The apex of God's creation, created in His image and

likeness" (RW/man). Woman is "the feminine phase of man... She signifies the intuitive perception of Truth reflected into the intellect from the soul. She also represents the unspiritualized love that is natural to the body" (RW/woman).

4. *praying or prophesying*. This difficult pericope may be interpreted metaphysically and the interpreter should note that Paul is addressing the inner dynamic of masculine and feminine phases of the soul while in the silence.

5. *in the Lord*. In the higher state of consciousness.

Abuses at the Lord's Supper

^{11:17} But in giving you this command, I don't praise you, that you come together not for the better but for the worse. ^{11:18} For first of all, when you come together in the assembly, I hear that divisions exist among you, and I partly believe it. ^{11:19} For there also must be factions among you, that those who are approved may be revealed among you. ^{11:20} When therefore you assemble yourselves together, it is not the Lord's supper that you eat. ^{11:21} For in your eating each one takes his own supper first. One is hungry, and another is drunken. ^{11:22} What, don't you have houses to eat and to drink in? Or do you despise God's assembly, and put them to shame who don't have? What shall I tell you? Shall I praise you? In this I don't praise you.

1. *it is not the Lord's supper that you eat*. The Lord's supper symbolizes the *appropriation* of spiritual life and spiritual substance by the twelve central faculties of man (the twelve disciples). Eating is sym-

bolic of mental appropriation of thoughts of substance. "Thy words were found, and I did eat them; and thy words were unto me a joy and the rejoicing of my heart" (Jer. 15:16) (RW/eating).

The Institution of the Lord's Supper

^{11:23} For I received from the Lord that which also I delivered to you, that the Lord Jesus on the night in which he was betrayed took bread. ^{11:24} When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." ^{11:25} In the same way he also took the cup, ³ after supper, saying, "This cup is the new covenant in my blood. ⁴ Do this, as often as you drink, in memory of me." ^{11:26} For as often as you eat this bread and drink this cup, you proclaim the Lord's death ⁵ until he comes.

Cf. Matt. 26:26-30; Mark 14:22-26; Luke 22:15-20,39

1. *bread*. Represents the "flesh of Christ," divine substance. It is the outer form of the inner substance.

2. *do this in memory of me*. Everything that is done for the sake of attaining the Christ consciousness in an outer as well as an inner sense is "in remembrance" of Him, the

perfect expression of the Christ idea. We take these mighty ideas into the silence and really clothe these ideas with life and substance. We have a mighty work to do here. We must actualize these ideas and realize each of these ideas is a mighty magnet functioning in God-Mind. Thus we are transforming the soul and really unfolding

Men often catch sight of this truth and proceed to carry it out in their lives. They say, "It does not matter what we do; we can dissolve the results of our acts by denial, and stop the working out of the law." Many crimes have been committed in the name of this kind of reasoning. "The end justifies the means, is based upon it. Regular confessions for sins that are committed with the expectation of confession and forgiveness, are in line with it, and the modern metaphysical practices of bringing about external results to prove the power of the "science," are based upon an evasion of the law.

2. *but not all things are profitable.* We must take into consideration the rights of others. "Let no man seek his own, but each his neighbor's good." If this law were always applied, there would be no interference with human liberty. We should beware how, in our zeal to help people, we interfere with their liberty. Not only should we discern the law in the Absolute, but also its relation in the lives of those who are in the consciousness of the rel-

ative.

3. *eat whatever is set before you, asking no questions for the sake of ... the other's conscience.* An intelligent application of the Law cultivates a right spirit, makes one broad-minded, forgiving, tactful and harmonious in all the affairs of life. Cultivating the Christ spirit makes one positive in Truth. And to all that seems incomplete from his viewpoint he quietly says, "suffer it to be so now," at the same time keeping himself poised in his spiritual mastery.

4. do all to the glory of God. The teaching which harmonizes these seeming variances, is found in the admonition: "Do all to the glory of God." If we are truly seeking to conform to the Divine Law, and to glorify the Spirit in manifestation, we shall not go far wrong. One should have as an ideal the Absolute Truth and should endeavor to fulfill the Law in all activities. In applying the Law, Divine Wisdom and Love should decide all things. *Unity*, September 1921, Sunday Lesson, pp.234-5.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[11] v10:7. Exodus 32:6

[12] v10:26. Psalm 24:1

First Corinthians 11

Do All to the Glory of God (continued)

^{11:1} Be imitators of me, even as I also am of Christ.

Head Coverings ¹

^{11:2} Now I praise you, brothers, ² that you remember me in all things, and hold firm the traditions, even as I delivered them to you. ^{11:3} But I would have you know that the head of every man is Christ, and the head of the woman ³ is the man, and the head of Christ is God. ^{11:4} Every man praying or prophesying, ⁴ having his head covered, dishonors his head. ^{11:5} But every woman praying or prophesying with her head unveiled dishonors her head. For it is one and the same thing as if she were shaved. ^{11:6} For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered. ^{11:7} For a man indeed ought not to have his head covered, because he is the image and glory of God, but the woman is the glory of the man. ^{11:8} For man is not from woman, but woman from man; ^{11:9} for neither was man created for the woman, but woman for the man. ^{11:10} For this cause the woman ought to have authority on her head, because of the angels.

^{11:11} Nevertheless, neither is the woman independent of the man, nor the man independent of the woman, in the Lord. ⁵ ^{11:12} For as woman came from man, so a man also comes through a woman; but all things are from God. ^{11:13} Judge for

He said, "Why? Let me find favor in the sight of my lord."

^{33:16} So Esau returned that day on his way to Seir. ^{33:17} Jacob traveled to Succoth, built himself a house, and made shelters for his livestock. Therefore the name of the place is called Succoth.[18]

^{33:18} Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came from Paddan Aram; and encamped before the city. ^{33:19} He bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for one hundred pieces of money. ^{33:20} He erected an altar there, and called it El Elohe Israel.[19]

[18] v33:17. succoth means shelters or booths.

[19] v33:20. El Elohe Israel means "God, the God of Israel" or "The God of Israel is mighty."

Genesis 34

^{34:1} Dinah, the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the land. ^{34:2} Shechem the son of Hamor the Hivite, the prince of the land, saw her. He took her, lay with her, and humbled her. ^{34:3} His soul joined to Dinah, the daughter of Jacob, and he loved the young lady, and spoke kindly to the young lady. ^{34:4} Shechem spoke to his father, Hamor, saying, "Get me this young lady as a wife."

^{34:5} Now Jacob heard that he had defiled Dinah, his daughter; and his sons were with his livestock in the field. Jacob held his peace until they came. ^{34:6} Hamor the father of Shechem went out to Jacob to talk with him. ^{34:7} The sons of Jacob came in from the field when they heard it. The men were grieved, and they were very angry, because he had done folly in Israel in lying with Jacob's daughter; a which thing ought not to be done. ^{34:8} Hamor talked with them, saying, "The soul of my son, Shechem, longs for your daughter. Please give her to him as a wife. ^{34:9} Make marriages with us. Give your daughters to us, and take our daughters for yourselves. ^{34:10} You shall dwell with us, and the land will be before you. Live and trade in it, and get possessions in it."

^{34:11} Shechem said to her father and to her brothers, "Let me find favor in your eyes, and whatever you will tell me I will give. ^{34:12} Ask me a great amount for a dowry, and I will give whatever you ask of me, but give me the young lady as a wife."

^{34:13} The sons of Jacob answered Shechem and Hamor his father with deceit, and spoke, because he had defiled Dinah their sister, ^{34:14} and said to them, "We can't do this thing, to give our sister to one who is uncircumcised; for that is a reproach to us. ^{34:15} Only on this condition will we consent to you. If you will be as we are, that every male of you be circumcised; ^{34:16} then will we give our daughters to you, and we will take your daughters to us, and we will dwell with you, and we will become one people. ^{34:17} But if you will not listen to us, to be circumcised, then we will take our sister,[20] and we will be gone."

^{34:18} Their words pleased Hamor and Shechem, Hamor's son. ^{34:19} The young man didn't wait to do this thing, because he had delight in Jacob's daughter, and he was honored above all the house of his father. ^{34:20} Hamor and Shechem, his

son, came to the gate of their city, and talked with the men of their city, saying,^{34:21} "These men are peaceful with us. Therefore let them live in the land and trade in it. For behold, the land is large enough for them. Let us take their daughters to us for wives, and let us give them our daughters."^{34:22} Only on this condition will the men consent to us to live with us, to become one people, if every male among us is circumcised, as they are circumcised.^{34:23} Won't their livestock and their possessions and all their animals be ours? Only let us give our consent to them, and they will dwell with us."

^{34:24} All who went out of the gate of his city listened to Hamor, and to Shechem his son; and every male was circumcised, all who went out of the gate of his city.^{34:25} It happened on the third day, when they were sore, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword, came upon the unsuspecting city, and killed all the males.^{34:26} They killed Hamor and Shechem, his son, with the edge of the sword, and took Dinah out of Shechem's house, and went away.^{34:27} Jacob's sons came on the dead, and plundered the city, because they had defiled their sister.^{34:28} They took their flocks, their herds, their donkeys, that which was in the city, that which was in the field,^{34:29} and all their wealth. They took captive all their little ones and their wives, and took as plunder everything that was in the house.^{34:30} Jacob said to Simeon and Levi, "You have troubled me, to make me odious to the inhabitants of the land, among the Canaanites and the Perizzites. I am few in number. They will gather themselves together against me and strike me, and I will be destroyed, I and my house."

^{34:31} They said, "Should he deal with our sister as with a prostitute?"

[20] v34:17. Hebrew has, literally, "daughter"

Genesis 35

^{35:1} God said to Jacob, "Arise, go up to Bethel, and live there. Make there an altar to God, who appeared to you when you fled from the face of Esau your brother."

^{35:2} Then Jacob said to his household, and to all who were with him, "Put away the foreign gods that are among you, purify yourselves, change your garments."^{35:3} Let us arise, and go up to Bethel. I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I went."

^{35:4} They gave to Jacob all the foreign gods which were in their hands, and the rings which were in their ears; and Jacob hid them under the oak which was by Shechem.

^{35:5} They traveled, and a terror of God was on the cities that were around them, and they didn't pursue the sons of Jacob.^{35:6} So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.^{35:7} He built an altar there, and called the place El Beth El; because there God was revealed to him, when he fled from the face of his brother.^{35:8} Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; and its name was called Allon Bacuth.

^{35:9} God appeared to Jacob again, when he came from Paddan Aram, and blessed him.^{35:10} God said to him, "Your name is Jacob. Your name shall not be Jacob any more, but your name will be Israel."^{35:11} He named him Israel. God said to him, "I am God Almighty. Be fruitful and multiply. A nation and a company of nations will be from you, and kings will come out of your body."^{35:12} The land which I gave to Abraham and Isaac, I will give it to you, and to your seed after you will I give the

ends of the ages have come.^{10:12} Therefore let him who thinks he stands be careful that he doesn't fall.^{10:13} No temptation has taken you except what is common to man. God is faithful, who will not allow you to be tempted above what you are able, but will with the temptation also make the way of escape,² that you may be able to endure it.

^{10:14} Therefore, my beloved, flee from idolatry.^{10:15} I speak as to wise men. Judge what I say.^{10:16} The cup of blessing which we bless, isn't it a sharing of the blood of Christ? The bread which we break, isn't it a sharing of the body of Christ?^{10:17} Because there is one loaf of bread, we, who are many, are one body; for we all partake of the one loaf of bread.^{10:18} Consider Israel according to the flesh. Don't those who eat the sacrifices participate in the altar?

^{10:19} What am I saying then? That a thing sacrificed to idols is anything, or that an idol is anything?^{10:20} But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God, and I don't desire that you would have fellowship with demons.^{10:21} You can't both drink the cup of the Lord and the cup of demons. You can't both partake of the table of the Lord, and of the table of demons.^{10:22} Or do we provoke the Lord to jealousy? Are we stronger than he?

1. *For they drank of a spiritual rock that followed them, and the rock was Christ.* Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church." Peter means a stone, and symbolizes the faith faculty in man; "this rock" is the indwelling Christ, and the "church" is spiritual consciousness. See MBD/pedahzur.

2. the way of escape. "The seed of Truth is sown in consciousness by memorizing promises of God and statements of Truth. We may read passages that are uplifting, but unless the subconscious takes hold of the Truth that is read and makes it part of

one's soul and body consciousness, the good seed take no deep root and they wither away. For this reason it is good to dwell upon Words of Truth until they are firmly fixed in memory. If they are once learned with deep faith and interest, they are like leaven; they work in the mind and body, quickening and nourishing the whole inner man. Then, too, in time of trial, or more properly speaking, in time of discipline, they come to consciousness, bringing comfort and cheer and healing when things in the outer seem to have failed." *Unity*, February 1915, Sowing the Seed, p.101.

Do All to the Glory of God

^{10:23} "All things are lawful for me,"¹ but not all things are profitable.² "All things are lawful for me," but not all things build up.^{10:24} Let no one seek his own, but each one his neighbor's good.^{10:25} Whatever is sold in the butcher shop, eat, asking no question for the sake of conscience,^{10:26} for "the earth is the Lord's, and its fullness."¹²^{10:27} But if one of those who don't believe invites you to a meal, and you are inclined to go, eat whatever is set before you, asking no questions for the sake of conscience.^{10:28} But if anyone says to you, "This was offered to idols," don't eat it for the sake of the one who told you, and for the sake of conscience. For "the earth is the Lord's, and all its fullness."^{10:29} Conscience, I say, not your own, but the other's conscience.³ For why is my liberty judged by another conscience?^{10:30} If I partake with thankfulness, why am I denounced for that for which I give thanks?

^{10:31} Whether therefore you eat, or drink, or whatever you do, do all to the glory of God.⁴^{10:32} Give no occasions for stumbling, either to Jews, or to Greeks, or to the assembly of God;^{10:33} even as I also please all men in all things, not seeking my own profit, but the profit of the many, that they may be saved.

1. *All things are lawful for me.* Paul places himself in the Absolute, and recognizes that man is above the law when he realizes

and acts from the standpoint of his spiritual selfhood. The Absolute is not bound by the relative; the Lawmaker is above the law.

myself should be rejected.

1. *Am I not an apostle?* Metaphysically, apostles are "one sent forth; messengers; ambassadors; active spiritual thoughts." Jesus conferred this title on the Twelve whom He sent forth to teach and to heal ... The Grand Man, Christ, has twelve powers of fundamental ideas, represented in the history of Jesus by the Twelve Apostles.

2. *If I am not an apostle to others, at least I am to you.* Metaphysically interpreted, this chapter may be the Apostle in Paul speaking to the sense consciousness in Paul.

3. *those who proclaim the Good News should live from the Good News.* "For confirmation of the truth of the statement that they who serve in the Gospel should live of the Gospel, we refer you to the words that Jesus spoke to the twelve, and to the seventy whom he sent out to preach and make practical his teachings. These disciples of Jesus were not to take scrip or purse, but they were to meet the spiritual needs of those to whom they went; they were to heal the sick, to preach the glad tidings of the kingdom of heaven at hand. They were to accept graciously, in a true Christian spirit, such things as were provided by those to whom they ministered. Those who receive blessings are more richly blessed if they in turn give to their benefactors. Although Paul taught the same truth, on this subject, that Jesus had taught, the truth that

was commanded in the law of Moses, yet he himself did not follow it, at least not with all the churches or people to whom he preached and ministered. Yet he continued to do the same things, though, as he intimated (verse 15), the more he did for people, taking nothing from them in return, the less was he appreciated and loved by them. Paul's determination to accept nothing from the Corinthians for his services to them, increased his own sufferings and hardships and really cheated them out of the abundant good that would have come to them through their obeying the divine law of giving and receiving." *Unity*, Tithing, July 1925, pp3-4.

4. *those who run in a race all run, but one receives the prize.* The race that every man must run is that journey from sense consciousness to spiritual consciousness; through this process the corruptible flesh puts on incorruption. He is crowned with eternal life, come the fruits of the Spirit, love, joy, peace, light, gentleness, and unlimited abundance.

5. *Every man who strives in the games exercises self-control in all things.* To exercise spiritual self-control requires mastery and dominion not only over the physical and the sense planes of consciousness, but also control over every thought, word and act. This can be attained only through a conscious union with the Spirit of God within man, which is Christ.

🌱 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[10] v9:9. Deuteronomy 25:4

First Corinthians 10

Warnings from Israel's History

^{10:1} Now I would not have you ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea; ^{10:2} and were all baptized into Moses in the cloud and in the sea; ^{10:3} and all ate the same spiritual food; ^{10:4} and all drank the same spiritual drink. For they drank of a spiritual rock that followed them, and the rock was Christ. ^{10:5} However with most of them, God was not well pleased, for they were overthrown in the wilderness.

^{10:6} Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. ^{10:7} Neither be idolaters, as some of them were. As it is written, "The people sat down to eat and drink, and rose up to play." ^{10:8} Neither let us commit sexual immorality, as some of them committed, and in one day twenty-three thousand fell. ^{10:9} Neither let us test the Lord, as some of them tested, and perished by the serpents. ^{10:10} Neither grumble, as some of them also grumbled, and perished by the destroyer. ^{10:11} Now all these things happened to them by way of example, and they were written for our admonition, on whom the

land."

^{35:13} God went up from him in the place where he spoke with him. ^{35:14} Jacob set up a pillar in the place where he spoke with him, a pillar of stone. He poured out a drink offering on it, and poured oil on it. ^{35:15} Jacob called the name of the place where God spoke with him "Bethel."

^{35:16} They traveled from Bethel. There was still some distance to come to Ephrath, and Rachel travailed. She had hard labor. ^{35:17} When she was in hard labor, the midwife said to her, "Don't be afraid, for now you will have another son."

^{35:18} It happened, as her soul was departing (for she died), that she named him Benoni, [21] but his father named him Benjamin. [22] ^{35:19} Rachel died, and was buried in the way to Ephrath (the same is Bethlehem). ^{35:20} Jacob set up a pillar on her grave. The same is the Pillar of Rachel's grave to this day. ^{35:21} Israel traveled, and spread his tent beyond the tower of Eder. ^{35:22} It happened, while Israel lived in that land, that Reuben went and lay with Bilhah, his father's concubine, and Israel heard of it.

Now the sons of Jacob were twelve. ^{35:23} The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. ^{35:24} The sons of Rachel: Joseph and Benjamin. ^{35:25} The sons of Bilhah (Rachel's handmaid): Dan and Naphtali. ^{35:26} The sons of Zilpah (Leah's handmaid): Gad and Asher. These are the sons of Jacob, who were born to him in Paddan Aram. ^{35:27} Jacob came to Isaac his father, to Mamre, to Kiriath Arba (which is Hebron), where Abraham and Isaac lived as foreigners.

^{35:28} The days of Isaac were one hundred eighty years. ^{35:29} Isaac gave up the spirit, and died, and was gathered to his people, old and full of days. Esau and Jacob, his sons, buried him.

[21] v35:18. "Benoni" means "son of my trouble."

[22] v35:18. "Benjamin" means "son of my right hand."

Genesis 36

^{36:1} Now this is the history of the generations of Esau (that is, Edom). ^{36:2} Esau took his wives from the daughters of Canaan: Adah the daughter of Elon, the Hittite; and Oholibamah the daughter of Anah, the daughter of Zibeon, the Hivite; ^{36:3} and Basemath, Ishmael's daughter, sister of Nebaioth. ^{36:4} Adah bore to Esau Eliphaz. Basemath bore Reuel. ^{36:5} Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau, who were born to him in the land of Canaan. ^{36:6} Esau took his wives, his sons, his daughters, and all the members of his household, with his livestock, all his animals, and all his possessions, which he had gathered in the land of Canaan, and went into a land away from his brother Jacob. ^{36:7} For their substance was too great for them to dwell together, and the land of their travels couldn't bear them because of their livestock. ^{36:8} Esau lived in the hill country of Seir. Esau is Edom.

^{36:9} This is the history of the generations of Esau the father of the Edomites in the hill country of Seir: ^{36:10} these are the names of Esau's sons: Eliphaz, the son of Adah, the wife of Esau; and Reuel, the son of Basemath, the wife of Esau.

^{36:11} The sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. ^{36:12} Timna was concubine to Eliphaz, Esau's son; and she bore to Eliphaz Amalek. These are the sons of Adah, Esau's wife. ^{36:13} These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau's wife. ^{36:14} These were the sons of Oholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

^{36:15} These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief Kenaz, ^{36:16} chief Korah, chief Gatam, chief Amalek: these are the chiefs who came of Eliphaz in the land of Edom; these are the sons of Adah. ^{36:17} These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs who came of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife. ^{36:18} These are the sons of Oholibamah, Esau's wife: chief Jeush, chief Jalam, chief Korah: these are the chiefs who came of Oholibamah the daughter of Anah, Esau's wife. ^{36:19} These are the sons of Esau (that is, Edom), and these are their chiefs.

^{36:20} These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah, ^{36:21} Dishon, Ezer, and Dishan. These are the chiefs who came of the Horites, the children of Seir in the land of Edom. ^{36:22} The children of Lotan were Hori and Heman. Lotan's sister was Timna. ^{36:23} These are the children of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam. ^{36:24} These are the children of Zibeon: Aiah and Anah. This is Anah who found the hot springs in the wilderness, as he fed the donkeys of Zibeon his father. ^{36:25} These are the children of Anah: Dishon and Oholibamah, the daughter of Anah. ^{36:26} These are the children of Dishon: Hemdan, Eshban, Ithran, and Cheran. ^{36:27} These are the children of Ezer: Bilhan, Zaavan, and Akan. ^{36:28} These are the children of Dishan: Uz and Aran. ^{36:29} These are the chiefs who came of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah, ^{36:30} chief Dishon, chief Ezer, and chief Dishan: these are the chiefs who came of the Horites, according to their chiefs in the land of Seir.

^{36:31} These are the kings who reigned in the land of Edom, before any king reigned over the children of Israel. ^{36:32} Bela, the son of Beor, reigned in Edom. The name of his city was Dinhabah. ^{36:33} Bela died, and Jobab, the son of Zerah of Bozrah, reigned in his place. ^{36:34} Jobab died, and Husham of the land of the Temanites reigned in his place. ^{36:35} Husham died, and Hadad, the son of Bedad, who struck Midian in the field of Moab, reigned in his place. The name of his city was Avith. ^{36:36} Hadad died, and Samlah of Masrekah reigned in his place. ^{36:37} Samlah died, and Shaul of Rehoboth by the river, reigned in his place. ^{36:38} Shaul died, and Baal Hanan, the son of Achbor reigned in his place. ^{36:39} Baal Hanan the son of Achbor died, and Hadar reigned in his place. The name of his city was Pau. His wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.

^{36:40} These are the names of the chiefs who came from Esau, according to their families, after their places, and by their names: chief Timna, chief Alvah, chief Jetheth, ^{36:41} chief Oholibamah, chief Elah, chief Pinon, ^{36:42} chief Kenaz, chief Teman, chief Mibzar, ^{36:43} chief Magdiel, and chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. This is Esau, the father of the Edomites.

Genesis 37

^{37:1} Jacob lived in the land of his father's travels, in the land of Canaan. ^{37:2} This is

First Corinthians 9

The Rights of an Apostle

^{9:1} Am I not free? Am I not an apostle? ¹ Haven't I seen Jesus Christ, our Lord? Aren't you my work in the Lord? ^{9:2} If to others I am not an apostle, yet at least I am to you; ² for you are the seal of my apostleship in the Lord.

^{9:3} My defense to those who examine me is this. ^{9:4} Have we no right to eat and to drink? ^{9:5} Have we no right to take along a wife who is a believer, even as the rest of the apostles, and the brothers of the Lord, and Cephas? ^{9:6} Or have only Barnabas and I no right to not work? ^{9:7} What soldier ever serves at his own expense? Who plants a vineyard, and doesn't eat of its fruit? Or who feeds a flock, and doesn't drink from the flock's milk?

^{9:8} Do I speak these things according to the ways of men? Or doesn't the law also say the same thing? ^{9:9} For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." [10] Is it for the oxen that God cares, ^{9:10} or does he say it assuredly for our sake? Yes, it was written for our sake, because he who plows ought to plow in hope, and he who threshes in hope should partake of his hope. ^{9:11} If we sowed to you spiritual things, is it a great thing if we reap your fleshly things? ^{9:12} If others partake of this right over you, don't we yet more?

Nevertheless we did not use this right, but we bear all things, that we may cause no hindrance to the Good News of Christ. ^{9:13} Don't you know that those who serve around sacred things eat from the things of the temple, and those who wait on the altar have their portion with the altar? ^{9:14} Even so the Lord ordained that those who proclaim the Good News should live from the Good News. ³

^{9:15} But I have used none of these things, and I don't write these things that it may be done so in my case; for I would rather die, than that anyone should make my boasting void. ^{9:16} For if I preach the Good News, I have nothing to boast about; for necessity is laid on me; but woe is to me, if I don't preach the Good News. ^{9:17} For if I do this of my own will, I have a reward. But if not of my own will, I have a stewardship entrusted to me. ^{9:18} What then is my reward? That, when I preach the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News.

^{9:19} For though I was free from all, I brought myself under bondage to all, that I might gain the more. ^{9:20} To the Jews I became as a Jew, that I might gain Jews; to those who are under the law, as under the law, that I might gain those who are under the law; ^{9:21} to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might win those who are without law. ^{9:22} To the weak I became as weak, that I might gain the weak. I have become all things to all men, that I may by all means save some. ^{9:23} Now I do this for the sake of the Good News, that I may be a joint partaker of it.

^{9:24} Don't you know that those who run in a race all run, but one receives the prize? ⁴ Run like that, that you may win. ^{9:25} Every man who strives in the games exercises self-control in all things. ⁵ Now they do it to receive a corruptible crown, but we an incorruptible. ^{9:26} I therefore run like that, as not uncertainly. I fight like that, as not beating the air, ^{9:27} but I beat my body and bring it into submission, lest by any means, after I have preached to others, I

that virginity of mind and heart which is one with the original purity of the Divine Self." An-

nie Rix Miltz, *Generation and Regeneration, The Riches of Virginity.*

 Fillmore Study Bible annotations compiled by Mark Hicks.

First Corinthians 8

Food Offered to Idols

^{8:1} Now concerning things sacrificed to idols: ¹ We know that we all have knowledge. Knowledge puffs up, but love builds up. ^{8:2} But if anyone thinks that he knows anything, he doesn't yet know as he ought to know. ^{8:3} But if anyone loves God, the same is known by him.

^{8:4} Therefore concerning the eating of things sacrificed to idols, we know that no idol is anything in the world, ² and that there is no other God but one. ^{8:5} For though there are things that are called "gods," whether in the heavens or on earth; as there are many "gods" and many "lords;" ^{8:6} yet to us there is one God, the Father, of whom are all things, and we for him; and one Lord, Jesus Christ, through whom are all things, and we live through him.

^{8:7} However, that knowledge isn't in all men. But some, with consciousness of the idol until now, eat as of a thing sacrificed to an idol, and their conscience, being weak, is defiled. ³ ^{8:8} But food will not commend us to God. ⁴ For neither, if we don't eat, are we the worse; nor, if we eat, are we the better. ^{8:9} But be careful that by no means does this liberty of yours become a stumbling block to the weak. ⁵ ^{8:10} For if a man sees you who have knowledge sitting in an idol's temple, won't his conscience, if he is weak, be emboldened to eat things sacrificed to idols? ^{8:11} And through your knowledge, he who is weak perishes, the brother for whose sake Christ died. ^{8:12} Thus, sinning against the brothers, and wounding their conscience when it is weak, you sin against Christ. ^{8:13} Therefore, if food causes my brother to stumble, I will eat no meat forevermore, that I don't cause my brother to stumble.

1. *Now concerning things sacrificed to idols.* Paul had been asked in a letter received from the Corinthian church whether or not one might eat meat, which had first been offered to idols. His letter in this chapter was a discourse along this line. Corinth formerly had been idolatrous, but had been converted to Christianity.

2. *we know that no idol is anything in the world.* If one understands that there is no reality in idols, that they have no power, and that there is but one God, who is through all and in all, he is safe in whatever he does.

3. *their conscience, being weak, is defiled.* Paul teaches that one who understands the truth should be an example in all that he does, to the end that those who are weak

shall be strengthened and fortified by his good example; that conscience is really the rule or law for man's acts.

4. *But food will not commend us to God.* Man in his spiritual identity is one with God. The union is not broken by material things. However, man's body is the temple of God and should be kept clean and pure, free from the lusts of the flesh.

5. *But be careful that by no means does this liberty of yours become a stumbling block to the weak.* Paul gives a warning to Christian metaphysicians who feel their spiritual dominion and power over food and drink. Paul's final affirmation is verse 13: "if food causes my brother to stumble, I will eat no meat forevermore."

 Fillmore Study Bible annotations compiled by Mark Hicks.

the history of the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. Joseph brought an evil report of them to their father. ^{37:3} Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colors. ^{37:4} His brothers saw that their father loved him more than all his brothers, and they hated him, and couldn't speak peaceably to him.

^{37:5} Joseph dreamed a dream, and he told it to his brothers, and they hated him all the more. ^{37:6} He said to them, "Please hear this dream which I have dreamed: ^{37:7} for behold, we were binding sheaves in the field, and behold, my sheaf arose and also stood upright; and behold, your sheaves came around, and bowed down to my sheaf."

^{37:8} His brothers said to him, "Will you indeed reign over us? Or will you indeed have dominion over us?" They hated him all the more for his dreams and for his words. ^{37:9} He dreamed yet another dream, and told it to his brothers, and said, "Behold, I have dreamed yet another dream: and behold, the sun and the moon and eleven stars bowed down to me." ^{37:10} He told it to his father and to his brothers. His father rebuked him, and said to him, "What is this dream that you have dreamed? Will I and your mother and your brothers indeed come to bow ourselves down to you to the earth?" ^{37:11} His brothers envied him, but his father kept this saying in mind.

^{37:12} His brothers went to feed their father's flock in Shechem. ^{37:13} Israel said to Joseph, "Aren't your brothers feeding the flock in Shechem? Come, and I will send you to them." He said to him, "Here I am."

^{37:14} He said to him, "Go now, see whether it is well with your brothers, and well with the flock; and bring me word again." So he sent him out of the valley of Hebron, and he came to Shechem. ^{37:15} A certain man found him, and behold, he was wandering in the field. The man asked him, "What are you looking for?"

^{37:16} He said, "I am looking for my brothers. Tell me, please, where they are feeding the flock."

^{37:17} The man said, "They have left here, for I heard them say, 'Let us go to Dothan.'"

Joseph went after his brothers, and found them in Dothan. ^{37:18} They saw him afar off, and before he came near to them, they conspired against him to kill him. ^{37:19} They said one to another, "Behold, this dreamer comes. ^{37:20} Come now therefore, and let's kill him, and cast him into one of the pits, and we will say, 'An evil animal has devoured him.' We will see what will become of his dreams."

^{37:21} Reuben heard it, and delivered him out of their hand, and said, "Let's not take his life." ^{37:22} Reuben said to them, "Shed no blood. Throw him into this pit that is in the wilderness, but lay no hand on him"--that he might deliver him out of their hand, to restore him to his father. ^{37:23} It happened, when Joseph came to his brothers, that they stripped Joseph of his coat, the coat of many colors that was on him; ^{37:24} and they took him, and threw him into the pit. The pit was empty. There was no water in it.

^{37:25} They sat down to eat bread, and they lifted up their eyes and looked, and saw a caravan of Ishmaelites was coming from Gilead, with their camels bearing spices and balm and myrrh, going to carry it down to Egypt. ^{37:26} Judah said to his brothers, "What profit is it if we kill our brother and conceal his blood? ^{37:27} Come, and let's sell him to the Ishmaelites, and not let our hand be

on him; for he is our brother, our flesh." His brothers listened to him. ^{37:28} Midianites who were merchants passed by, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. They brought Joseph into Egypt.

^{37:29} Reuben returned to the pit; and saw that Joseph wasn't in the pit; and he tore his clothes. ^{37:30} He returned to his brothers, and said, "The child is no more; and I, where will I go?" ^{37:31} They took Joseph's coat, and killed a male goat, and dipped the coat in the blood. ^{37:32} They took the coat of many colors, and they brought it to their father, and said, "We have found this. Examine it, now, whether it is your son's coat or not."

^{37:33} He recognized it, and said, "It is my son's coat. An evil animal has devoured him. Joseph is without doubt torn in pieces." ^{37:34} Jacob tore his clothes, and put sackcloth on his waist, and mourned for his son many days. ^{37:35} All his sons and all his daughters rose up to comfort him, but he refused to be comforted. He said, "For I will go down to Sheol[23] to my son mourning." His father wept for him. ^{37:36} The Midianites sold him into Egypt to Potiphar, an officer of Pharaoh's, the captain of the guard.

[23] v37:35. Sheol is the place of the dead.

Genesis 38

^{38:1} It happened at that time, that Judah went down from his brothers, and visited a certain Adullamite, whose name was Hirah. ^{38:2} Judah saw there a daughter of a certain Canaanite whose name was Shua. He took her, and went in to her. ^{38:3} She conceived, and bore a son; and he named him Er. ^{38:4} She conceived again, and bore a son; and she named him Onan. ^{38:5} She yet again bore a son, and named him Shelah; and he was at Chezib, when she bore him. ^{38:6} Judah took a wife for Er, his firstborn, and her name was Tamar. ^{38:7} Er, Judah's firstborn, was wicked in the sight of Yahweh. Yahweh killed him. ^{38:8} Judah said to Onan, "Go in to your brother's wife, and perform the duty of a husband's brother to her, and raise up seed to your brother." ^{38:9} Onan knew that the seed wouldn't be his; and it happened, when he went in to his brother's wife, that he spilled it on the ground, lest he should give seed to his brother. ^{38:10} The thing which he did was evil in the sight of Yahweh, and he killed him also. ^{38:11} Then Judah said to Tamar, his daughter-in-law, "Remain a widow in your father's house, until Shelah, my son, is grown up;" for he said, "Lest he also die, like his brothers." Tamar went and lived in her father's house.

^{38:12} After many days, Shua's daughter, the wife of Judah, died. Judah was comforted, and went up to his sheepshearers to Timnah, he and his friend Hirah, the Adullamite. ^{38:13} It was told Tamar, saying, "Behold, your father-in-law is going up to Timnah to shear his sheep." ^{38:14} She took off of her the garments of her widowhood, and covered herself with her veil, and wrapped herself, and sat in the gate of Enaim, which is by the way to Timnah; for she saw that Shelah was grown up, and she wasn't given to him as a wife. ^{38:15} When Judah saw her, he thought that she was a prostitute, for she had covered her face. ^{38:16} He turned to her by the way, and said, "Please come, let me come in to you," for he didn't know that she was his daughter-in-law.

She said, "What will you give me, that you may come in to me?"

^{38:17} He said, "I will send you a kid of the goats from the flock."

1. *if you get an opportunity to become free, use it.* "The very first step in this process that we're calling the art of thinking, is to know that no matter what happens in your world, no matter what happens out there, no matter what you read in the papers, no matter what is taking place around you or to you, you always have a choice. You always have a choice. You don't have to be angry. You don't have to be unhappy. You don't have to be worried. You don't have to be fearful. You can

choose to think positively or creatively if that's the way you want. You can become the master instead of the slave. Oh, it's not easy. Now, let's not kid ourselves. It's not easy to take possession of our mind. To change from being a reflex thinker to a creative thinker it takes a lot of discipline, and will, and commitment because we've been thinking in the other way so long, but we can do so." Eric Butterworth, *You Always Have a Choice, Practical Metaphysics*, clip 32 (audio), page 61 (text).

The Unmarried and the Widows

^{7:25} Now concerning virgins, ¹ I have no commandment from the Lord, but I give my judgment as one who has obtained mercy from the Lord to be trustworthy. ^{7:26} I think that it is good therefore, because of the distress that is on us, that it is good for a man to be as he is. ^{7:27} Are you bound to a wife? Don't seek to be freed. Are you free from a wife? Don't seek a wife. ^{7:28} But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, ² and I want to spare you. ^{7:29} But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; ^{7:30} and those who weep, as though they didn't weep; and those who rejoice, as though they didn't rejoice; and those who buy, as though they didn't possess; ^{7:31} and those who use the world, as not using it to the fullest. For the mode of this world passes away.

^{7:32} But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord; ^{7:33} but he who is married is concerned about the things of the world, how he may please his wife. ^{7:34} There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world--how she may please her husband. ^{7:35} This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction.

^{7:36} But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn't sin. Let them marry. ^{7:37} But he who stands steadfast in his heart, having no necessity, but has power over his own heart, to keep his own virgin, does well. ^{7:38} So then both he who gives his own virgin in marriage does well, and he who doesn't give her in marriage does better.

^{7:39} A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whoever she desires, only in the Lord. ^{7:40} But she is happier if she stays as she is, in my judgment, and I think that I also have God's Spirit.

1. *Now concerning virgins.* Again, Paul is dealing with practical issues. But virgins, spiritually considered, is found in Matthew 25, the Parable of the Ten Bridesmaids. Spiritually, virgins represent the senses. "They are five in number, but have a twofold action--five in the inner realm, and five in the outer world. The way to supply oil for the lamps of the virgins, even of the foolish ones, is to affirm that the life source, Spirit, from which comes the power of hearing, smelling, feeling, seeing, and

tasting, is not material but spiritual." MBD/virgins.

2. *oppression in the flesh.* "Virginity, like purity, is a state of mind and of heart, and may exist even when the body has been violated. And though there have been sexual mistakes and people have lived in sexual indulgence for years, yet if the mind is pure and there is a complete turning away from the old life, the desire of one's heart and the determined training of the mind out of the old lustful thinking, will result in

wife to her husband. ^{7:4} The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife. ^{7:5} Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control. ^{7:6} But this I say by way of concession, not of commandment. ^{7:7} Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind.

^{7:8} But I say to the unmarried and to widows, it is good for them if they remain even as I am. ^{7:9} But if they don't have self-control, let them marry. For it's better to marry than to burn.

^{7:10} But to the married I command--not I, but the Lord--that the wife not leave her husband ^{7:11} (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.

^{7:12} But to the rest I--not the Lord--say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. ^{7:13} The woman who has an unbelieving husband, and he is content to live with her, let her not leave her husband. ^{7:14} For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy. ^{7:15} Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace. ² ^{7:16} For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

1. *woman, wife, marriage.* Although this chapter is addressing practical matters, a meta-physical interpretation should note that we are "made up of many men and many women, because the masculine and feminine qualities are equally distributed and they all work together in harmony when divine order is established." "Taking a wife" represents a unification of the I AM with the affections. Spiritually, "marriage" represents the union of two dominant states of consciousness. When we open the door of the mind by consciously affirming the presence and power of the divine I AM in our midst, there is a marriage or union of the higher forces in being with the lower and we find that we are quickened in every part; the life of the I AM has been poured out for us. See: MBD/woman, RW/wife and RW/marriage.

2. *God has called us in peace.* "The eye of the storm is a center of calm in the midst of outer chaos. The peace of God centers me in a place of absolute peace and tranquility. The spirit of God within me is peace--peace that soothes and comforts me when I need it most. So if events in my life seem out of control or if others are trying to pull me into a whirlpool of activities that may not be what I want or need to do, I let God's peace shine on me and on each situation. Then I know what to do and how to respond to both opportunities and challenges. I am poised and calm as I stay focused on the spirit of God within, the spirit of peace and love and harmony that will always bless me. Sheltered in God's presence, I have peace in mind and heart." *Daily Word*, April 18, 2000.

The Life That the Lord Has Assigned

^{7:17} Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies. ^{7:18} Was anyone called having been circumcised? Let him not become uncircumcised. Has anyone been called in uncircumcision? Let him not be circumcised. ^{7:19} Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. ^{7:20} Let each man stay in that calling in which he was called.

^{7:21} Were you called being a bondservant? Don't let that bother you, but if you get an opportunity to become free, use it. ¹ ^{7:22} For he who was called in the Lord being a bondservant is the Lord's free man. Likewise he who was called being free is Christ's bondservant. ^{7:23} You were bought with a price. Don't become bondservants of men. ^{7:24} Brothers, let each man, in whatever condition he was called, stay in that condition with God.

She said, "Will you give me a pledge, until you send it?"

^{38:18} He said, "What pledge will I give you?"

She said, "Your signet and your cord, and your staff that is in your hand."

He gave them to her, and came in to her, and she conceived by him. ^{38:19} She arose, and went away, and put off her veil from her, and put on the garments of her widowhood. ^{38:20} Judah sent the kid of the goats by the hand of his friend, the Adullamite, to receive the pledge from the woman's hand, but he didn't find her. ^{38:21} Then he asked the men of her place, saying, "Where is the prostitute, that was at Enaim by the road?"

They said, "There has been no prostitute here."

^{38:22} He returned to Judah, and said, "I haven't found her; and also the men of the place said, 'There has been no prostitute here.'" ^{38:23} Judah said, "Let her keep it, lest we be shamed. Behold, I sent this kid, and you haven't found her."

^{38:24} It happened about three months later, that it was told Judah, saying, "Tamar, your daughter-in-law, has played the prostitute; and moreover, behold, she is with child by prostitution."

Judah said, "Bring her forth, and let her be burnt." ^{38:25} When she was brought forth, she sent to her father-in-law, saying, "By the man, whose these are, I am with child." She also said, "Please discern whose are these--the signet, and the cords, and the staff."

^{38:26} Judah acknowledged them, and said, "She is more righteous than I, because I didn't give her to Shelah, my son."

He knew her again no more. ^{38:27} It happened in the time of her travail, that behold, twins were in her womb. ^{38:28} When she travailed, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This came out first." ^{38:29} It happened, as he drew back his hand, that behold, his brother came out, and she said, "Why have you made a breach for yourself?" Therefore his name was called Perez. ^[24] ^{38:30} Afterward his brother came out, that had the scarlet thread on his hand, and his name was called Zerah. ^[25]

[24] v38:29. Perez means "breaking out."

[25] v38:30. Zerah means "scarlet" or "brightness."

Genesis 39

^{39:1} Joseph was brought down to Egypt. Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him from the hand of the Ishmaelites that had brought him down there. ^{39:2} Yahweh was with Joseph, and he was a prosperous man. He was in the house of his master the Egyptian. ^{39:3} His master saw that Yahweh was with him, and that Yahweh made all that he did prosper in his hand. ^{39:4} Joseph found favor in his sight. He ministered to him, and he made him overseer over his house, and all that he had he put into his hand. ^{39:5} It happened from the time that he made him overseer in his house, and over all that he had, that Yahweh blessed the Egyptian's house for Joseph's sake; and

the blessing of Yahweh was on all that he had, in the house and in the field. ^{39:6} He left all that he had in Joseph's hand. He didn't concern himself with anything, except for the food which he ate.

Joseph was well-built and handsome. ^{39:7} It happened after these things, that his master's wife cast her eyes on Joseph; and she said, "Lie with me."

^{39:8} But he refused, and said to his master's wife, "Behold, my master doesn't know what is with me in the house, and he has put all that he has into my hand. ^{39:9} He isn't greater in this house than I, neither has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?"

^{39:10} As she spoke to Joseph day by day, he didn't listen to her, to lie by her, or to be with her. ^{39:11} About this time, he went into the house to do his work, and there were none of the men of the house inside. ^{39:12} She caught him by his garment, saying, "Lie with me!"

He left his garment in her hand, and ran outside. ^{39:13} When she saw that he had left his garment in her hand, and had run outside, ^{39:14} she called to the men of her house, and spoke to them, saying, "Behold, he has brought in a Hebrew to us to mock us. He came in to me to lie with me, and I cried with a loud voice. ^{39:15} It happened, when he heard that I lifted up my voice and cried, that he left his garment by me, and ran outside." ^{39:16} She laid up his garment by her, until his master came home. ^{39:17} She spoke to him according to these words, saying, "The Hebrew servant, whom you have brought to us, came in to me to mock me, ^{39:18} and it happened, as I lifted up my voice and cried, that he left his garment by me, and ran outside."

^{39:19} It happened, when his master heard the words of his wife, which she spoke to him, saying, "This is what your servant did to me," that his wrath was kindled. ^{39:20} Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound, and he was there in custody. ^{39:21} But Yahweh was with Joseph, and showed kindness to him, and gave him favor in the sight of the keeper of the prison. ^{39:22} The keeper of the prison committed to Joseph's hand all the prisoners who were in the prison. Whatever they did there, he was responsible for it. ^{39:23} The keeper of the prison didn't look after anything that was under his hand, because Yahweh was with him; and that which he did, Yahweh made it prosper.

Genesis 40

^{40:1} It happened after these things, that the butler of the king of Egypt and his baker offended their lord, the king of Egypt. ^{40:2} Pharaoh was angry with his two officers, the chief cupbearer and the chief baker. ^{40:3} He put them in custody in the house of the captain of the guard, into the prison, the place where Joseph was bound. ^{40:4} The captain of the guard assigned them to Joseph, and he took care of them. They stayed in prison many days. ^{40:5} They both dreamed a dream, each man his dream, in one night, each man according to the interpretation of his dream, the cupbearer and the baker of the king of Egypt, who were bound in the prison. ^{40:6} Joseph came in to them in the morning, and saw them, and saw that they were sad. ^{40:7} He asked Pharaoh's officers who were with him in custody in his master's house, saying, "Why do you look so sad today?"

^{40:8} They said to him, "We have dreamed a dream, and there is no one who can

mentioned as unable to inherit the kingdom of God. Those who do inherit the kingdom are those who enter consciously into the kingdom and through faithful affirmation of their divine nature develop power to express the better part and leave behind the lesser. Those who abandon themselves to the appeals of the sense consciousness or who make a fetish of externals and neglect to develop the inner life, cannot inherit what does not in any real sense belong to them.

2. *Washed, sanctified, justified.* "Washed", metaphysically, is denial of error and its effects. A "sanctified" person is a person set apart or completely dedicated to God

in thought, word, and act. "Justified" has to do with a person's vindication by faith in his indwelling Lord. Note the the Fillmore commentary has *justification following sanctification*. Anyone who devotes himself to the ideal of the perfect life in and through the Spirit of the Christ is sanctified or set apart and dedicated to the service of God. "Justification" follows "sanctification" in that to be accepted as being right and as doing right can be only "in the name of the Lord Jesus, and in the Spirit of our God." Any claim that rests merely on personal excellence is without supporting evidence or foundation in Truth.

Glorify God in Body and Spirit

^{6:12} "All things are lawful for me," but not all things are expedient. "All things are lawful for me," but I will not be brought under the power of anything. ^{6:13} "Foods for the belly, and the belly for foods," but God will bring to nothing both it and them. But the body is not for sexual immorality, but for the Lord; and the Lord for the body. ^{6:14} Now God raised up the Lord, and will also raise us up by his power. ^{6:15} Don't you know that your bodies are members of Christ? ¹ Shall I then take the members of Christ, and make them members of a prostitute? May it never be! ^{6:16} Or don't you know that he who is joined to a prostitute is one body? For, "The two," says he, "will become one flesh." [9] ^{6:17} But he who is joined to the Lord is one spirit. ^{6:18} Flee sexual immorality! "Every sin that a man does is outside the body," but he who commits sexual immorality sins against his own body. ^{6:19} Or don't you know that your body is a temple of the Holy Spirit which is in you, which you have from God? You are not your own, ^{6:20} for you were bought with a price. Therefore glorify God in your body ² and in your spirit, which are God's.

1. *Don't you know that your bodies are members of Christ?* Our bodies are members, not only our souls.

2. *Therefore glorify God in your body.* The body is "a temple of the Holy Spirit" and in order to glorify God, one must have a pure

and healthy body, through which God's life and light and beauty may express. Paul's assertion is in line with the text given in Genesis when God blessed humanity in the beginning.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[9] v6:16. Genesis 2:24

First Corinthians 7

Directions concerning Marriage

^{7:1} Now concerning the things about which you wrote to me: it is good for a man not to touch a woman. ^{7:2} But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband. ¹ ^{7:3} Let the husband render to his wife the affection owed her, and likewise also the

Sexual Immorality Must Be Judged

^{5:9} I wrote to you in my letter to have no company with sexual sinners; ^{5:10} yet not at all meaning with the sexual sinners of this world, ¹ or with the covetous and extortioners, or with idolaters; for then you would have to leave the world. ^{5:11} But as it is, I wrote to you not to associate with anyone who is called a brother who is a sexual sinner, or covetous, or an idolater, or a slanderer, or a drunkard, or an extortioner. Don't even eat with such a person. ² ^{5:12} For what have I to do with also judging those who are outside? ³ Don't you judge those who are within? ^{5:13} But those who are outside, God judges. "Put away the wicked man from among yourselves." [8]

1. *yet not at all meaning with the sexual sinners of this world.* The distinction is drawn between "sexual sinners of this world" and "sexual sinners" who are fellow Christians. The latter are to be avoided more than the former for the reason that brothers in Christ are moved by the same spirit, and without faithfulness to the ideal of purity and honesty there can be no spiritual unity among so-called brothers. The standard of perfection is to be upheld without wavering.

2. *Don't even eat with such a person.* Eating symbolizes the appropriation of substance, and no one can appropriate the substance of both Truth and falsity.

3. *For what have I to do with also judging those who are outside? Don't you judge those who are within?* We are not to judge others those who are outside but is to busy ourselves with clearing up our inner conflicts.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[8] v5:13. Deuteronomy 17:7; 19:19; 21:21; 22:21; 24:7

First Corinthians 6

Lawsuits among Believers

^{6:1} Dare any of you, having a matter against his neighbor, go to law before the unrighteous, and not before the saints? ^{6:2} Don't you know that the saints will judge the world? And if the world is judged by you, are you unworthy to judge the smallest matters? ^{6:3} Don't you know that we will judge angels? How much more, things that pertain to this life? ^{6:4} If then, you have to judge things pertaining to this life, do you set them to judge who are of no account in the assembly? ^{6:5} I say this to move you to shame. Isn't there even one wise man among you who would be able to decide between his brothers? ^{6:6} But brother goes to law with brother, and that before unbelievers!

^{6:7} Therefore it is already altogether a defect in you, that you have lawsuits one with another. Why not rather be wronged? Why not rather be defrauded? ^{6:8} No, but you yourselves do wrong, and defraud, and that against your brothers.

^{6:9} Or don't you know that the unrighteous will not inherit the Kingdom of God? ¹ Don't be deceived. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals, ^{6:10} nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the Kingdom of God. ^{6:11} Such were some of you, but you were washed. But you were sanctified ² in the name of the Lord Jesus, and in the Spirit of our God.

1. *will inherit the Kingdom of God.* Ten classes of those whose conduct is negative are

interpret it."

Joseph said to them, "Don't interpretations belong to God? Please tell it to me."

^{40:9} The chief cupbearer told his dream to Joseph, and said to him, "In my dream, behold, a vine was in front of me, ^{40:10} and in the vine were three branches. It was as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes. ^{40:11} Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

^{40:12} Joseph said to him, "This is its interpretation: the three branches are three days. ^{40:13} Within three more days, Pharaoh will lift up your head, and restore you to your office. You will give Pharaoh's cup into his hand, the way you did when you were his cupbearer. ^{40:14} But remember me when it will be well with you, and show kindness, please, to me, and make mention of me to Pharaoh, and bring me out of this house. ^{40:15} For indeed, I was stolen away out of the land of the Hebrews, and here also have I done nothing that they should put me into the dungeon."

^{40:16} When the chief baker saw that the interpretation was good, he said to Joseph, "I also was in my dream, and behold, three baskets of white bread were on my head. ^{40:17} In the uppermost basket there was all kinds of baked food for Pharaoh, and the birds ate them out of the basket on my head."

^{40:18} Joseph answered, "This is its interpretation. The three baskets are three days. ^{40:19} Within three more days, Pharaoh will lift up your head from off you, and will hang you on a tree; and the birds will eat your flesh from off you." ^{40:20} It happened the third day, which was Pharaoh's birthday, that he made a feast for all his servants, and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants. ^{40:21} He restored the chief cupbearer to his position again, and he gave the cup into Pharaoh's hand; ^{40:22} but he hanged the chief baker, as Joseph had interpreted to them. ^{40:23} Yet the chief cupbearer didn't remember Joseph, but forgot him.

Genesis 41

^{41:1} It happened at the end of two full years, that Pharaoh dreamed: and behold, he stood by the river. ^{41:2} Behold, there came up out of the river seven cattle, sleek and fat, and they fed in the marsh grass. ^{41:3} Behold, seven other cattle came up after them out of the river, ugly and thin, and stood by the other cattle on the brink of the river. ^{41:4} The ugly and thin cattle ate up the seven sleek and fat cattle. So Pharaoh awoke. ^{41:5} He slept and dreamed a second time: and behold, seven heads of grain came up on one stalk, healthy and good. ^{41:6} Behold, seven heads of grain, thin and blasted with the east wind, sprung up after them. ^{41:7} The thin heads of grain swallowed up the seven healthy and full ears. Pharaoh awoke, and behold, it was a dream. ^{41:8} It happened in the morning that his spirit was troubled, and he sent and called for all of Egypt's magicians and wise men. Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

^{41:9} Then the chief cupbearer spoke to Pharaoh, saying, "I remember my faults today. ^{41:10} Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, me and the chief baker. ^{41:11} We dreamed a

dream in one night, I and he. We dreamed each man according to the interpretation of his dream. ^{41:12} There was with us there a young man, a Hebrew, servant to the captain of the guard, and we told him, and he interpreted to us our dreams. To each man according to his dream he interpreted. ^{41:13} It happened, as he interpreted to us, so it was: he restored me to my office, and he hanged him."

^{41:14} Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon. He shaved himself, changed his clothing, and came in to Pharaoh. ^{41:15} Pharaoh said to Joseph, "I have dreamed a dream, and there is no one who can interpret it. I have heard it said of you, that when you hear a dream you can interpret it."

^{41:16} Joseph answered Pharaoh, saying, "It isn't in me. God will give Pharaoh an answer of peace."

^{41:17} Pharaoh spoke to Joseph, "In my dream, behold, I stood on the brink of the river: ^{41:18} and behold, there came up out of the river seven cattle, fat and sleek. They fed in the marsh grass, ^{41:19} and behold, seven other cattle came up after them, poor and very ugly and thin, such as I never saw in all the land of Egypt for ugliness. ^{41:20} The thin and ugly cattle ate up the first seven fat cattle, ^{41:21} and when they had eaten them up, it couldn't be known that they had eaten them, but they were still ugly, as at the beginning. So I awoke. ^{41:22} I saw in my dream, and behold, seven heads of grain came up on one stalk, full and good: ^{41:23} and behold, seven heads of grain, withered, thin, and blasted with the east wind, sprung up after them. ^{41:24} The thin heads of grain swallowed up the seven good heads of grain. I told it to the magicians, but there was no one who could explain it to me."

^{41:25} Joseph said to Pharaoh, "The dream of Pharaoh is one. What God is about to do he has declared to Pharaoh. ^{41:26} The seven good cattle are seven years; and the seven good heads of grain are seven years. The dream is one. ^{41:27} The seven thin and ugly cattle that came up after them are seven years, and also the seven empty heads of grain blasted with the east wind; they will be seven years of famine. ^{41:28} That is the thing which I spoke to Pharaoh. What God is about to do he has shown to Pharaoh. ^{41:29} Behold, there come seven years of great plenty throughout all the land of Egypt. ^{41:30} There will arise after them seven years of famine, and all the plenty will be forgotten in the land of Egypt. The famine will consume the land, ^{41:31} and the plenty will not be known in the land by reason of that famine which follows; for it will be very grievous. ^{41:32} The dream was doubled to Pharaoh, because the thing is established by God, and God will shortly bring it to pass."

^{41:33} "Now therefore let Pharaoh look for a discreet and wise man, and set him over the land of Egypt. ^{41:34} Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt's produce in the seven plentiful years. ^{41:35} Let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. ^{41:36} The food will be for a store to the land against the seven years of famine, which will be in the land of Egypt; that the land not perish through the famine."

^{41:37} The thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

^{41:38} Pharaoh said to his servants, "Can we find such a one as this, a man in whom is the Spirit of God?" ^{41:39} Pharaoh said to Joseph, "Because God has shown you all of this, there is none so discreet and wise as you. ^{41:40} You shall be over my house, and according to your word will all my people be ruled. Only in the throne I will be greater than you." ^{41:41} Pharaoh said to Joseph, "Behold, I have set you over all the land of Egypt." ^{41:42} Pharaoh took off his signet ring from his hand, and put it on Joseph's hand, and arrayed him in robes of fine linen, and put a gold chain about his neck, ^{41:43} and he made him to ride in the second chariot which he had. They cried before him, "Bow the knee!" He set him over all the land of Egypt. ^{41:44} Pharaoh said

children. ^{4:15} For though you have ten thousand tutors in Christ, yet not many fathers. For in Christ Jesus, I became your father through the Good News. ^{4:16} I beg you therefore, be imitators of me. ¹ ^{4:17} Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every assembly. ^{4:18} Now some are puffed up, as though I were not coming to you. ^{4:19} But I will come to you shortly, if the Lord is willing. And I will know, not the word of those who are puffed up, but the power. ^{4:20} For the Kingdom of God is not in word, but in power. ² ^{4:21} What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

1. *be imitators of me.* As children imitate the parents because they know no one else so well, so followers of the Christ express the word of Truth wholeheartedly, because they know no other expression.

2. *For the Kingdom of God is not in word, but in power.* The kingdom of God is revealed through a man's *consciousness* of power, rather than through the words he

speaks. The latter may be empty, but power is self-revealing, and cannot be hidden. At some point, Unity's teachers began to focus on the language used in prayer rather than the the consciousness from which we pray. That is a most unfortunate mistake because the kingdom of God is not in word, but in the power of consciousness.

 Fillmore Study Bible annotations compiled by Mark Hicks.

First Corinthians 5

Sexual Immorality Defiles the Church

^{5:1} It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles, that one has his father's wife. ^{5:2} You are puffed up, and didn't rather mourn, that he who had done this deed might be removed from among you.

^{5:3} For I most certainly, as being absent in body but present in spirit, have already, as though I were present, judged him who has done this thing. ^{5:4} In the name of our Lord Jesus Christ, you being gathered together, and my spirit, with the power of our Lord Jesus Christ, ^{5:5} are to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

^{5:6} Your boasting is not good. Don't you know that a little yeast leavens the whole lump? ¹ ^{5:7} Purge out the old yeast, ² that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. ^{5:8} Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

1. *a little yeast leavens the whole lump.* The "leaven" represents limited thoughts. When we allow the finer forces of the body to go to fulfill lust and appetite, we are letting the leaven work to our undoing. When the mind is raised up through affirmations of God's omnipresent substance and life, we are not only fed but there is a surplus. MBD/Leaven.

2. *Purge out the old yeast.* Whatever line of thought is received into consciousness goes on working until it is rooted out by another line of thinking or until it changes one's whole consciousness and manifests fully in the outer life. (cf. Matthew 13:33, Mark 8:15)

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[6] v3:19. Job 5:13

[7] v3:20. Psalm 94:11

First Corinthians 4

The Ministry of the Apostles

^{4:1} So let a man think of us as Christ's servants, and stewards of God's mysteries.
^{4:2} Here, moreover, it is required of stewards, that they be found faithful. ^{4:3} But with me it is a very small thing that I should be judged by you, or by man's judgment. Yes, I don't judge my own self. ^{4:4} For I know nothing against myself. Yet I am not justified by this, but he who judges me is the Lord. ^{4:5} Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness, and reveal the counsels of the hearts. Then each man will get his praise from God.

^{4:6} Now these things, brothers, I have in a figure transferred to myself and Apollos for your sakes, that in us you might learn not to think beyond the things which are written, that none of you be puffed up against one another. ^{4:7} For who makes you different? And what do you have that you didn't receive? But if you did receive it, why do you boast as if you had not received it?

^{4:8} You are already filled. You have already become rich. You have come to reign without us. Yes, and I wish that you did reign, that we also might reign with you. ^{4:9} For, I think that God has displayed us, the apostles, last of all, like men sentenced to death. For we are made a spectacle to the world, both to angels and men. ^{4:10} We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You have honor, but we have dishonor. ^{4:11} Even to this present hour we hunger, thirst, are naked, are beaten, and have no certain dwelling place. ^{4:12} We toil, working with our own hands. ¹ When people curse us, we bless. Being persecuted, we endure. ^{4:13} Being defamed, we entreat. We are made as the filth of the world, the dirt wiped off by all, even until now.

1. *We toil, working with our own hands.* "He who once manifested as Paul the apostle is now expressing himself through another personality, right here in America. It should be remembered, in discussing this character, that the real Paul and the ideal which the world today holds of Paul, are not the same. The illusions of hero worship are beyond all reason, and especially so when the hero has been sainted and a religious halo thrown about his character and his writings. A calm, unbiased perusal of Paul's history, as recorded in his writings, will convince any one, who is not hypnotized by ecclesiastical assumptions, that he lacked much of being the saint that the church thinks him. As one of the early church

fathers, his lot was hard—that of the disseminator of new and strange doctrines utterly opposed to those popularly accepted by the people. From the day that he adopted the ministry of Jesus Christ he was despised and persecuted, except by a few followers ... So if we assert that he who was once called Paul is among us, teaching and healing in a humble way, do not let these illusions of ecclesiastical education darken your understanding. Our word today that we know Paul is just as good as his was nineteen hundred years ago that he had seen and talked with Jesus of Nazareth, who was supposed to be dead."—*Paul Is Now Here*, Charles Fillmore, Unity, August 1924.

Fatherly Admonition

^{4:14} I don't write these things to shame you, but to admonish you as my beloved

to Joseph, "I am Pharaoh, and without you shall no man lift up his hand or his foot in all the land of Egypt." ^{41:45} Pharaoh called Joseph's name Zaphenath-Paneah; and he gave him Asenath, the daughter of Potiphra priest of On as a wife. Joseph went out over the land of Egypt.

^{41:46} Joseph was thirty years old when he stood before Pharaoh king of Egypt. Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. ^{41:47} In the seven plentiful years the earth brought forth abundantly. ^{41:48} He gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was around every city, he laid up in the same. ^{41:49} Joseph laid up grain as the sand of the sea, very much, until he stopped counting, for it was without number. ^{41:50} To Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphra priest of On, bore to him. ^{41:51} Joseph called the name of the firstborn Manasseh, [26] "For," he said, "God has made me forget all my toil, and all my father's house." ^{41:52} The name of the second, he called Ephraim [27]: "For God has made me fruitful in the land of my affliction."

^{41:53} The seven years of plenty, that were in the land of Egypt, came to an end. ^{41:54} The seven years of famine began to come, just as Joseph had said. There was famine in all lands, but in all the land of Egypt there was bread. ^{41:55} When all the land of Egypt was famished, the people cried to Pharaoh for bread, and Pharaoh said to all the Egyptians, "Go to Joseph. What he says to you, do." ^{41:56} The famine was over all the surface of the earth. Joseph opened all the store houses, and sold to the Egyptians. The famine was severe in the land of Egypt. ^{41:57} All countries came into Egypt, to Joseph, to buy grain, because the famine was severe in all the earth.

[26] v41:51. "Manasseh" sounds like the Hebrew for "forget."

[27] v41:52. "Ephraim" sounds like the Hebrew for "twice fruitful."

Genesis 42

^{42:1} Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, "Why do you look at one another?" ^{42:2} He said, "Behold, I have heard that there is grain in Egypt. Go down there, and buy for us from there, so that we may live, and not die." ^{42:3} Joseph's ten brothers went down to buy grain from Egypt. ^{42:4} But Jacob didn't send Benjamin, Joseph's brother, with his brothers; for he said, "Lest perhaps harm happen to him." ^{42:5} The sons of Israel came to buy among those who came, for the famine was in the land of Canaan. ^{42:6} Joseph was the governor over the land. It was he who sold to all the people of the land. Joseph's brothers came, and bowed themselves down to him with their faces to the earth. ^{42:7} Joseph saw his brothers, and he recognized them, but acted like a stranger to them, and spoke roughly with them. He said to them, "Where did you come from?"

They said, "From the land of Canaan to buy food."

^{42:8} Joseph recognized his brothers, but they didn't recognize him. ^{42:9} Joseph remembered the dreams which he dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land."

^{42:10} They said to him, "No, my lord, but your servants have come to buy food.

^{42:11} We are all one man's sons; we are honest men. Your servants are not spies."

^{42:12} He said to them, "No, but you have come to see the nakedness of the land."

^{42:13} They said, "We, your servants, are twelve brothers, the sons of one man in the land of Canaan; and behold, the youngest is this day with our father, and one is no more."

^{42:14} Joseph said to them, "It is like I told you, saying, 'You are spies.' ^{42:15} By this you shall be tested. By the life of Pharaoh, you shall not go forth from here, unless your youngest brother comes here. ^{42:16} Send one of you, and let him get your brother, and you shall be bound, that your words may be tested, whether there is truth in you, or else by the life of Pharaoh surely you are spies." ^{42:17} He put them all together into custody for three days.

^{42:18} Joseph said to them the third day, "Do this, and live, for I fear God. ^{42:19} If you are honest men, then let one of your brothers be bound in your prison; but you go, carry grain for the famine of your houses. ^{42:20} Bring your youngest brother to me; so will your words be verified, and you won't die."

They did so. ^{42:21} They said one to another, "We are certainly guilty concerning our brother, in that we saw the distress of his soul, when he begged us, and we wouldn't listen. Therefore this distress has come upon us." ^{42:22} Reuben answered them, saying, "Didn't I tell you, saying, 'Don't sin against the child,' and you wouldn't listen? Therefore also, behold, his blood is required." ^{42:23} They didn't know that Joseph understood them; for there was an interpreter between them. ^{42:24} He turned himself away from them, and wept. Then he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes. ^{42:25} Then Joseph gave a command to fill their bags with grain, and to restore every man's money into his sack, and to give them food for the way. So it was done to them.

^{42:26} They loaded their donkeys with their grain, and departed from there. ^{42:27} As one of them opened his sack to give his donkey food in the lodging place, he saw his money. Behold, it was in the mouth of his sack. ^{42:28} He said to his brothers, "My money is restored! Behold, it is in my sack!" Their hearts failed them, and they turned trembling one to another, saying, "What is this that God has done to us?" ^{42:29} They came to Jacob their father, to the land of Canaan, and told him all that had happened to them, saying, ^{42:30} "The man, the lord of the land, spoke roughly with us, and took us for spies of the country. ^{42:31} We said to him, 'We are honest men. We are no spies. ^{42:32} We are twelve brothers, sons of our father; one is no more, and the youngest is this day with our father in the land of Canaan.' ^{42:33} The man, the lord of the land, said to us, 'By this I will know that you are honest men: leave one of your brothers with me, and take grain for the famine of your houses, and go your way. ^{42:34} Bring your youngest brother to me. Then I will know that you are not spies, but that you are honest men. So I will deliver your brother to you, and you shall trade in the land.'"

^{42:35} It happened as they emptied their sacks, that behold, every man's bundle of money was in his sack. When they and their father saw their bundles of money, they were afraid. ^{42:36} Jacob, their father, said to them, "You have bereaved me of my children! Joseph is no more, Simeon is no more, and you want to take Benjamin away. All these things are against me."

^{42:37} Reuben spoke to his father, saying, "Kill my two sons, if I don't bring him to you. Entrust him to my care, and I will bring him to you again."

^{42:38} He said, "My son shall not go down with you; for his brother is dead, and he only is left. If harm happens to him along the way in which you go, then you will bring

waters, but God who gives the increase. ^{3:8} Now he who plants and he who waters are the same, but each will receive his own reward according to his own labor. ^{3:9} For we are God's fellow workers. You are God's farming, God's building.

^{3:10} According to the grace of God which was given to me, as a wise master builder I laid a foundation, ⁵ and another builds on it. But let each man be careful how he builds on it. ^{3:11} For no one can lay any other foundation than that which has been laid, which is Jesus Christ. ⁶ ^{3:12} But if anyone builds on the foundation with gold, silver, costly stones, wood, hay, or stubble; ⁷ ^{3:13} each man's work will be revealed. For the Day will declare it, because it is revealed in fire; and the fire itself will test what sort of work each man's work is. ^{3:14} If any man's work remains which he built on it, he will receive a reward. ^{3:15} If any man's work is burned, he will suffer loss, but he himself will be saved, but as through fire.

^{3:16} Don't you know that you are a temple of God, and that God's Spirit lives in you? ^{3:17} If anyone destroys the temple of God, God will destroy him; ⁸ for God's temple is holy, which you are.

^{3:18} Let no one deceive himself. If anyone thinks that he is wise among you in this world, let him become a fool, that he may become wise.

^{3:19} For the wisdom of this world is foolishness with God. For it is written, "He has taken the wise in their craftiness." ⁶ ^{3:20} And again, "The Lord knows the reasoning of the wise, that it is worthless." ⁷ ^{3:21} Therefore let no one boast in men. For all things are yours, ^{3:22} whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come. All are yours, ^{3:23} and you are Christ's, and Christ is God's. ⁹

1. *On Divisions in the Corinthian Church.* This is a lengthy letter and in it Paul discusses a variety of subjects. The first and most pressing was the unification of four factions that had arisen in the church, that is, those who follow Paul, Cephas (Peter), Apollos, and others who took the name of Christ. He reminds them that the Gospel is the good tidings of salvation through Christ to all. Christian teachers are divinely appointed and should work in harmony. One teacher should not be selected to the exclusion of others. How important is it for us to remember this! Each one has his own work to do in life, and in God's sight it is equal importance to that done by any person. The Lord will always give the increase if we are faithful to our given task. -*Be Ye Transformed*, Elizabeth Sand Turner, p.95

2. *As to babies in Christ.* The surest sign of the mental maturity in man or woman is the habit of self-reliance and quiet confidence.

3. *Apollos watered.* Apollos represents a phase of understanding that, under intellectual thought, is likely to be hard and destructive because of zeal to put away error, apart from the loving thought of the Christ. Understanding waters the growing Truth, and so helps it along to fruition.

4. *God gave the increase.* The realization

that all things come of God and that one must look to Him and accept in faith all that one asks for or desires. The increasing, life-giving power of Truth is Spirit.

5. *I laid a foundation.* Self-reliance is invaluable to man in building a Christ-like character because only a competent workman can erect a building in a workmanlike manner. One must know one's work and must know that one knows it.

6. *foundation than that which has been laid, which is Jesus Christ.* The perfect Christ foundation is laid in the ideal of every man's being, as he exists in Divine Mind. No other than this can be laid, but men build diverse superstructures upon it, each according to his bent.

7. *wood, hay, or stubble* Negative thoughts that are of little, if any, value in character building and that fail to endure. For the most part they are not in any respect building material.

8. *If anyone destroys the temple of God, God will destroy him.* God is working in each to bring into expression his perfect Self. To hinder this unfoldment would be sinning against God, defeating his plan.

9. *you are Christ's, and Christ is God's.* The foundation of all spiritual truth is Jesus Christ and His doctrine.

nothing. ^{2:7} But we speak God's wisdom in a mystery, the wisdom that has been hidden, which God foreordained before the worlds for our glory, ^{2:8} which none of the rulers of this world has known. For had they known it, they wouldn't have crucified the Lord of glory. ^{2:9} But as it is written,

"Things which an eye didn't see, and an ear didn't hear,
which didn't enter into the heart of man,
these God has prepared for those who love him." ¹ [4]

^{2:10} But to us, God revealed them through the Spirit. For the Spirit searches all things, yes, the deep things of God. ² ^{2:11} For who among men knows the things of a man, except the spirit of the man, which is in him? Even so, no one knows the things of God, except God's Spirit. ^{2:12} But we received, not the spirit of the world, but the Spirit which is from God, that we might know the things that were freely given to us by God. ^{2:13} Which things also we speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches, comparing spiritual things with spiritual things.

^{2:14} Now the natural man doesn't receive the things of God's Spirit, for they are foolishness to him, and he can't know them, because they are spiritually discerned. ^{2:15} But he who is spiritual discerns all things, and he himself is judged by no one. ^{2:16} "For who has known the mind of the Lord, that he should instruct him?" [5] But we have Christ's mind. ³

1. *God has prepared for those who love him.* We have never seen, nor heard, nor even imagined all the marvelous, amazingly fascinating things that God will do for those who love Him, trust Him, and put His principles into practice-*Thought Conditioners #34*, Norman Vincent Peale.

2. *For the Spirit (pneuma) searches all things, yes, the deep things of God.* Paul uses the word pneuma (spirit) several ways, but he

usually speaks of Spirit as a power which is available to everyone.

3. *But we have Christ's mind.* Man merges his consciousness with the Absolute through harmonizing all his ideas with the unlimited ideas of the Christ Mind. This is accomplished through understanding Divine Mind and its Laws. Man becomes conscious of Divine Mind through appropriating or thinking upon the ideas of Divine Mind.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[4] v2:9. Isaiah 64:4

[5] v2:16. Isaiah 40:13

First Corinthians 3

On Divisions in the Corinthian Church ¹

^{3:1} Brothers, I couldn't speak to you as to spiritual, but as to fleshly, as to babies in Christ. ² ^{3:2} I fed you with milk, not with meat; for you weren't yet ready. Indeed, not even now are you ready, ^{3:3} for you are still fleshly. For insofar as there is jealousy, strife, and factions among you, aren't you fleshly, and don't you walk in the ways of men? ^{3:4} For when one says, "I follow Paul," and another, "I follow Apollos," aren't you fleshly?

^{3:5} Who then is Apollos, and who is Paul, but servants through whom you believed; and each as the Lord gave to him? ^{3:6} I planted. Apollos watered. ³ But God gave the increase. ⁴ ^{3:7} So then neither he who plants is anything, nor he who

down my gray hairs with sorrow to Sheol."

Genesis 43

^{43:1} The famine was severe in the land. ^{43:2} It happened, when they had eaten up the grain which they had brought out of Egypt, their father said to them, "Go again, buy us a little more food."

^{43:3} Judah spoke to him, saying, "The man solemnly warned us, saying, 'You shall not see my face, unless your brother is with you.' ^{43:4} If you'll send our brother with us, we'll go down and buy you food, ^{43:5} but if you'll not send him, we'll not go down, for the man said to us, 'You shall not see my face, unless your brother is with you.'"

^{43:6} Israel said, "Why did you treat me so badly, telling the man that you had another brother?"

^{43:7} They said, "The man asked directly concerning ourselves, and concerning our relatives, saying, 'Is your father still alive? Have you another brother?' We just answered his questions. Is there any way we could know that he would say, 'Bring your brother down?'"

^{43:8} Judah said to Israel, his father, "Send the boy with me, and we'll get up and go, so that we may live, and not die, both we, and you, and also our little ones. ^{43:9} I'll be collateral for him. From my hand will you require him. If I don't bring him to you, and set him before you, then let me bear the blame forever, ^{43:10} for if we hadn't delayed, surely we would have returned a second time by now."

^{43:11} Their father, Israel, said to them, "If it must be so, then do this. Take from the choice fruits of the land in your bags, and carry down a present for the man, a little balm, a little honey, spices and myrrh, nuts, and almonds; ^{43:12} and take double money in your hand, and take back the money that was returned in the mouth of your sacks. Perhaps it was an oversight. ^{43:13} Take your brother also, get up, and return to the man. ^{43:14} May God Almighty give you mercy before the man, that he may release to you your other brother and Benjamin. If I am bereaved of my children, I am bereaved."

^{43:15} The men took that present, and they took double money in their hand, and Benjamin; and got up, went down to Egypt, and stood before Joseph. ^{43:16} When Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and butcher an animal, and make ready; for the men will dine with me at noon."

^{43:17} The man did as Joseph commanded, and the man brought the men to Joseph's house. ^{43:18} The men were afraid, because they were brought to Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time, we're brought in; that he may seek occasion against us, attack us, and seize us as slaves, along with our donkeys." ^{43:19} They came near to the steward of Joseph's house, and they spoke to him at the door of the house, ^{43:20} and said, "Oh, my lord, we indeed came down the first time to buy food. ^{43:21} When we came to the lodging place, we opened our sacks, and behold, every man's money was in the mouth of his sack, our money in full weight. We have brought it back in our hand. ^{43:22} We have brought down other

money in our hand to buy food. We don't know who put our money in our sacks."

^{43:23} He said, "Peace be to you. Don't be afraid. Your God, and the God of your father, has given you treasure in your sacks. I received your money." He brought Simeon out to them. ^{43:24} The man brought the men into Joseph's house, and gave them water, and they washed their feet. He gave their donkeys fodder. ^{43:25} They made ready the present for Joseph's coming at noon, for they heard that they should eat bread there.

^{43:26} When Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves down to him to the earth. ^{43:27} He asked them of their welfare, and said, "Is your father well, the old man of whom you spoke? Is he yet alive?"

^{43:28} They said, "Your servant, our father, is well. He is still alive." They bowed the head, and did homage. ^{43:29} He lifted up his eyes, and saw Benjamin, his brother, his mother's son, and said, "Is this your youngest brother, of whom you spoke to me?" He said, "God be gracious to you, my son." ^{43:30} Joseph hurried, for his heart yearned over his brother; and he sought a place to weep. He entered into his room, and wept there. ^{43:31} He washed his face, and came out. He controlled himself, and said, "Serve the meal."

^{43:32} They served him by himself, and them by themselves, and the Egyptians, that ate with him, by themselves, because the Egyptians don't eat bread with the Hebrews, for that is an abomination to the Egyptians. ^{43:33} They sat before him, the firstborn according to his birthright, and the youngest according to his youth, and the men marveled one with another. ^{43:34} He sent portions to them from before him, but Benjamin's portion was five times as much as any of theirs. They drank, and were merry with him.

Genesis 44

^{44:1} He commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. ^{44:2} Put my cup, the silver cup, in the sack's mouth of the youngest, with his grain money." He did according to the word that Joseph had spoken. ^{44:3} As soon as the morning was light, the men were sent away, they and their donkeys. ^{44:4} When they had gone out of the city, and were not yet far off, Joseph said to his steward, "Up, follow after the men. When you overtake them, ask them, 'Why have you rewarded evil for good?' ^{44:5} Isn't this that from which my lord drinks, and by which he indeed divines? You have done evil in so doing." ^{44:6} He overtook them, and he spoke these words to them.

^{44:7} They said to him, "Why does my lord speak such words as these? Far be it from your servants that they should do such a thing! ^{44:8} Behold, the money, which we found in our sacks' mouths, we brought again to you out of the land of Canaan. How then should we steal silver or gold out of your lord's house? ^{44:9} With whoever of your servants it be found, let him die, and we also will be my lord's bondservants."

^{44:10} He said, "Now also let it be according to your words: he with whom it is found will be my bondservant; and you will be blameless."

^{44:11} Then they hurried, and every man took his sack down to the ground, and every man opened his sack. ^{44:12} He searched, beginning with the eldest, and ending at the

Because the foolishness of God is wiser than men, and the weakness of God ³ is stronger than men. ^{1:26} For you see your calling, brothers, that not many are wise according to the flesh, not many mighty, and not many noble; ^{1:27} but God chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong; ^{1:28} and God chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are: ^{1:29} that no flesh should boast before God. ^{1:30} But of him, you are in Christ Jesus, who was made to us wisdom from God, and righteousness and sanctification, and redemption: ^{1:31} that, according as it is written, "He who boasts, let him boast in the Lord." [3]

1. *word of the cross*. The word of denial of the personal self, or the sense nature, which virtually everyone, in ignorance of this true self, has built up as the substructure of his life.

2. *For Jews ask for signs, Greeks seek after wisdom*. The signs that the Jews demanded and the wisdom sought by the Greeks were both attempts to arrive at understanding of

our essential unity.

3. *foolishness of God, weakness of God*. These expressions serve to heighten the contrast between divine wisdom and worldly wisdom, divine power and personal power. The slightest degree of divine wisdom expressed by man is better than the highest degree of intellectual development he may make, and with power and might.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[1] v1:10. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[2] v1:19. Isaiah 29:14

[3] v1:31. Jeremiah 9:24

First Corinthians 2

Proclaiming Christ Crucified

^{2:1} When I came to you, brothers, I didn't come with excellence of speech or of wisdom, ¹ proclaiming to you the testimony of God. ^{2:2} For I determined not to know anything among you, except Jesus Christ, and him crucified. ^{2:3} I was with you in weakness, in fear, and in much trembling. ^{2:4} My speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power, ² ^{2:5} that your faith wouldn't stand in the wisdom of men, but in the power of God.

1. *I didn't come with excellence of speech or of wisdom*. when he first came among them, Paul had made no display of worldly wisdom or oratory, but had determined to rely entirely on the power of the Christ consciousness to save men by crossing out all the counter-currents of personality.

2. *demonstration of the Spirit and of power*. Paul "crossed out" weakness, fear, and "much trembling" by dropping all personality out of mind and being conscious of the Christ only. In this way he demonstrated the power of the Holy Spirit.

The True Wisdom of God

^{2:6} We speak wisdom, however, among those who are full grown; yet a wisdom not of this world, nor of the rulers of this world, who are coming to

2. *Sosthenes*. (sound strength; secure in strength) represents the idea of Christ as the saving, redeeming principle in man and as the unfailing strength of man's life. The name is fittingly associated with the word of Truth (Paul).

3. *Corinth*. (ornament, beauty), forty miles to the west of Athens, contained the Greek temple of Venus, which was dedicated to the worship of love. So we discern that it was at the love center in consciousness that the Truth sought to do a work. Paul here is referred to

as the word of Truth, and Corinth is the love center. Paul wrote his matchless poem on love to the Corinthians. But this center was largely given over to licentiousness. Under the guise of religion, more than a thousand courtesans were attached to the temple of Venus at Corinth as assistants, says secular history. So the need of purification, and of the lifting up of the affections here at the love center in human consciousness, is very great when the word of Truth first enters to do its redeeming work. MBD/Corinth

Divisions in the Church

^{1:10} Now I beg you, brothers,[1] through the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and in the same judgment. ^{1:11} For it has been reported to me concerning you, my brothers, by those who are from Chloe's household, ² that there are contentions among you. ³ ^{1:12} Now I mean this, that each one of you says, "I follow Paul," "I follow Apollos," "I follow Cephas," and, "I follow Christ." ^{1:13} Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul? ^{1:14} I thank God that I baptized none of you, except Crispus and Gaius, ^{1:15} so that no one should say that I had baptized you into my own name. ^{1:16} (I also baptized the household of Stephanas; besides them, I don't know whether I baptized any other.) ^{1:17} For Christ sent me not to baptize, but to preach the Good News ⁴ --not in wisdom of words, so that the cross of Christ wouldn't be made void.

1. *speak the same thing, in the same mind, in the same judgment*. The first manifestation of unity in Christ is in word ("that ye all speak the same thing"), the second in mind, and the third in judgment ("that ye be perfected together in the same mind and in the same judgment").

2. *Chloe's household*. The household of Chloe represents spiritual thoughts of life and love that are increasing, harmoniously. Such thoughts quickly divine cross-currents that arise from a contentious frame of mind.

3. *contentions among you*. They are divided among themselves over the subject of their entrance into the faith, that some who had come in through his preaching felt superior to

others who had been converted by Apollos, that still others who held to the views of Cephas looked down on the brethren who had come into Christianity through other avenues. These thoughts are quick to sense the cross currents of a divided or contentious attitude of mind. They communicate the news of this inharmony to the word of Truth (Paul), so that by the activity of the word the cross currents may be eliminated and the love consciousness reestablished in the harmony of the Christ Spirit.

4. *For Christ sent me not to baptize, but to preach the Good News*. Paul's ministry signifies the word of Truth in its work throughout the consciousness and the organism of man.

Christ the Power and Wisdom of God

^{1:18} For the word of the cross ¹ is foolishness to those who are dying, but to us who are saved it is the power of God. ^{1:19} For it is written,

"I will destroy the wisdom of the wise,
I will bring the discernment of the discerning to nothing." [2]

^{1:20} Where is the wise? Where is the scribe? Where is the lawyer of this world? Hasn't God made foolish the wisdom of this world? ^{1:21} For seeing that in the wisdom of God, the world through its wisdom didn't know God, it was God's good pleasure through the foolishness of the preaching to save those who believe. ^{1:22} For Jews ask for signs, Greeks seek after wisdom, ² ^{1:23} but we preach Christ crucified; a stumbling block to Jews, and foolishness to Greeks, ^{1:24} but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. ^{1:25}

youngest. The cup was found in Benjamin's sack. ^{44:13} Then they tore their clothes, and every man loaded his donkey, and returned to the city.

^{44:14} Judah and his brothers came to Joseph's house, and he was still there. They fell on the ground before him. ^{44:15} Joseph said to them, "What deed is this that you have done? Don't you know that such a man as I can indeed divine?"

^{44:16} Judah said, "What will we tell my lord? What will we speak? Or how will we clear ourselves? God has found out the iniquity of your servants. Behold, we are my lord's bondservants, both we, and he also in whose hand the cup is found."

^{44:17} He said, "Far be it from me that I should do so. The man in whose hand the cup is found, he will be my bondservant; but as for you, go up in peace to your father."

^{44:18} Then Judah came near to him, and said, "Oh, my lord, please let your servant speak a word in my lord's ears, and don't let your anger burn against your servant; for you are even as Pharaoh." ^{44:19} My lord asked his servants, saying, 'Have you a father, or a brother?' ^{44:20} We said to my lord, 'We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loves him.' ^{44:21} You said to your servants, 'Bring him down to me, that I may set my eyes on him.' ^{44:22} We said to my lord, 'The boy can't leave his father: for if he should leave his father, his father would die.' ^{44:23} You said to your servants, 'Unless your youngest brother comes down with you, you will see my face no more.' ^{44:24} It happened when we came up to your servant my father, we told him the words of my lord. ^{44:25} Our father said, 'Go again, buy us a little food.' ^{44:26} We said, 'We can't go down. If our youngest brother is with us, then we will go down: for we may not see the man's face, unless our youngest brother is with us.' ^{44:27} Your servant, my father, said to us, 'You know that my wife bore me two sons: ^{44:28} and the one went out from me, and I said, "Surely he is torn in pieces;" and I haven't seen him since. ^{44:29} If you take this one also from me, and harm happens to him, you will bring down my gray hairs with sorrow to Sheol.' ^{44:30} Now therefore when I come to your servant my father, and the boy is not with us; seeing that his life is bound up in the boy's life; ^{44:31} it will happen, when he sees that the boy is no more, that he will die. Your servants will bring down the gray hairs of your servant, our father, with sorrow to Sheol. ^{44:32} For your servant became collateral for the boy to my father, saying, 'If I don't bring him to you, then I will bear the blame to my father forever.' ^{44:33} Now therefore, please let your servant stay instead of the boy, a bondservant to my lord; and let the boy go up with his brothers. ^{44:34} For how will I go up to my father, if the boy isn't with me?--lest I see the evil that will come on my father."

Genesis 45

^{45:1} Then Joseph couldn't control himself before all those who stood before him, and he cried, "Cause every man to go out from me!" No one else stood with him, while Joseph made himself known to his brothers. ^{45:2} He wept aloud. The Egyptians heard, and the house of Pharaoh heard. ^{45:3} Joseph said to his brothers, "I am Joseph! Does my father still live?"

His brothers couldn't answer him; for they were terrified at his presence. ^{45:4} Joseph said to his brothers, "Come near to me, please."

They came near. "He said, I am Joseph, your brother, whom you sold into Egypt. ^{45:5} Now don't be grieved, nor angry with yourselves, that you sold me here, for God sent me before you to preserve life. ^{45:6} For these two years the famine has been in the land, and there are yet five years, in which there will be neither plowing nor harvest. ^{45:7} God sent me before you to preserve for you a remnant in the earth, and to save you alive by a great deliverance. ^{45:8} So now it wasn't you who sent me here, but God, and he has made me a father to Pharaoh, lord of all his house, and ruler over all the land of Egypt. ^{45:9} Hurry, and go up to my father, and tell him, 'This is what your son Joseph says, "God has made me lord of all Egypt. Come down to me. Don't wait. ^{45:10} You shall dwell in the land of Goshen, and you will be near to me, you, your children, your children's children, your flocks, your herds, and all that you have. ^{45:11} There I will nourish you; for there are yet five years of famine; lest you come to poverty, you, and your household, and all that you have.'" ^{45:12} Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks to you. ^{45:13} You shall tell my father of all my glory in Egypt, and of all that you have seen. You shall hurry and bring my father down here." ^{45:14} He fell on his brother Benjamin's neck, and wept, and Benjamin wept on his neck. ^{45:15} He kissed all his brothers, and wept on them. After that his brothers talked with him.

^{45:16} The report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." It pleased Pharaoh well, and his servants. ^{45:17} Pharaoh said to Joseph, "Tell your brothers, 'Do this. Load your animals, and go, travel to the land of Canaan. ^{45:18} Take your father and your households, and come to me, and I will give you the good of the land of Egypt, and you will eat the fat of the land.'" ^{45:19} Now you are commanded: do this. Take wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. ^{45:20} Also, don't concern yourselves about your belongings, for the good of all of the land of Egypt is yours."

^{45:21} The sons of Israel did so. Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. ^{45:22} He gave each one of them changes of clothing, but to Benjamin he gave three hundred pieces of silver and five changes of clothing. ^{45:23} To his father, he sent after this manner: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain and bread and provision for his father by the way. ^{45:24} So he sent his brothers away, and they departed. He said to them, "See that you don't quarrel on the way."

^{45:25} They went up out of Egypt, and came into the land of Canaan, to Jacob their father. ^{45:26} They told him, saying, "Joseph is still alive, and he is ruler over all the land of Egypt." His heart fainted, for he didn't believe them. ^{45:27} They told him all the words of Joseph, which he had said to them. When he saw the wagons which Joseph had sent to carry him, the spirit of Jacob, their father, revived. ^{45:28} Israel said, "It is enough. Joseph my son is still alive. I will go and see him before I die."

Genesis 46

^{46:1} Israel traveled with all that he had, and came to Beersheba, and offered sacrifices to the God of his father, Isaac. ^{46:2} God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!"

He said, "Here I am."

^{46:3} He said, "I am God, the God of your father. Don't be afraid to go down into Egypt, for there I will make of you a great nation. ^{46:4} I will go down with you into

process of reunion with God, which makes no sense to a metaphysician. The Unity commentary of October 29, 1939 reads: "*Washed*" is another word for "*denied*." A "*sanctified*" person is a person set apart or completely dedicated to God in thought, word, and act. "*Justified*" has to do with a person's vindication by faith in his indwelling Lord.

Harmony in spiritual worship. The third important metaphysical concept is the balance of masculine and feminine activity in the inner workings of the soul. Paul's regrettable admonitions in chapter seven, "Directions concerning Marriage", chapter 11, "Head Coverings", and chapter 14, "Orderly Worship" run counter to our modern sensibilities of gender equality. The metaphysical Christian commentary offers a healthy way to approach these troublesome passages in a way that liberal biblical criticism and Evangelical biblical literalism are unable to provide. The key to the metaphysical approach is that "worship" is not an external ritual that takes place in a church but rather an internal process which takes place in the soul, where all persons, men and women, have both thinking and feeling processes. Paul's passages in the letter offer valuable insight into how these thinking and feeling processes need to be in harmony. Further insight is obtained from biblical commentary by Jim Lewis about speaking in tongues, a feeling process, and the gift of prophecy, a thinking process.

Other insights. Many additional verses and annotations provide new insights into the letter from Paul, such as verse 6:15, declaring that our body (not only our soul) is a member of Christ; verse 7:21 declaring that if we get an opportunity to be free, use it; and verse 7:28, declaring that there is no need for sexual shame (oppression of the flesh).

Realized eschatology. Chapter 15 provides a capstone for Paul's letter, declaring that Jesus Christ appeared to Cephas, then to the twelve; that Jesus did not leave the earth, but he did leave the consciousness of material conditions, which we call the earth. He is still in our midst in his eternal body, dwelling in another form.

First Corinthians 1

Salutation

^{1:1} Paul, called to be an apostle ¹ of Jesus Christ through the will of God, and our brother Sosthenes, ² ^{1:2} to the assembly of God which is at Corinth; ³ those who are sanctified in Christ Jesus, called to be saints, ¹ with all who call on the name of our Lord Jesus Christ in every place, both theirs and ours:

^{1:3} Grace to you and peace from God our Father and the Lord Jesus Christ.

^{1:4} I always thank my God concerning you, for the grace of God which was given you in Christ Jesus; ^{1:5} that in everything you were enriched in him, in all speech and all knowledge; ^{1:6} even as the testimony of Christ was confirmed in you: ^{1:7} so that you come behind in no gift; waiting for the revelation of our Lord Jesus Christ; ^{1:8} who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. ^{1:9} God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.

1. *called to be an apostle, called to be saints.* The call in each case corresponds to the urge that man feels to give up his petty

personal will by merging it in the will of God. The higher will is identified with the perfect-man idea, Jesus Christ.

Paul's First Letter to the Corinthians

Online Version: <https://www.truthunity.net/web/corinthians-1>

Introduction to First Corinthians

Purpose of the letter. In about 53 CE, three years after founding the church in Corinth, Paul writes to them in an attempt to restore harmony and unity among many different factions. It was a cosmopolitan, somewhat crass city, located not far from Athens, filled with a cross-section of people, and this was reflected in the church, where there was a great deal of jealousy and animosity. Paul writes to bring unity and harmony.

Popular appeal of the letter. In this letter we have two of Paul's best known chapters. First is chapter twelve, where Paul says that the church is one body with many members who have a variety of spiritual gifts, which are "activated by the one and the same Spirit" (12:11). This may be a metaphysical expression of the church's faculty of order, by which it establishes harmony, balance, right adjustment, and right sequence of action (among the various gifts). Second is chapter thirteen, where Paul talks about the gift of love. When he writes that that love "bears all things, believes all things, hopes all things, endures all things" we may be hearing Paul's understanding of the church's expression of the faculty of strength, by which it has steadfastness, dependability, stability, and capacity for endurance.

Metaphysical Ministry. Besides these two well-known chapters, Metaphysical Christians will find three important ideas in the letter. First is Charles Fillmore's identification of himself as a modern day Apostle Paul and what it says about metaphysical ministry. The commentary for 4:12 reads "He who once manifested as Paul the apostle is now expressing himself through another personality, right here in America." He continues, "So if we assert that he who was once called Paul is among us, teaching and healing in a humble way, do not let these illusions of ecclesiastical education darken your understanding." The ministry of Paul and Charles Fillmore have four common characteristics, based on Jesus' sending forth the twelve disciples in Matthew 10: a ministry of healing, freely given; a vocation without any credentials or social status except having been commissioned by Jesus Christ; a reliance on freely-given love offerings; and a total disregard of rejection by critics. Charles Fillmore returns to this formula for ministry in chapter 9, verse 14. Commenting on "those who proclaim the Good News should live from the Good News," he says, "The disciples of Jesus were not to take scrip or purse, but they were to meet the spiritual needs of those to whom they went."

Spiritual unfoldment, metaphysically understood. The second important idea is an almost unnoticeable formula for spiritual unfoldment tucked away in chapter six, verse 11. Paul writes "but you were washed. But you were sanctified. But you were justified..." Calvinist theology holds that we are first justified by faith then sanctified by grace which slowly washes us of the effects of sin. But Paul in 6:12 and Charles Fillmore in his commentary place justification after sanctification and sanctification after washing (denial). In other words, justification is the end of a process, metaphysically known as "regeneration", rather than the beginning of a

Egypt. I will also surely bring you up again. Joseph will close your eyes."

^{46:5} Jacob rose up from Beersheba, and the sons of Israel carried Jacob, their father, their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. ^{46:6} They took their livestock, and their goods, which they had gotten in the land of Canaan, and came into Egypt--Jacob, and all his seed with him, ^{46:7} his sons, and his sons' sons with him, his daughters, and his sons' daughters, and he brought all his seed with him into Egypt.

^{46:8} These are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn. ^{46:9} The sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. ^{46:10} The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. ^{46:11} The sons of Levi: Gershon, Kohath, and Merari. ^{46:12} The sons of Judah: Er, Onan, Shelah, Perez, and Zerah; but Er and Onan died in the land of Canaan. The sons of Perez were Hezron and Hamul. ^{46:13} The sons of Issachar: Tola, Puvah, Iob, and Shimron. ^{46:14} The sons of Zebulun: Sered, Elon, and Jahleel. ^{46:15} These are the sons of Leah, whom she bore to Jacob in Paddan Aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty-three. ^{46:16} The sons of Gad: Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Huphim, and Areli. ^{46:17} The sons of Asher: Imnah, Ishvah, Ishvi, Beriah, and Serah their sister. The sons of Beriah: Heber and Malchiel. ^{46:18} These are the sons of Zilpah, whom Laban gave to Leah, his daughter, and these she bore to Jacob, even sixteen souls. ^{46:19} The sons of Rachel, Jacob's wife: Joseph and Benjamin. ^{46:20} To Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him. ^{46:21} The sons of Benjamin: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huphim, and Ard. ^{46:22} These are the sons of Rachel, who were born to Jacob: all the souls were fourteen. ^{46:23} The son of Dan: Hushim. ^{46:24} The sons of Naphtali: Jahzeel, Guni, Jezer, and Shillem. ^{46:25} These are the sons of Bilhah, whom Laban gave to Rachel, his daughter, and these she bore to Jacob: all the souls were seven. ^{46:26} All the souls who came with Jacob into Egypt, who were his direct descendants, besides Jacob's sons' wives, all the souls were sixty-six. ^{46:27} The sons of Joseph, who were born to him in Egypt, were two souls. All the souls of the house of Jacob, who came into Egypt, were seventy.

^{46:28} He sent Judah before him to Joseph, to show the way before him to Goshen, and they came into the land of Goshen. ^{46:29} Joseph made ready his chariot, and went up to meet Israel, his father, in Goshen. He presented himself to him, and fell on his neck, and wept on his neck a good while. ^{46:30} Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

^{46:31} Joseph said to his brothers, and to his father's house, "I will go up, and speak with Pharaoh, and will tell him, 'My brothers, and my father's house, who were in the land of Canaan, have come to me. ^{46:32} These men are shepherds, for they have been keepers of livestock, and they have brought their flocks, and their herds, and all that they have.' ^{46:33} It will happen, when Pharaoh summons you, and will say, 'What is your occupation?' ^{46:34} that you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we, and our fathers:' that you may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians."

Genesis 47

^{47:1} Then Joseph went in and told Pharaoh, and said, "My father and my brothers, with their flocks, their herds, and all that they own, have come out of the land of Canaan; and behold, they are in the land of Goshen." ^{47:2} From among his brothers he took five men, and presented them to Pharaoh. ^{47:3} Pharaoh said to his brothers, "What is your occupation?"

They said to Pharaoh, "Your servants are shepherds, both we, and our fathers." ^{47:4} They said to Pharaoh, "We have come to live as foreigners in the land, for there is no pasture for your servants' flocks. For the famine is severe in the land of Canaan. Now therefore, please let your servants dwell in the land of Goshen."

^{47:5} Pharaoh spoke to Joseph, saying, "Your father and your brothers have come to you." ^{47:6} The land of Egypt is before you. Make your father and your brothers dwell in the best of the land. Let them dwell in the land of Goshen. If you know any able men among them, then put them in charge of my livestock."

^{47:7} Joseph brought in Jacob, his father, and set him before Pharaoh, and Jacob blessed Pharaoh. ^{47:8} Pharaoh said to Jacob, "How many are the days of the years of your life?"

^{47:9} Jacob said to Pharaoh, "The days of the years of my pilgrimage are one hundred thirty years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their pilgrimage." ^{47:10} Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

^{47:11} Joseph placed his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. ^{47:12} Joseph nourished his father, his brothers, and all of his father's household, with bread, according to their families.

^{47:13} There was no bread in all the land; for the famine was very severe, so that the land of Egypt and the land of Canaan fainted by reason of the famine. ^{47:14} Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought: and Joseph brought the money into Pharaoh's house. ^{47:15} When the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came to Joseph, and said, "Give us bread, for why should we die in your presence? For our money fails."

^{47:16} Joseph said, "Give me your livestock; and I will give you food for your livestock, if your money is gone."

^{47:17} They brought their livestock to Joseph, and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the donkeys: and he fed them with bread in exchange for all their livestock for that year. ^{47:18} When that year was ended, they came to him the second year, and said to him, "We will not hide from my lord how our money is all spent, and the herds of livestock are my lord's. There is nothing left in the sight of my lord, but our bodies, and our lands."

^{47:19} Why should we die before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants to Pharaoh. Give us seed, that we may live, and not die, and that the land won't be desolate."

^{47:20} So Joseph bought all the land of Egypt for Pharaoh, for the Egyptians sold every man his field, because the famine was severe on them, and the land became Pharaoh's. ^{47:21} As for the people, he moved them to the cities from one end of the

[72] v16:1. or, deacon

[73] v16:14. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[74] v16:25. WEB places Romans 16:25-27 at the end of chapter 14, and numbers these verses 14:24-26. These verses are placed here to conform to ASV and NRSV. WEB verse 16:24 "The grace of our Lord Jesus Christ be with you all! Amen." has been removed.

Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers^[73] who are with them. ^{16:15} Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. ^{16:16} Greet one another with a holy kiss. The assemblies of Christ greet you.

1. *Phoebe*. A "servant" or "deaconess" of the church at Cenchreae in Corinth. Metaphysically, the pure Christ light and love radiating throughout the consciousness: bright; shining; brilliant; radiant; pure.

2. *Cenchreae*. Signifies, like the mustard seed of Jesus' parable, the fact that the Truth established in the consciousness of man is at first similar to a very tiny seed (the word is the seed). We should not therefore despise nor look upon as insignificant any beginning of light and Truth that comes to us or to others, no matter how small it may seem.

3. *Prisca and Aquila* Priscilla, the feminine or receptive phase of the healing forces of nature that are always at work rebuilding the body and repairing the ravages of ignorant man. Aquila, husband of Priscilla, is the positive phase of these forces.

4. *Andronicus* was "of note among the apostles," and "in Christ before me," means that man was ideally perfect in the Christ mind from the beginning, before he ever exercised his free will in a perverse way.

5. *Junias* The inner, ever renewing vital force of the subjective mind. This vital force, along with the word of Truth (Paul), is held in bondage and is kept from doing its perfect renewing, vitalizing work in the organism of man, when man lets his spiritually unawakened intellect rule in consciousness instead of being open to and guided by the inspiration and understanding of the Christ.

6. *Apelles, the approved in Christ* That in man which follows the inner leading of Spirit onward and upward (called, set apart) to the exclusion of lesser, sense promptings and desires. This brings about a realization of the approval of the inner Christ.

7. *household of Narcissus* Mental inertia, or a thought tendency belonging to the intellect of man, the head (Rome), that tends to inertia of perhaps both mind and body (narcotic, stupefying). The family, or thoughts that lie nearest in relation to this cause of apathy and inaction, have been quickened and awakened by Truth (the household of Narcissus are "in the Lord"), thus the whole condition is in process of redemption.

Final Instructions

^{16:17} Now I beg you, brothers, look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you learned, and turn away from them. ^{16:18} For those who are such don't serve our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they deceive the hearts of the innocent. ^{16:19} For your obedience has become known to all. I rejoice therefore over you. But I desire to have you wise in that which is good, but innocent in that which is evil. ^{16:20} And the God of peace will quickly crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

^{16:21} Timothy, my fellow worker, greets you, as do Lucius, Jason, and Sosipater, my relatives. ^{16:22} I, Tertius, who write the letter, greet you in the Lord. ^{16:23} Gaius, my host and host of the whole assembly, greets you. Erastus, the treasurer of the city, greets you, as does Quartus, the brother.

Final Doxology

^{16:25} Now to him who is able to establish you according to my Good News and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret through long ages, ^{16:26} but now is revealed, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known for obedience of faith to all the nations; ^{16:27} to the only wise God, through Jesus Christ, to whom be the glory forever! Amen.^[74]

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

border of Egypt even to the other end of it. ^{47:22} Only he didn't buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. That is why they didn't sell their land. ^{47:23} Then Joseph said to the people, "Behold, I have bought you and your land today for Pharaoh. Behold, here is seed for you, and you shall sow the land. ^{47:24} It will happen at the harvests, that you shall give a fifth to Pharaoh, and four parts will be your own, for seed of the field, for your food, for them of your households, and for food for your little ones."

^{47:25} They said, "You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh's servants."

^{47:26} Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have the fifth. Only the land of the priests alone didn't become Pharaoh's.

^{47:27} Israel lived in the land of Egypt, in the land of Goshen; and they got themselves possessions therein, and were fruitful, and multiplied exceedingly. ^{47:28} Jacob lived in the land of Egypt seventeen years. So the days of Jacob, the years of his life, were one hundred forty-seven years. ^{47:29} The time drew near that Israel must die, and he called his son Joseph, and said to him, "If now I have found favor in your sight, please put your hand under my thigh, and deal kindly and truly with me. Please don't bury me in Egypt, ^{47:30} but when I sleep with my fathers, you shall carry me out of Egypt, and bury me in their burying place."

He said, "I will do as you have said."

^{47:31} He said, "Swear to me," and he swore to him. Israel bowed himself on the bed's head.

Genesis 48

^{48:1} It happened after these things, that someone said to Joseph, "Behold, your father is sick." He took with him his two sons, Manasseh and Ephraim. ^{48:2} Someone told Jacob, and said, "Behold, your son Joseph comes to you," and Israel strengthened himself, and sat on the bed. ^{48:3} Jacob said to Joseph, "God Almighty appeared to me at Luz in the land of Canaan, and blessed me, ^{48:4} and said to me, 'Behold, I will make you fruitful, and multiply you, and I will make of you a company of peoples, and will give this land to your seed after you for an everlasting possession.' ^{48:5} Now your two sons, who were born to you in the land of Egypt before I came to you into Egypt, are mine; Ephraim and Manasseh, even as Reuben and Simeon, will be mine. ^{48:6} Your issue, who you become the father of after them, will be yours. They will be called after the name of their brothers in their inheritance. ^{48:7} As for me, when I came from Paddan, Rachel died by me in the land of Canaan in the way, when there was still some distance to come to Ephrath, and I buried her there in the way to Ephrath (the same is Bethlehem)."

^{48:8} Israel saw Joseph's sons, and said, "Who are these?"

^{48:9} Joseph said to his father, "They are my sons, whom God has given me here."

He said, "Please bring them to me, and I will bless them." ^{48:10} Now the eyes of

Israel were dim for age, so that he couldn't see. He brought them near to him; and he kissed them, and embraced them. ^{48:11} Israel said to Joseph, "I didn't think I would see your face, and behold, God has let me see your seed also." ^{48:12} Joseph brought them out from between his knees, and he bowed himself with his face to the earth. ^{48:13} Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near to him. ^{48:14} Israel stretched out his right hand, and laid it on Ephraim's head, who was the younger, and his left hand on Manasseh's head, guiding his hands knowingly, for Manasseh was the firstborn. ^{48:15} He blessed Joseph, and said, "The God before whom my fathers Abraham and Isaac did walk, the God who has fed me all my life long to this day, ^{48:16} the angel who has redeemed me from all evil, bless the lads, and let my name be named on them, and the name of my fathers Abraham and Isaac. Let them grow into a multitude in the midst of the earth."

^{48:17} When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him. He held up his father's hand, to remove it from Ephraim's head to Manasseh's head. ^{48:18} Joseph said to his father, "Not so, my father; for this is the firstborn; put your right hand on his head."

^{48:19} His father refused, and said, "I know, my son, I know. He also will become a people, and he also will be great. However, his younger brother will be greater than he, and his seed will become a multitude of nations." ^{48:20} He blessed them that day, saying, "In you will Israel bless, saying, 'God make you as Ephraim and as Manasseh'" He set Ephraim before Manasseh. ^{48:21} Israel said to Joseph, "Behold, I am dying, but God will be with you, and bring you again to the land of your fathers. ^{48:22} Moreover I have given to you one portion above your brothers, which I took out of the hand of the Amorite with my sword and with my bow."

Genesis 49

^{49:1} Jacob called to his sons, and said: "Gather yourselves together, that I may tell you that which will happen to you in the days to come."

^{49:2} Assemble yourselves, and hear, you sons of Jacob.
Listen to Israel, your father.

^{49:3} "Reuben, you are my firstborn, my might, and the beginning of my strength;
excelling in dignity, and excelling in power.

^{49:4} Boiling over as water, you shall not excel;
because you went up to your father's bed,
then defiled it. He went up to my couch.

^{49:5} "Simeon and Levi are brothers.
Their swords are weapons of violence.

^{49:6} My soul, don't come into their council.
My glory, don't be united to their assembly;
for in their anger they killed men.
In their self-will they hamstrung cattle.

^{49:7} Cursed be their anger, for it was fierce;
and their wrath, for it was cruel.
I will divide them in Jacob,
and scatter them in Israel.

^{49:8} "Judah, your brothers will praise you.
Your hand will be on the neck of your enemies.
Your father's sons will bow down before you.

^{49:9} Judah is a lion's cub.

Spirit, that you strive together with me in your prayers to God for me, ^{15:31} that I may be delivered from those who are disobedient in Judea, and that my service which I have for Jerusalem may be acceptable to the saints; ^{15:32} that I may come to you in joy through the will of God, and together with you, find rest. ^{15:33} Now the God of peace be with you all. Amen.

1. *I was hindered these many times from coming to you* The entry of Paul and his companions into Europe is symbolical of opening up in the consciousness the word of Truth where it had never before been realized.

2. *journey to Spain* Spain was often used to indicate the regions at the ends of the earth.

3. *For I hope to see you on my journey* Spiritual leaders are especially needed to show

us the way to world peace and good will at the present time, instead of awaiting the slow process of transforming persons one by one into the likeness of Christ. Leaders possessed of spiritual power are needed to convert the world to the conviction that good will and brotherhood are possible on a universal scale, and that, if the world is to be formed into the kingdom of God every-one must set about doing his part in the great work now.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[64] v15:3. Psalm 69:9

[65] v15:7. TR reads "us" instead of "you"

[66] v15:9. 2 Samuel 22:50; Psalm 18:49

[67] v15:10. Deuteronomy 32:43

[68] v15:11. Psalm 117:1

[69] v15:12. Isaiah 11:10

[70] v15:14. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[71] v15:21. Isaiah 52:15

Romans 16

Personal Greetings

^{16:1} I commend to you Phoebe, ¹ our sister, who is a servant[72] of the assembly that is at Cenchreae, ² ^{16:2} that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may need from you, for she herself also has been a helper of many, and of my own self.

^{16:3} Greet Prisca and Aquila, ³ my fellow workers in Christ Jesus, ^{16:4} who for my life, laid down their own necks; to whom not only I give thanks, but also all the assemblies of the Gentiles. ^{16:5} Greet the assembly that is in their house. Greet Epānetus, my beloved, who is the first fruits of Achaia to Christ. ^{16:6} Greet Mary, who labored much for us. ^{16:7} Greet Andronicus ⁴ and Junias, ⁵ my relatives and my fellow prisoners, who are notable among the apostles, who also were in Christ before me. ^{16:8} Greet Amplias, my beloved in the Lord. ^{16:9} Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved. ^{16:10} Greet Apelles, ⁶ the approved in Christ. Greet those who are of the household of Aristobulus. ^{16:11} Greet Herodion, my kinsman. Greet them of the household of Narcissus, ⁷ who are in the Lord. ^{16:12} Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis, the beloved, who labored much in the Lord. ^{16:13} Greet Rufus, the chosen in the Lord, and his mother and mine. ^{16:14} Greet

that you may abound in hope, in the power of the Holy Spirit.

Paul's Reason for Writing So Boldly

^{15:14} I myself am also persuaded about you, my brothers[70], that you yourselves are full of goodness, filled with all knowledge, able also to admonish others. ^{15:15} But I write the more boldly to you in part, as reminding you, because of the grace that was given to me by God, ^{15:16} that I should be a servant of Christ Jesus to the Gentiles, ¹ serving as a priest the Good News of God, that the offering up of the Gentiles ² might be made acceptable, sanctified by the Holy Spirit. ^{15:17} I have therefore my boasting ³ in Christ Jesus in things pertaining to God. ^{15:18} For I will not dare to speak of any things except those which Christ worked through me, ⁴ for the obedience of the Gentiles, by word and deed, ^{15:19} in the power of signs and wonders, ⁵ in the power of God's Spirit; so that from Jerusalem, and around as far as to Illyricum, ⁶ I have fully preached the Good News of Christ; ^{15:20} yes, making it my aim to preach the Good News, not where Christ was already named, ⁷ that I might not build on another's foundation. ^{15:21} But, as it is written,

"They will see, to whom no news of him came.
They who haven't heard will understand." [71]

1. *a servant of Christ Jesus to the Gentiles* Paul, first called Saul, represents the regenerated or illumined will. Under the direction of the illumined will (Paul), our worldly thoughts (Gentiles) are lifted up and spiritualized, as we learn to harmonize them with Truth through the power of the Holy Spirit.

2. *the offering up of the Gentiles* The Gentiles, whose "offering up" is "sanctified by the Holy Spirit," represent our worldly thoughts, the unregenerate state of mind in us. These are to be transformed by the word of Truth (the preaching of Paul).

3. *I have therefore my boasting (glorying, ASV)* The will has power "in things pertaining to God" to convert the worldly thoughts and to turn worldliness to holiness.

4. *For I will not dare to speak of any things except those which Christ worked through me* No negative mental reaction should be al-

lowed by anyone who wishes to demonstrate power.

5. *in the power of signs and wonders* "Signs and wonders" become possible in the experience of the one who is filled with the Holy Spirit. When a worldly-minded person shows interest in spiritual matters and begins to reform his thinking and his speech, it is a sign of the Holy Spirit's indwelling.

6. *from Jerusalem, and around as far as to Illyricum* The outer extreme of Paul's ministry—from theological to barbaric minds.

7. *not where Christ was already named.* Metaphysically interpreted, the last four verses of our lesson teach the carrying of the word of Christ to those parts of our organisms to which it has never been taken before. Every atom of our being that is still in darkness must be illumined by the Word and given new life and truth.

Paul's Plan to Visit Rome

^{15:22} Therefore also I was hindered these many times from coming to you, ¹ ^{15:23} but now, no longer having any place in these regions, and having these many years a longing to come to you, ^{15:24} whenever I journey to Spain, ² I will come to you. For I hope to see you on my journey, ³ and to be helped on my way there by you, if first I may enjoy your company for a while. ^{15:25} But now, I say, I am going to Jerusalem, serving the saints. ^{15:26} For it has been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints who are at Jerusalem. ^{15:27} Yes, it has been their good pleasure, and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to serve them in fleshly things. ^{15:28} When therefore I have accomplished this, and have sealed to them this fruit, I will go on by way of you to Spain. ^{15:29} I know that, when I come to you, I will come in the fullness of the blessing of the Good News of Christ.

^{15:30} Now I beg you, brothers, by our Lord Jesus Christ, and by the love of the

From the prey, my son, you have gone up.
He stooped down, he crouched as a lion,
as a lioness.

Who will rouse him up?

^{49:10} The scepter will not depart from Judah,
nor the ruler's staff from between his feet,
until he comes to whom it belongs.
To him will the obedience of the peoples be.

^{49:11} Binding his foal to the vine,
his donkey's colt to the choice vine;
he has washed his garments in wine,
his robes in the blood of grapes.

^{49:12} His eyes will be red with wine,
his teeth white with milk.

^{49:13} "Zebulun will dwell at the haven of the sea.
He will be for a haven of ships.
His border will be on Sidon.

^{49:14} "Issachar is a strong donkey,
lying down between the saddlebags.

^{49:15} He saw a resting place, that it was good,
the land, that it was pleasant.
He bows his shoulder to the burden,
and becomes a servant doing forced labor.

^{49:16} "Dan will judge his people,
as one of the tribes of Israel.

^{49:17} Dan will be a serpent in the way,
an adder in the path,
That bites the horse's heels,
so that his rider falls backward.

^{49:18} I have waited for your salvation, Yahweh.

^{49:19} "A troop will press on Gad,
but he will press on their heel.

^{49:20} "Asher's food will be rich.
He will yield royal dainties.

^{49:21} "Naphtali is a doe set free,
who bears beautiful fawns.

^{49:22} "Joseph is a fruitful vine,
a fruitful vine by a spring.
His branches run over the wall.

^{49:23} The archers have sorely grieved him,
shot at him, and persecute him:

^{49:24} But his bow remained strong.
The arms of his hands were made strong,
by the hands of the Mighty One of Jacob,
(from there is the shepherd, the stone of Israel),

^{49:25} even by the God of your father, who will help you;
by the Almighty, who will bless you,
with blessings of heaven above,
blessings of the deep that lies below,
blessings of the breasts, and of the womb.

^{49:26} The blessings of your father have prevailed above the blessings of your
ancestors,
above the boundaries of the ancient hills.

They will be on the head of Joseph,
on the crown of the head of him who is separated from his brothers.

^{49:27} "Benjamin is a ravenous wolf.
In the morning he will devour the prey.
At evening he will divide the spoil."

^{49:28} All these are the twelve tribes of Israel, and this is what their father spoke to them and blessed them. He blessed everyone according to his blessing. ^{49:29} He instructed them, and said to them, "I am to be gathered to my people. Bury me with my fathers in the cave that is in the field of Ephron the Hittite, ^{49:30} in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field from Ephron the Hittite as a burial place. ^{49:31} There they buried Abraham and Sarah, his wife. There they buried Isaac and Rebekah, his wife, and there I buried Leah: ^{49:32} the field and the cave that is therein, which was purchased from the children of Heth." ^{49:33} When Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the spirit, and was gathered to his people.

Genesis 50

^{50:1} Joseph fell on his father's face, wept on him, and kissed him. ^{50:2} Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. ^{50:3} Forty days were fulfilled for him, for that is how many the days it takes to embalm. The Egyptians wept for him for seventy days.

^{50:4} When the days of weeping for him were past, Joseph spoke to the house of Pharaoh, saying, "If now I have found favor in your eyes, please speak in the ears of Pharaoh, saying, ^{50:5} 'My father made me swear, saying, "Behold, I am dying. Bury me in my grave which I have dug for myself in the land of Canaan." Now therefore, please let me go up and bury my father, and I will come again.'"

^{50:6} Pharaoh said, "Go up, and bury your father, just like he made you swear."

^{50:7} Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, all the elders of the land of Egypt, ^{50:8} all the house of Joseph, his brothers, and his father's house. Only their little ones, their flocks, and their herds, they left in the land of Goshen. ^{50:9} There went up with him both chariots and horsemen. It was a very great company. ^{50:10} They came to the threshing floor of Atad, which is beyond the Jordan, and there they lamented with a very great and sore lamentation. He mourned for his father seven days. ^{50:11} When the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, "This is a grievous mourning by the Egyptians." Therefore, its name was called Abel Mizraim, which is beyond the Jordan. ^{50:12} His sons did to him just as he commanded them, ^{50:13} for his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burial site, from Ephron the Hittite, before Mamre. ^{50:14} Joseph returned into Egypt--he, and his brothers, and all that went up with him to bury his father, after he had buried his father.

^{50:15} When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us, and will fully pay us back for all of the evil which we did to him." ^{50:16} They sent a message to Joseph, saying, "Your father commanded before he died, saying, ^{50:17} 'You shall tell Joseph, "Now please forgive the disobedience of your brothers, and their sin, because they did evil to you." Now, please forgive the disobedience of the servants of the God of your father.'" Joseph wept when they spoke to him. ^{50:18} His brothers also went and fell down before his face; and they said, "Behold, we are your servants." ^{50:19} Joseph said to them, "Don't be afraid, for am I in the place of God? ^{50:20} As for you, you meant evil against me, but God meant it for good, to bring to pass, as it is this day, to save many people alive. ^{50:21} Now therefore don't be afraid. I will nourish you and your little ones." He comforted

World English Bible Footnotes:

[62] v14:11. Isaiah 45:23

[63] v14:26. WEB places Romans 16:25-27 here after 14:23 as verses 24-26. This edition has them moved to 16:25-27 in conformity to ASV and NRSV.

Romans 15

Please Others, Not Yourself

^{15:1} Now we who are strong ought to bear the weaknesses of the weak, and not to please ourselves. ^{15:2} Let each one of us please his neighbor for that which is good, to be building him up. ^{15:3} For even Christ didn't please himself. But, as it is written, "The reproaches of those who reproached you fell on me." [64] ^{15:4} For whatever things were written before were written for our learning, that through patience and through encouragement of the Scriptures we might have hope. ^{15:5} Now the God of patience and of encouragement grant you to be of the same mind one with another ¹ according to Christ Jesus, ^{15:6} that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1. *be of the same mind one with another* In all those activities which have been termed "unfinished business," Paul symbolized divine order. This is a feature that is frequently overlooked. Many important metaphysical meanings have already been rec-

ognized in connection with Paul's earlier activities, but it is equally important to note how Paul continually sought to establish order in the churches he founded. Herbert Hunt, *Correspondence School Study of the New Testament*, 148.

The Gospel for Jews and Gentiles Alike

^{15:7} Therefore accept one another, even as Christ also accepted you, [65] to the glory of God. ^{15:8} Now I say that Christ has been made a servant of the circumcision for the truth of God, that he might confirm the promises given to the fathers, ^{15:9} and that the Gentiles might glorify God for his mercy. As it is written,

"Therefore will I give praise to you among the Gentiles, and sing to your name." [66]

^{15:10} Again he says,

"Rejoice, you Gentiles, with his people." [67]

^{15:11} Again,

"Praise the Lord, all you Gentiles!
Let all the peoples praise him." [68]

^{15:12} Again, Isaiah says,

"There will be the root of Jesse,
he who arises to rule over the Gentiles;
in him the Gentiles will hope." [69]

^{15:13} Now may the God of hope fill you with all joy and peace in believing,

^{14:5} One man esteems one day as more important. Another esteems every day alike. Let each man be fully assured in his own mind. ^{14:6} He who observes the day, observes it to the Lord; and he who does not observe the day, to the Lord he does not observe it. He who eats, eats to the Lord, for he gives God thanks. He who doesn't eat, to the Lord he doesn't eat, and gives God thanks. ^{14:7} For none of us lives to himself, and none dies to himself. ^{14:8} For if we live, we live to the Lord. Or if we die, we die to the Lord. If therefore we live or die, we are the Lord's. ^{14:9} For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the living.

^{14:10} But you, why do you judge your brother? Or you again, why do you despise your brother? For we will all stand before the judgment seat of Christ. ^{14:11} For it is written,

"As I live," says the Lord, "to me every knee will bow.
Every tongue will confess to God." [62]

^{14:12} So then each one of us will give account of himself to God.

1. <i>One man has faith to eat all things, but he who is weak eats only vegetables.</i> See the Metaphysical Bible Interpretations and the commentary for v21 below. For the Fillmores,	"man is healthier and clearer in mind, when he subsists on a strictly vegetarian diet ... there is no occasion for taking the life of birds or animals for food."
---	---

Do Not Make Another Stumble

^{14:13} Therefore let's not judge one another any more, but judge this rather, that no man put a stumbling block in his brother's way, or an occasion for falling. ^{14:14} I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except that to him who considers anything to be unclean, to him it is unclean. ^{14:15} Yet if because of food your brother is grieved, you walk no longer in love. Don't destroy with your food him for whom Christ died. ^{14:16} Then don't let your good be slandered, ^{14:17} for the Kingdom of God is not eating and drinking, but righteousness, peace, and joy in the Holy Spirit. ^{14:18} For he who serves Christ in these things is acceptable to God and approved by men. ^{14:19} So then, let us follow after things which make for peace, and things by which we may build one another up. ^{14:20} Don't overthrow God's work for food's sake. All things indeed are clean, however it is evil for that man who creates a stumbling block by eating. ^{14:21} It is good to not eat meat, drink wine, nor do anything by which your brother stumbles, is offended, or is made weak. ¹

^{14:22} Do you have faith? Have it to yourself before God. Happy is he who doesn't judge himself in that which he approves. ^{14:23} But he who doubts is condemned if he eats, because it isn't of faith; and whatever is not of faith is sin.

^{14:24} [63]

1. <i>nor do anything by which your brother stumbles, is offended, or is made weak.</i> See the Metaphysical Bible Interpretations and the commentary for v2 above. The commentaries imply that judging people who eat meat is a bigger problem than eating meat itself. For Paul, this verse is not about vegetarianism nor about a plant-based diet. Rather, this passage is about the judgement of the wealthy toward the poor. Paul is critical of those who refrain	from eating meat because they are restricted by religious custom—fear of eating meat that had been sacrificed to pagan rituals. Eating such food was a necessity for the poor—distributing sacrificed meat was a form of “government assistance” of the day. The wealthy could refrain from eating such food. Paul is addressing the judgment of the wealthy regarding the poor.
--	--

them, and spoke kindly to them.

^{50:22} Joseph lived in Egypt, he, and his father's house. Joseph lived one hundred ten years. ^{50:23} Joseph saw Ephraim's children to the third generation. The children also of Machir, the son of Manasseh, were born on Joseph's knees. ^{50:24} Joseph said to his brothers, "I am dying, but God will surely visit you, and bring you up out of this land to the land which he swore to Abraham, to Isaac, and to Jacob." ^{50:25} Joseph took an oath of the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." ^{50:26} So Joseph died, being one hundred ten years old, and they embalmed him, and he was put in a coffin in Egypt.

The Psalms

Online Version: <https://www.truthunity.net/web/psalms>

Introduction to Psalms

BOOK ONE

Psalms 1

- 1:1 Blessed is the man who doesn't walk in the counsel of the wicked,
nor stand in the way of sinners,
nor sit in the seat of scoffers;
- 1:2 but his delight is in Yahweh's law.
On his law he meditates day and night.
- 1:3 He will be like a tree planted by the streams of water,
that brings forth its fruit in its season,
whose leaf also does not wither.
Whatever he does shall prosper.
- 1:4 The wicked are not so,
but are like the chaff which the wind drives away.
- 1:5 Therefore the wicked shall not stand in the judgment,
nor sinners in the congregation of the righteous.
- 1:6 For Yahweh knows the way of the righteous,
but the way of the wicked shall perish.

Psalms 2

- 2:1 Why do the nations rage,
and the peoples plot a vain thing?
- 2:2 The kings of the earth take a stand,
and the rulers take counsel together,
against Yahweh, and against his Anointed,[1] saying,
- 2:3 "Let's break their bonds apart,
and cast their cords from us."
- 2:4 He who sits in the heavens will laugh.
The Lord will have them in derision.
- 2:5 Then he will speak to them in his anger,
and terrify them in his wrath:

testimony," "You shall not covet,"[59][60] and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself." [61] ^{13:10} Love doesn't harm a neighbor. Love therefore is the fulfillment of the law. ²

1. *for he who loves his neighbor has fulfilled the law.* Through love, the energies of Being are stirred up, both in the lover and the Universal, and as equilibrium of forces is thus established.
2. *love therefore is the fulfillment of the law.* Other commandments are fulfilled

through loving one's neighbors as oneself. Love works good to our neighbor, and makes the sins of murder, adultery, theft, and covetousness against him impossible. He who loves what is honest, true, just, pure, and good is fortified against gross social sins.

An Urgent Appeal

^{13:11} Do this, knowing the time, that it is already time for you to awaken out of sleep, for salvation is now nearer to us than when we first believed. ^{13:12} The night is far gone, and the day is near. Let's therefore throw off the works of darkness, and let's put on the armor of light. ¹ ^{13:13} Let us walk properly, as in the day; ² not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy. ^{13:14} But put on the Lord Jesus Christ, ³ and make no provision for the flesh, ⁴ for its lusts.

1. *the armor of light.* The protective influence of a true understanding in man's mind of his own well-being, including all that promotes it.
2. *walk becomingly, as in the day.* Our habitual behavior is to be intelligent instead of being merely a dim out-picturing of sense desires. When we realize that a certain course is right and good, we are to follow it faithfully.
3. *put on the Lord Jesus Christ.* By realizing

that through claiming our dominion and mastership, we rise to newness of life in our I AM selfhood. As we do this we put on the perfect idea/conception of Divine Mind.

4. *make not provision for the flesh.* We are to make provision for faith in our divine nature. As children of God, we are to provide for suitable expression of our divine qualities and leave behind us all provision for externals.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[59] v13:9. TR adds "You shall not give false testimony,"
[60] v13:9. Exodus 20:13-15,17; Deuteronomy 5:17-19,21
[61] v13:9. Leviticus 19:18

Romans 14

Do Not Judge Another

^{14:1} Now accept one who is weak in faith, but not for disputes over opinions. ^{14:2} One man has faith to eat all things, but he who is weak eats only vegetables. ¹ ^{14:3} Don't let him who eats despise him who doesn't eat. Don't let him who doesn't eat judge him who eats, for God has accepted him. ^{14:4} Who are you who judge another's servant? To his own lord he stands or falls. Yes, he will be made to stand, for God has power to make him stand.

when love fills our heart, there is no room in it for hypocrisy.

2. *weep with those who weep.* Should we actually “weep with them that weep”? No, we should avoid negativity at all times, but we can always be understanding and considerate and hold a constructive attitude of mind toward those who are troubled.

3. *give place to God’s wrath.* It is possible to entrust all our problems and social relations to the divine law, knowing that we need not take matters into our own hands in order to secure our rights. Cause and effect are here represented, as “the wrath of God.”

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[57] v12:19. Deuteronomy 32:35
[58] v12:20. Proverbs 25:21-22

Romans 13

Being Subject to Authorities

^{13:1} Let every soul be in subjection to the higher authorities, ¹ for there is no authority except from God, and those who exist are ordained by God. ^{13:2} Therefore he who resists the authority, withstands the ordinance of God; and those who withstand will receive to themselves judgment. ^{13:3} For rulers are not a terror to the good work, but to the evil. Do you desire to have no fear of the authority? Do that which is good, and you will have praise from the same, ^{13:4} for he is a servant of God to you for good. But if you do that which is evil, be afraid, for he doesn't bear the sword in vain; for he is a servant of God, an avenger for wrath to him who does evil. ^{13:5} Therefore you need to be in subjection, not only because of the wrath, but also for conscience' sake. ^{13:6} For this reason you also pay taxes, for they are servants of God's service, attending continually on this very thing. ^{13:7} Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.

1. *Let every soul be in subjection to the higher authorities (powers, ASV).* See Unity Bible Lesson Commentary for Romans 13. Unity published commentary on Romans 13:1-7 each presidential election cycle in the United States: November 1928, October 1932, November 1936, November 1944. Unity's consistent message is: (1) *We should make ourselves subject to the authority of the indwelling Spirit of God.* Jesus said: I do nothing of myself, but as the Father taught me; I speak these things." Individually, each of us is responsible for making our life full, rich, and satisfying, a life under law. Individually and collectively we are responsible for raising the level of the race consciousness until it reaches there permanently. (2) *What follows when we make ourselves obedient to God is a demonstration that God is love, and the law of love overcomes the world.* We obtain universal peace on earth and permanent well-being by holding in mind persistently a vision of universal understanding, universal harmony, and universal peace by declaring it to be now realized, and by working faithfully toward the realization of it. (3) *Temporal rulers represent the ruling principle of divine law, and in the degree that we become obedient to that law their authority to us is divine.* Man, exercising his own judgment and ignoring the divine law, forms an adverse state of mind. Through its activity he sets up an independent kingdom which sooner or later comes to an end, with the result that he calls down upon himself what in the Old Testament is termed the vengeance of Jehovah.

Love for One Another

^{13:8} Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law. ¹ ^{13:9} For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false

2:6 "Yet I have set my king on my holy hill of Zion."

2:7 I will tell of the decree.
Yahweh said to me, "You are my son.
Today I have become your father.

2:8 Ask of me, and I will give the nations for your inheritance,
the uttermost parts of the earth for your possession.

2:9 You shall break them with a rod of iron.
You shall dash them in pieces like a potter's vessel."

2:10 Now therefore be wise, you kings.
Be instructed, you judges of the earth.

2:11 Serve Yahweh with fear,
and rejoice with trembling.

2:12 Give sincere homage[2], lest he be angry, and you perish in the way,
for his wrath will soon be kindled.
Blessed are all those who take refuge in him.

[1] v2:2. The word "Anointed" is the same as the word for "Messiah" or "Christ"

[2] v2:12. or, Kiss the son

Psalms 3

A Psalm by David, when he fled from Absalom his son.

3:1 Yahweh, how my adversaries have increased!
Many are those who rise up against me.

3:2 Many there are who say of my soul,
"There is no help for him in God."

Selah.

3:3 But you, Yahweh, are a shield around me,
my glory, and the one who lifts up my head.

3:4 I cry to Yahweh with my voice,
and he answers me out of his holy hill.

Selah.

3:5 I laid myself down and slept.
I awakened; for Yahweh sustains me.

3:6 I will not be afraid of tens of thousands of people
who have set themselves against me on every side.

3:7 Arise, Yahweh!
Save me, my God!
For you have struck all of my enemies on the cheek bone.
You have broken the teeth of the wicked.

3:8 Salvation belongs to Yahweh.
Your blessing be on your people.

Selah.

Psalms 4

For the Chief Musician; on stringed instruments. A Psalm by David.

4:1 Answer me when I call, God of my righteousness.
Give me relief from my distress.
Have mercy on me, and hear my prayer.

4:2 You sons of men, how long shall my glory be turned into dishonor?
Will you love vanity, and seek after falsehood?
Selah.

4:3 But know that Yahweh has set apart for himself him who is godly:
Yahweh will hear when I call to him.

4:4 Stand in awe, and don't sin.
Search your own heart on your bed, and be still.
Selah.

4:5 Offer the sacrifices of righteousness.
Put your trust in Yahweh.

4:6 Many say, "Who will show us any good?"
Yahweh, let the light of your face shine on us.

4:7 You have put gladness in my heart,
more than when their grain and their new wine are increased.

4:8 In peace I will both lay myself down and sleep,
for you, Yahweh alone, make me live in safety.

Psalms 5

For the Chief Musician, with the flutes. A Psalm by David.

5:1 Give ear to my words, Yahweh.
Consider my meditation.

5:2 Listen to the voice of my cry, my King and my God;
for to you do I pray.

5:3 Yahweh, in the morning you shall hear my voice.
In the morning I will lay my requests before you, and will watch expectantly.

5:4 For you are not a God who has pleasure in wickedness.
Evil can't live with you.

5:5 The arrogant shall not stand in your sight.
You hate all workers of iniquity.

5:6 You will destroy those who speak lies.
Yahweh abhors the blood-thirsty and deceitful man.

5:7 But as for me, in the abundance of your loving kindness I will come into your house.
I will bow toward your holy temple in reverence of you.

5:8 Lead me, Yahweh, in your righteousness because of my enemies.
Make your way straight before my face.

5:9 For there is no faithfulness in their mouth.
Their heart is destruction.
Their throat is an open tomb.
They flatter with their tongue.

5:10 Hold them guilty, God.
Let them fall by their own counsels;
Thrust them out in the multitude of their transgressions,
for they have rebelled against you.

5:11 But let all those who take refuge in you rejoice,
Let them always shout for joy, because you defend them.
Let them also who love your name be joyful in you.

Romans 12

The New Life in Christ

12:1 Therefore I urge you, brothers, by the mercies of God, to present your bodies a living sacrifice, ¹ holy, acceptable to God, which is your spiritual service. ^{12:2} Don't be conformed ² to this world, but be transformed by the renewing of your mind, ³ so that you may prove what is the good, well-pleasing, and perfect will of God. ^{12:3} For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith. ^{12:4} For even as we have many members in one body, and all the members don't have the same function, ^{12:5} so we, who are many, are one body in Christ, and individually members one of another. ^{12:6} Having gifts differing according to the grace that was given to us, ⁴ if prophecy, let us prophesy according to the proportion of our faith; ^{12:7} or service, let us give ourselves to service; or he who teaches, to his teaching; ^{12:8} or he who exhorts, to his exhorting: he who gives, let him do it with liberality; he who rules, with diligence; he who shows mercy, with cheerfulness.

1. *a living sacrifice.* The sacrifice consists in devoting the body to spiritual service, transforming it meanwhile, by renewing the mind at the one source and by thinking of his body as filled with life, health, and strength, and always identifying it in thought with that which is perfect.

2. *Don't be conformed (fashioned, ASV).* In Greek, "conformed" or "fashioned" is *sychēmatizō*, Strong's 4964, to conform one's self (i.e. one's mind and character) to another's pattern, (fashion one's self according to)

3. *transformed by the renewing of your mind.* Of ourselves we cannot, by taking thought, add one cubit to our stature, but by thinking of the Christ and claiming the power of the Christ in all that we do, we do express a higher degree of power than we have known before.

4. *gifts differing according to the grace that was given to us.* To that for which we have especial aptitude. Each one should develop his "gift", or that which he does best and most gladly.

Marks of the True Christian

12:9 Let love be without hypocrisy. ¹ Abhor that which is evil. Cling to that which is good. ^{12:10} In love of the brothers be tenderly affectionate one to another; in honor preferring one another; ^{12:11} not lagging in diligence; fervent in spirit; serving the Lord; ^{12:12} rejoicing in hope; enduring in troubles; continuing steadfastly in prayer; ^{12:13} contributing to the needs of the saints; given to hospitality. ^{12:14} Bless those who persecute you; bless, and don't curse. ^{12:15} Rejoice with those who rejoice. Weep with those who weep. ² ^{12:16} Be of the same mind one toward another. Don't set your mind on high things, but associate with the humble. Don't be wise in your own conceits. ^{12:17} Repay no one evil for evil. Respect what is honorable in the sight of all men. ^{12:18} If it is possible, as much as it is up to you, be at peace with all men. ^{12:19} Don't seek revenge yourselves, beloved, but give place to God's wrath. ³ For it is written, "Vengeance belongs to me; I will repay, says the Lord." [57] ^{12:20} Therefore

"If your enemy is hungry, feed him.
If he is thirsty, give him a drink;
for in doing so, you will heap coals of fire on his head." [58]

^{12:21} Don't be overcome by evil, but overcome evil with good.

1. *Let love be without hypocrisy.* Love is the essence of truth and sincerity, and,

11:17 we read of “the fatness of the olive tree,” and it is a well-known fact that love is a great attracter of substance, of true riches. (MBD/Olivet)

All Israel Will Be Saved

11:25 For I don't desire you to be ignorant, brothers,[53] of this mystery, so that you won't be wise in your own conceits, that a partial hardening has happened to Israel, until the fullness of the Gentiles has come in, 11:26 and so all Israel will be saved. Even as it is written,

11:27 "There will come out of Zion the Deliverer, and he will turn away ungodliness from Jacob. This is my covenant to them, when I will take away their sins."[54]

11:28 Concerning the Good News, they are enemies for your sake. But concerning the election, they are beloved for the fathers' sake. 11:29 For the gifts 1 and the calling of God are irrevocable. 11:30 For as you in time past were disobedient to God, but now have obtained mercy by their disobedience, 11:31 even so these also have now been disobedient, that by the mercy shown to you they may also obtain mercy. 11:32 For God has shut up all to disobedience, that he might have mercy on all. 11:33 Oh the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways past tracing out!

11:34 "For who has known the mind of the Lord? Or who has been his counselor?"[55]
11:35 "Or who has first given to him, and it will be repaid to him again?"[56]

11:36 For of him, and through him, and to him, are all things. To him be the glory for ever! Amen.

1. Gifts. The gifts that the Wise Men of the East brought to Jesus represent qualities of mind given by divine wisdom.

🌿 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[49] v11:3. 1 Kings 19:10,14
[50] v11:4. 1 Kings 19:18
[51] v11:8. Deuteronomy 29:4; Isaiah 29:10
[52] v11:10. Psalm 69:22,23
[53] v11:25. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."
[54] v11:27. Isaiah 59:20-21; 27:9; Jeremiah 31:33-34
[55] v11:34. Isaiah 40:13
[56] v11:35. Job 41:11

5:12 For you will bless the righteous. Yahweh, you will surround him with favor as with a shield.

Psalms 6

For the Chief Musician; on stringed instruments, upon the eight-stringed lyre. A Psalm by David.

6:1 Yahweh, don't rebuke me in your anger, neither discipline me in your wrath.
6:2 Have mercy on me, Yahweh, for I am faint. Yahweh, heal me, for my bones are troubled.
6:3 My soul is also in great anguish. But you, Yahweh--how long?
6:4 Return, Yahweh. Deliver my soul, and save me for your loving kindness' sake.
6:5 For in death there is no memory of you. In Sheol, who shall give you thanks?
6:6 I am weary with my groaning. Every night I flood my bed. I drench my couch with my tears.
6:7 My eye wastes away because of grief. It grows old because of all my adversaries.
6:8 Depart from me, all you workers of iniquity, for Yahweh has heard the voice of my weeping.
6:9 Yahweh has heard my supplication. Yahweh accepts my prayer.
6:10 May all my enemies be ashamed and dismayed. They shall turn back, they shall be disgraced suddenly.

Psalms 7

A meditation by David, which he sang to Yahweh, concerning the words of Cush, the Benjamite.

7:1 Yahweh, my God, I take refuge in you. Save me from all those who pursue me, and deliver me,
7:2 lest they tear apart my soul like a lion, ripping it in pieces, while there is none to deliver.
7:3 Yahweh, my God, if I have done this, if there is iniquity in my hands,
7:4 if I have rewarded evil to him who was at peace with me (yes, if I have delivered him who without cause was my adversary),
7:5 let the enemy pursue my soul, and overtake it; yes, let him tread my life down to the earth, and lay my glory in the dust.
Selah.
7:6 Arise, Yahweh, in your anger. Lift up yourself against the rage of my adversaries.

7:7 Awake for me. You have commanded judgment.
Let the congregation of the peoples surround you.
Rule over them on high.

7:8 Yahweh administers judgment to the peoples.
Judge me, Yahweh, according to my righteousness,
and to my integrity that is in me.

7:9 Oh let the wickedness of the wicked come to an end,
but establish the righteous;
their minds and hearts are searched by the righteous God.

7:10 My shield is with God,
who saves the upright in heart.

7:11 God is a righteous judge,
yes, a God who has indignation every day.

7:12 If a man doesn't relent, he will sharpen his sword;
he has bent and strung his bow.

7:13 He has also prepared for himself the instruments of death.
He makes ready his flaming arrows.

7:14 Behold, he travails with iniquity.
Yes, he has conceived mischief,
and brought forth falsehood.

7:15 He has dug a hole,
and has fallen into the pit which he made.

7:16 The trouble he causes shall return to his own head.
His violence shall come down on the crown of his own head.

7:17 I will give thanks to Yahweh according to his righteousness,
and will sing praise to the name of Yahweh Most High.

Psalms 8

For the Chief Musician; on an instrument of Gath. A Psalm by David.

8:1 Yahweh, our Lord, how majestic is your name in all the earth,
who has set your glory above the heavens!

8:2 From the lips of babes and infants you have established strength,
because of your adversaries, that you might silence the enemy and the
avenger.

8:3 When I consider your heavens, the work of your fingers,
the moon and the stars, which you have ordained;

8:4 what is man, that you think of him?
What is the son of man, that you care for him?

8:5 For you have made him a little lower than God,[3]
and crowned him with glory and honor.

8:6 You make him ruler over the works of your hands.
You have put all things under his feet:

8:7 All sheep and cattle,
yes, and the animals of the field,

8:8 The birds of the sky, the fish of the sea,
and whatever passes through the paths of the seas.

8:9 Yahweh, our Lord,
how majestic is your name in all the earth!

[3] v8:5. Hebrew: Elohim. The word Elohim, used here, usually means "God," but can also mean "gods," "princes," or "angels."

11:1 I ask then, did God reject his people? May it never be! For I also am an Israelite. ¹ a descendant of Abraham, of the tribe of Benjamin. ² 11:2 God didn't reject his people, which he foreknew. Or don't you know what the Scripture says about Elijah? How he pleads with God against Israel: ^{11:3} "Lord, they have killed your prophets, they have broken down your altars; and I am left alone, and they seek my life." [49] ^{11:4} But how does God answer him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal." [50] ^{11:5} Even so then at this present time also there is a remnant according to the election of grace. ^{11:6} And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

11:7 What then? That which Israel seeks for, that he didn't obtain, but the chosen ones obtained it, and the rest were hardened. ^{11:8} According as it is written, "God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, to this very day." [51] ^{11:9} David says,

"Let their table be made a snare, and a trap,
a stumbling block, and a retribution to them.
11:10 Let their eyes be darkened, that they may not see.
Bow down their back always." [52]

1. *I also am an Israelite.* Israelite: The illumined thoughts in consciousness, which are undergoing spiritual discipline.

established in consciousness express as strong, courageous, and conquering thoughts ("mighty men of valor").

2. *of the tribe of Benjamin.* Benjamin: es-

The Salvation of the Gentiles

11:11 I ask then, did they stumble that they might fall? May it never be! But by their fall salvation has come to the Gentiles, to provoke them to jealousy. ^{11:12} Now if their fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fullness? ^{11:13} For I speak to you who are Gentiles. ¹ Since then as I am an apostle to Gentiles, I glorify my ministry; ^{11:14} if by any means I may provoke to jealousy those who are my flesh, and may save some of them. ^{11:15} For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead? ^{11:16} If the first fruit is holy, so is the lump. If the root is holy, so are the branches. ^{11:17} But if some of the branches were broken off, and you, being a wild olive, ² were grafted in among them, and became partaker with them of the root and of the richness of the olive tree; ^{11:18} don't boast over the branches. But if you boast, it is not you who support the root, but the root supports you. ^{11:19} You will say then, "Branches were broken off, that I might be grafted in." ^{11:20} True; by their unbelief they were broken off, and you stand by your faith. Don't be conceited, but fear; ^{11:21} for if God didn't spare the natural branches, neither will he spare you. ^{11:22} See then the goodness and severity of God. Toward those who fell, severity; but toward you, goodness, if you continue in his goodness; otherwise you also will be cut off. ^{11:23} They also, if they don't continue in their unbelief, will be grafted in, for God is able to graft them in again. ^{11:24} For if you were cut out of that which is by nature a wild olive tree, and were grafted contrary to nature into a good olive tree, how much more will these, which are the natural branches, be grafted into their own olive tree?

1. *Gentiles.* Worldly thoughts-thoughts pertaining to the external, or thoughts that function through the senses. The Gentile is the unregenerate state of mind in us.

divine wisdom and love in consciousness (Mount of Olives, height yielding illuminating oil, high luminous principle) ... *didst become partaker with them of the root of the fatness of the olive tree.* In Romans

2. *you, being a wild olive.* The exalting of

"Their sound went out into all the earth,
their words to the ends of the world."^[45]

^{10:19} But I ask, didn't Israel know? First Moses says,

"I will provoke you to jealousy with that which is no nation,
with a nation void of understanding I will make you angry."^[46]

^{10:20} Isaiah is very bold, and says,

"I was found by those who didn't seek me.
I was revealed to those who didn't ask for me."^[47]

^{10:21} But as to Israel he says, "All day long I stretched out my hands to a
disobedient and contrary people."^[48]

1. <i>say in your heart.</i> As used in Scripture, the word heart represents the subconscious mind (Revealing Word, heart).	ables him to transform his heart, the symbolic seat of emotion, into a center of right thinking.
2. <i>in your mouth, and in your heart.</i> The Christ ideal can be realized by every man and woman.	5. <i>Whosoever believes in him shall not be disappointed (put to shame, ASV).</i> Whoever really believes in God and Jesus Christ is as good as his professed word. Faithful thinking and speaking of Truth lead to faithful living in harmony with thought and word, for real faith is practical and can be applied to everyday living.
3. <i>the word of faith, which we preach.</i> The function of words is to express thought, and the word of faith expresses our thought of God and our belief in Him. God dwells in us as thought.	
4. <i>for with the heart one believes unto righteousness.</i> Through faith in the I AM, man puts his emotions in order. This done, he sees reason as a surer guide for action than feeling. Faith in the ideals of right, love, and Truth enables him to transform his heart, the symbolic seat of emotion, into a center of right thinking.	6. <i>the feet ... who bring glad tidings.</i> The accomplishing of needed service. Words unaccompanied by appropriate action lack the faith that moves mountains of doubt and difficulty.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

- [36] v10:4. or, completion, or end
- [37] v10:5. Leviticus 18:5
- [38] v10:6. Deuteronomy 30:12
- [39] v10:7. Deuteronomy 30:13
- [40] v10:8. Deuteronomy 30:14
- [41] v10:11. Isaiah 28:16
- [42] v10:13. Joel 2:32
- [43] v10:15. Isaiah 52:7
- [44] v10:16. Isaiah 53:1
- [45] v10:18. Psalm 19:4
- [46] v10:19. Deuteronomy 32:31
- [47] v10:20. Isaiah 65:1
- [48] v10:21. Isaiah 65:2

Romans 11

Israel's Rejection Is Not Final

Psalms 9

For the Chief Musician. Set to "The Death of the Son." A Psalm by David.

^{9:1} I will give thanks to Yahweh with my whole heart.
I will tell of all your marvelous works.

^{9:2} I will be glad and rejoice in you.
I will sing praise to your name, O Most High.

^{9:3} When my enemies turn back,
they stumble and perish in your presence.

^{9:4} For you have maintained my just cause.
You sit on the throne judging righteously.

^{9:5} You have rebuked the nations.
You have destroyed the wicked.
You have blotted out their name forever and ever.

^{9:6} The enemy is overtaken by endless ruin.
The very memory of the cities which you have overthrown has perished.

^{9:7} But Yahweh reigns forever.
He has prepared his throne for judgment.

^{9:8} He will judge the world in righteousness.
He will administer judgment to the peoples in uprightness.

^{9:9} Yahweh will also be a high tower for the oppressed;
a high tower in times of trouble.

^{9:10} Those who know your name will put their trust in you,
for you, Yahweh, have not forsaken those who seek you.

^{9:11} Sing praises to Yahweh, who dwells in Zion,
and declare among the people what he has done.

^{9:12} For he who avenges blood remembers them.
He doesn't forget the cry of the afflicted.

^{9:13} Have mercy on me, Yahweh.
See my affliction by those who hate me,
and lift me up from the gates of death;
that I may show forth all your praise.

^{9:14} In the gates of the daughter of Zion, I will rejoice in your salvation.

^{9:15} The nations have sunk down in the pit that they made.
In the net which they hid, their own foot is taken.

^{9:16} Yahweh has made himself known.
He has executed judgment.
The wicked is snared by the work of his own hands.
Meditation. Selah.

^{9:17} The wicked shall be turned back to Sheol,
even all the nations that forget God.

^{9:18} For the needy shall not always be forgotten,
nor the hope of the poor perish forever.

^{9:19} Arise, Yahweh! Don't let man prevail.
Let the nations be judged in your sight.

^{9:20} Put them in fear, Yahweh.
Let the nations know that they are only men.
Selah.

Psalms 10

10:1 Why do you stand far off, Yahweh?
 Why do you hide yourself in times of trouble?
 10:2 In arrogance, the wicked hunt down the weak.
 They are caught in the schemes that they devise.
 10:3 For the wicked boasts of his heart's cravings.
 He blesses the greedy, and condemns Yahweh.
 10:4 The wicked, in the pride of his face,
 has no room in his thoughts for God.
 10:5 His ways are prosperous at all times.
 He is haughty, and your laws are far from his sight.
 As for all his adversaries, he sneers at them.
 10:6 He says in his heart, "I shall not be shaken.
 For generations I shall have no trouble."
 10:7 His mouth is full of cursing, deceit, and oppression.
 Under his tongue is mischief and iniquity.
 10:8 He lies in wait near the villages.
 From ambushes, he murders the innocent.
 His eyes are secretly set against the helpless.
 10:9 He lurks in secret as a lion in his ambush.
 He lies in wait to catch the helpless.
 He catches the helpless, when he draws him in his net.
 10:10 The helpless are crushed.
 They collapse.
 They fall under his strength.
 10:11 He says in his heart, "God has forgotten.
 He hides his face.
 He will never see it."
 10:12 Arise, Yahweh!
 God, lift up your hand!
 Don't forget the helpless.
 10:13 Why does the wicked person condemn God,
 and say in his heart, "God won't call me into account?"
 10:14 But you do see trouble and grief.
 You consider it to take it into your hand.
 You help the victim and the fatherless.
 10:15 Break the arm of the wicked.
 As for the evil man, seek out his wickedness until you find none.
 10:16 Yahweh is King forever and ever!
 The nations will perish out of his land.
 10:17 Yahweh, you have heard the desire of the humble.
 You will prepare their heart.
 You will cause your ear to hear,
 10:18 to judge the fatherless and the oppressed,
 that man who is of the earth may terrify no more.

Psalms 11

For the Chief Musician. By David.

11:1 In Yahweh, I take refuge.

[30] v9:25. Hosea 2:23

[31] v9:26. Hosea 1:10

[32] v9:28. Isaiah 10:22-23

[33] v9:29. Greek: Sabaoth (for Hebrew: Tze'va'ot)

[34] v9:29. Isaiah 1:9

[35] v9:33. Isaiah 8:14; 28:16

Romans 10

Israel's Unbelief (continued)

10:1 Brothers, my heart's desire and my prayer to God is for Israel, that they may be saved. 10:2 For I testify about them that they have a zeal for God, but not according to knowledge. 10:3 For being ignorant of God's righteousness, and seeking to establish their own righteousness, they didn't subject themselves to the righteousness of God. 10:4 For Christ is the fulfillment[36] of the law for righteousness 1 to everyone who believes.

1. For Christ is the fulfillment (end, ASV) of the law for righteousness. Harper Study Bible says "It is not certain whether end means termination or goal; the latter is the more probable." This Unity commentary agrees with HSB that "end" means "goal": The law unto righteousness, or law of right

thinking, right speaking, and right acting, is wholly fulfilled in the Christ consciousness. As we believe in the power of true thought and persist in putting our faith into practice, we realize that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Salvation Is for All

10:5 For Moses writes about the righteousness of the law, "The one who does them will live by them." [37] 10:6 But the righteousness which is of faith says this, "Don't say in your heart, 1 "Who will ascend into heaven?" [38] (that is, to bring Christ down); 10:7 or, 'Who will descend into the abyss?' [39] (that is, to bring Christ up from the dead.)" 10:8 But what does it say? "The word is near you, in your mouth, and in your heart; 2 "[40] that is, the word of faith, which we preach: 3 10:9 that if you will confess with your mouth that Jesus is Lord, and believe in your heart that God raised him from the dead, you will be saved. 10:10 For with the heart, one believes unto righteousness; 4 and with the mouth confession is made unto salvation. 10:11 For the Scripture says, "Whoever believes in him will not be disappointed." 5 [41]

10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich to all who call on him. 10:13 For, "Whoever will call on the name of the Lord will be saved." [42] 10:14 How then will they call on him in whom they have not believed? How will they believe in him whom they have not heard? How will they hear without a preacher? 10:15 And how will they preach unless they are sent? As it is written:

"How beautiful are the feet of those who preach the Good News of peace, who bring glad tidings 6 of good things!" [43]

10:16 But they didn't all listen to the glad news. For Isaiah says, "Lord, who has believed our report?" [44] 10:17 So faith comes by hearing, and hearing by the word of God. 10:18 But I say, didn't they hear? Yes, most certainly,

known the riches of his glory on vessels of mercy, which he prepared beforehand for glory, ^{9:24} us, whom he also called, not from the Jews only, but also from the Gentiles? ^{9:25} As he says also in Hosea,

"I will call them 'my people,' which were not my people;
and her 'beloved,' who was not beloved." [30]
^{9:26} "It will be that in the place where it was said to them, 'You are not my people,'
There they will be called 'children of the living God.'" [31]

^{9:27} Isaiah cries concerning Israel,

"If the number of the children of Israel are as the sand of the sea,
it is the remnant who will be saved;
^{9:28} for He will finish the work and cut it short in righteousness,
because the LORD will make a short work upon the earth." [32]

^{9:29} As Isaiah has said before,

"Unless the Lord of Armies ¹ [33] had left us a seed,
we would have become like Sodom,
and would have been made like Gomorrah." ² [34]

1. *Lord of Armies (Sabaath in ASV)*. or "Jehovah of hosts," in individual consciousness is that the Jehovah, Christ, true I AM in one, is Lord of--has dominion over--all the host of thoughts, forces, and activities in one's whole organism, in mind (heaven) and body (earth).

2. *Gomorrah*. A state of mind in man that is adverse to the law of Spirit. It is submerged in sense and is very tyrannical in its nature. (See SODOM.)

Israel's Unbelief

^{9:30} What shall we say then? That the Gentiles, who didn't follow after righteousness, attained to righteousness, even the righteousness which is of faith;
^{9:31} but Israel, following after a law of righteousness, didn't arrive at the law of righteousness. ^{9:32} Why? Because they didn't seek it by faith, but as it were by works of the law. They stumbled over the stumbling stone; ^{9:33} even as it is written,

"Behold, I lay in Zion a stumbling ¹ stone ² and a rock of offense;
and no one who believes in him will be disappointed." ³ [35]

1. *a stone of stumbling*. Isaiah 8:14. Stumbling because of reliance on law instead of Jesus Christ.

2. *I lay in Zion a stone*. Isaiah 28:16. The stone is Jesus Christ.

3. *no one who believes in him will be disappointed (shall not be put to shame)*. See discussion of grace in The Master Key To Every Kingdom: Grace by Crichton Russ Boatwright.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

- [23] v9:7. Genesis 21:12
[24] v9:9. Genesis 18:10, 14
[25] v9:12. Genesis 25:23
[26] v9:13. Malachi 1:2-3
[27] v9:15. Exodus 33:19
[28] v9:17. Exodus 9:16
[29] v9:20. Isaiah 29:16; 45:9

How can you say to my soul, "Flee as a bird to your mountain!"
^{11:2} For, behold, the wicked bend their bows.
They set their arrows on the strings,
that they may shoot in darkness at the upright in heart.
^{11:3} If the foundations are destroyed,
what can the righteous do?
^{11:4} Yahweh is in his holy temple.
Yahweh is on his throne in heaven.
His eyes observe.
His eyes examine the children of men.
^{11:5} Yahweh examines the righteous,
but the wicked and him who loves violence his soul hates.
^{11:6} On the wicked he will rain blazing coals;
fire, sulfur, and scorching wind shall be the portion of their cup.
^{11:7} For Yahweh is righteous.
He loves righteousness.
The upright shall see his face.

Psalms 12

For the Chief Musician; upon an eight-stringed lyre. A Psalm of David.

^{12:1} Help, Yahweh; for the godly man ceases.
For the faithful fail from among the children of men.
^{12:2} Everyone lies to his neighbor.
They speak with flattering lips, and with a double heart.
^{12:3} May Yahweh cut off all flattering lips,
and the tongue that boasts,
^{12:4} who have said, "With our tongue we will prevail.
Our lips are our own.
Who is lord over us?"
^{12:5} "Because of the oppression of the weak and because of the groaning of the needy,
I will now arise," says Yahweh;
"I will set him in safety from those who malign him."
^{12:6} The words of Yahweh are flawless words,
as silver refined in a clay furnace, purified seven times.
^{12:7} You will keep them, Yahweh.
You will preserve them from this generation forever.
^{12:8} The wicked walk on every side,
when what is vile is exalted among the sons of men.

Psalms 13

For the Chief Musician. A Psalm by David.

^{13:1} How long, Yahweh?
Will you forget me forever?
How long will you hide your face from me?

13:2 How long shall I take counsel in my soul,
having sorrow in my heart every day?
How long shall my enemy triumph over me?
13:3 Behold, and answer me, Yahweh, my God.
Give light to my eyes, lest I sleep in death;
13:4 Lest my enemy say, "I have prevailed against him;"
Lest my adversaries rejoice when I fall.
13:5 But I trust in your loving kindness.
My heart rejoices in your salvation.
13:6 I will sing to Yahweh,
because he has been good to me.

Psalms 14

For the Chief Musician. By David.

14:1 The fool has said in his heart, "There is no God."
They are corrupt.
They have done abominable works.
There is none who does good.
14:2 Yahweh looked down from heaven on the children of men,
to see if there were any who did understand,
who did seek after God.
14:3 They have all gone aside.
They have together become corrupt.
There is none who does good, no, not one.
14:4 Have all the workers of iniquity no knowledge,
who eat up my people as they eat bread,
and don't call on Yahweh?
14:5 There they were in great fear,
for God is in the generation of the righteous.
14:6 You frustrate the plan of the poor,
because Yahweh is his refuge.
14:7 Oh that the salvation of Israel would come out of Zion!
When Yahweh restores the fortunes of his people,
then Jacob shall rejoice, and Israel shall be glad.

Psalms 15

A Psalm by David.

15:1 Yahweh, who shall dwell in your sanctuary?
Who shall live on your holy hill?
15:2 He who walks blamelessly does what is right,
and speaks truth in his heart;
15:3 He who doesn't slander with his tongue,
nor does evil to his friend,
nor casts slurs against his fellow man;
15:4 In whose eyes a vile man is despised,

9:1 I tell the truth in Christ. I am not lying, my conscience testifying with me in the Holy Spirit, ¹ 9:2 that I have great sorrow and unceasing pain in my heart. ^{9:3} For I could wish that I myself were accursed from Christ for my brothers' sake, my relatives according to the flesh, ^{9:4} who are Israelites; ² whose is the adoption, the glory, the covenants, the giving of the law, the service, and the promises; ^{9:5} of whom are the fathers, and from whom is Christ as concerning the flesh, ³ who is over all, God, blessed ⁴ forever. Amen.

^{9:6} But it is not as though the word of God has come to nothing. For they are not all Israel, that are of Israel. ^{9:7} Neither, because they are Abraham's seed, are they all children. But, "In Isaac will your seed be called." [23] ^{9:8} That is, it is not the children of the flesh who are children of God, but the children of the promise ⁵ are counted as a seed. ^{9:9} For this is a word of promise, "At the appointed time I will come, and Sarah will have a son." [24] ^{9:10} Not only so, but Rebecca also conceived by one, by our father Isaac. ^{9:11} For being not yet born, neither having done anything good or bad, that the purpose of God according to election might stand, not of works, but of him who calls, ^{9:12} it was said to her, "The elder will serve the younger." [25] ^{9:13} Even as it is written, "Jacob I loved, but Esau I hated." [26]

^{9:14} What shall we say then? Is there unrighteousness with God? May it never be! ^{9:15} For he said to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." [27] ^{9:16} So then it is not of him who wills, nor of him who runs, but of God who has mercy. ^{9:17} For the Scripture says to Pharaoh, "For this very purpose I caused you to be raised up, that I might show in you my power, and that my name might be proclaimed in all the earth." [28] ^{9:18} So then, he has mercy on whom he desires, and he hardens whom he desires.

1. *testifying with me in the Holy Spirit.* The Holy Spirit is authority on the gospel of Jesus. It is the only authority that Jesus ever recognized, and whoever attempts to set forth His gospel from any other standpoint is in the letter and not the spirit. No man can know what Jesus' doctrine is except he gets it direct from the one and only custodian. It is not to come secondhand, but each for himself must receive it from the Holy Spirit, which is sent by the Father in the name of the Son. Revealing Word, Holy Spirit

2. *Israelites.* The illumined thoughts in consciousness, which are undergoing spiritual discipline. They are the total of our religious thoughts. MBD, Israelites

3. *from whom is Christ concerning the flesh* See the alternative translation in NRSV. Some scholars would end the sentence here and then begin a new sentence

"May he who is god over all be blessed forever." This is important because it appropriately separates the Christ, or Messiah, from the transcendent God.

4. *Christ ... who is over all, God blessed.* When we enter into spiritual consciousness, do we find that all our former religious beliefs and prejudices are at once transformed? In spiritual consciousness we, either surrender our "conscious prejudices and narrow religious beliefs, or we allow them to be transformed. Our subconscious beliefs and prejudices take longer to reach and influence. Romans 9 Metaphysical Bible Interpretation

5. *children of the promise.* God has prepared a plan for the salvation of both Jews and Gentiles. For the present, Jews may be regarded as "marking time" until the way is fully opened for the Gentiles. Herbert Hunt
6. Paul's Journey to Rome

God's Wrath and Mercy

^{9:19} You will say then to me, "Why does he still find fault? For who withstands his will?" ^{9:20} But indeed, O man, who are you to reply against God? Will the thing formed ask him who formed it, "Why did you make me like this?" [29] ^{9:21} Or hasn't the potter a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor? ^{9:22} What if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath made for destruction, ^{9:23} and that he might make

is plainly taught in the New Testament as the supreme attainment of every man. Metaphysical meaning of evolution (rw)

2. *the Spirit himself makes intercession for us.* A subtle clue that immanent Spirit makes an intercession to the transcendent Father. Everyone who depends upon the enabling power of the Holy Spirit learns through prayer that he gains what he seeks, when his desire is toward God and the direction of his thought is inclined toward what is right. Every prayer that is in harmony with Truth ("according to the will of God") is an intercession of the Holy Spirit become active in man. As one element of the Trinity, the Holy Spirit makes union

with Divine Mind (The Father), and is heard.

3. *all things work together for good.* The very circumstances in your life that seem heart-breaking evils will turn to joy before your very eyes if you will steadfastly refuse to see anything but God in them. Bondage or Liberty, Which? 35. Refer to Ed Rabel Nothing But Good and Mysteries of Genesis Joseph Sold into Slavery: the faculty of imagination, if it has been trained and disciplined, will work for the good of man even in the darkened realm of sense (Egypt). Though the purpose in selling Joseph into Egypt was error, the result proved to be good.

God's Love in Christ Jesus

^{8:31} What then shall we say about these things? If God is for us, who can be against us? ^{8:32} He who didn't spare his own Son, but delivered him up for us all, how would he not also with him freely give us all things? ^{8:33} Who could bring a charge against God's chosen ones? It is God who justifies. ^{8:34} Who is he who condemns? It is Christ who died, yes rather, who was raised from the dead, who is at the right hand of God, who also makes intercession for us.

^{8:35} Who shall separate us from the love of Christ? Could oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword? ^{8:36} Even as it is written, "For your sake we are killed all day long. We were accounted as sheep for the slaughter." [22] ^{8:37} No, in all these things, we are more than conquerors through him who loved us. ^{8:38} For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, ^{8:39} nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, ¹ which is in Christ Jesus our Lord.

1. *will be able to separate us from the love of God.* God cannot be separated from His creation because, as these lessons have already emphasized, He is the cause of all creation,

the source from which it comes forth. He is the life, substance, and intelligence that maintains and sustains man and the universe. Lessons In Truth - Lesson 2 - Annotation 8

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[19] v8:1. NU omits "who don't walk according to the flesh, but according to the Spirit"

[20] v8:15. Abba is an Aramaic word for father or daddy, often used affectionately and respectfully in prayer to our Father in heaven.

[21] v8:29. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[22] v8:36. Psalm 44:22

Romans 9

God's Election of Israel

but who honors those who fear Yahweh;
he who keeps an oath even when it hurts, and doesn't change;
^{15:5} he who doesn't lend out his money for usury,
nor take a bribe against the innocent.
He who does these things shall never be shaken.

Psalms 16

A Poem by David.

^{16:1} Preserve me, God, for in you do I take refuge.
^{16:2} My soul, you have said to Yahweh, "You are my Lord.
Apart from you I have no good thing."
^{16:3} As for the saints who are in the earth,
they are the excellent ones in whom is all my delight.
^{16:4} Their sorrows shall be multiplied who give gifts to another god.
Their drink offerings of blood I will not offer,
nor take their names on my lips.
^{16:5} Yahweh assigned my portion and my cup.
You made my lot secure.
^{16:6} The lines have fallen to me in pleasant places.
Yes, I have a good inheritance.
^{16:7} I will bless Yahweh, who has given me counsel.
Yes, my heart instructs me in the night seasons.
^{16:8} I have set Yahweh always before me.
Because he is at my right hand, I shall not be moved.
^{16:9} Therefore my heart is glad, and my tongue rejoices.
My body shall also dwell in safety.
^{16:10} For you will not leave my soul in Sheol,
neither will you allow your holy one to see corruption.
^{16:11} You will show me the path of life.
In your presence is fullness of joy.
In your right hand there are pleasures forevermore.

Psalms 17

A Prayer by David.

^{17:1} Hear, Yahweh, my righteous plea;
Give ear to my prayer, that doesn't go out of deceitful lips.
^{17:2} Let my sentence come forth from your presence.
Let your eyes look on equity.
^{17:3} You have proved my heart.
You have visited me in the night.
You have tried me, and found nothing.
I have resolved that my mouth shall not disobey.
^{17:4} As for the works of men, by the word of your lips,
I have kept myself from the ways of the violent.
^{17:5} My steps have held fast to your paths.

My feet have not slipped.
 17:6 I have called on you, for you will answer me, God.
 Turn your ear to me.
 Hear my speech.
 17:7 Show your marvelous loving kindness,
 you who save those who take refuge by your right hand from their enemies.
 17:8 Keep me as the apple of your eye.
 Hide me under the shadow of your wings,
 17:9 from the wicked who oppress me,
 my deadly enemies, who surround me.
 17:10 They close up their callous hearts.
 With their mouth they speak proudly.
 17:11 They have now surrounded us in our steps.
 They set their eyes to cast us down to the earth.
 17:12 He is like a lion that is greedy of his prey,
 as it were a young lion lurking in secret places.
 17:13 Arise, Yahweh, confront him.
 Cast him down.
 Deliver my soul from the wicked by your sword;
 17:14 from men by your hand, Yahweh,
 from men of the world, whose portion is in this life.
 You fill the belly of your cherished ones.
 Your sons have plenty,
 and they store up wealth for their children.
 17:15 As for me, I shall see your face in righteousness.
 I shall be satisfied, when I awake, with seeing your form.

Psalms 18

For the Chief Musician. By David the servant of Yahweh, who spoke to Yahweh the words of this song in the day that Yahweh delivered him from the hand of all his enemies, and from the hand of Saul. He said,

18:1 I love you, Yahweh, my strength.
 18:2 Yahweh is my rock, my fortress, and my deliverer;
 my God, my rock, in whom I take refuge;
 my shield, and the horn of my salvation, my high tower.
 18:3 I call on Yahweh, who is worthy to be praised;
 and I am saved from my enemies.
 18:4 The cords of death surrounded me.
 The floods of ungodliness made me afraid.
 18:5 The cords of Sheol were around me.
 The snares of death came on me.
 18:6 In my distress I called on Yahweh,
 and cried to my God.
 He heard my voice out of his temple.
 My cry before him came into his ears.
 18:7 Then the earth shook and trembled.
 The foundations also of the mountains quaked and were shaken,
 because he was angry.
 18:8 Smoke went out of his nostrils.
 Consuming fire came out of his mouth.
 Coals were kindled by it.

8:12 So then, brothers, we are debtors, not to the flesh, to live after the flesh. 8:13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live. 8:14 For as many as are led by the Spirit of God, 4 these are children of God. 8:15 For you didn't receive the spirit of bondage again to fear, but you received the Spirit of adoption, by whom we cry, "Abba[20]! Father!" 8:16 The Spirit himself testifies with our spirit that we are children of God; 8:17 and if children, then heirs; heirs of God, and joint heirs with Christ; if indeed we suffer with him, that we may also be glorified with him.

1. *law of the Spirit of life in Christ Jesus* is the activity of the principle of Absolute Good in man's consciousness. When active in the hearts of men it will inspire them to turn to God for guidance, so that divine wisdom and love will be expressed in the earth. Each person will be as conscious of all the family of God as he is of "self" and he will be divinely alive to the purpose and needs of his fellow men. Series 1 - Lesson 6 - Annotation 18

2. *law of sin and of death* is the operation of a secondary or a mental law that man has put into activity by the wrong use of his power to think and feel. It is the operation of the mental law of cause and effect based on an error belief... The mental law of cause and effect, while it shows the justice of God, has no saving power of itself. Series 1 - Lesson 6 - Annotation 17

3. *through his Spirit who dwells in you.* Few Christians realize the vital truth in this statement by Paul, although it is but one of many of like character to be found in his writings. Paul taught that what Spirit did for Jesus it would do for all who follow Him and adopt His methods of spiritual self-development. Jesus Christ Heals 193.

4. *For as many as are led by the Spirit of God, these are sons of God.* When we become conscious of our oneness with God we are in the "spiritual body" and, being "led by the Spirit," are, therefore, sons of God, God beings. It is while we are in this consciousness of identity with the Christ within us that healing for others or for ourselves takes place, that inspiration is born, or that illumination enlightens us. Unity January 1932

Future Glory

8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us. 8:19 For the creation waits with eager expectation for the children of God to be revealed. 1 8:20 For the creation was subjected to vanity, not of its own will, but because of him who subjected it, in hope 8:21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. 8:22 For we know that the whole creation groans and travails in pain together until now. 8:23 Not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption, the redemption of our body. 8:24 For we were saved in hope, but hope that is seen is not hope. For who hopes for that which he sees? 8:25 But if we hope for that which we don't see, we wait for it with patience.

8:26 In the same way, the Spirit also helps our weaknesses, for we don't know how to pray as we ought. But the Spirit himself makes intercession for us 2 with groanings which can't be uttered. 8:27 He who searches the hearts knows what is on the Spirit's mind, because he makes intercession for the saints according to God.

8:28 We know that all things work together for good 3 for those who love God, to those who are called according to his purpose. 8:29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.[21] 8:30 Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified.

1. *expectation for the children of God to be revealed.* Spiritual evolution is the un-

folding of the Spirit of God into expression. The Christ or Son of God evolution in man

sin which dwells in me.^{7:21} I find then the law, that, to me, while I desire to do good, evil is present.^{7:22} For I delight in God's law² after the inward man,^{7:23} but I see a different law in my members,³ warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.^{7:24} What a wretched man I am! ⁴ Who will deliver me out of the body of this death?^{7:25} I thank God through Jesus Christ, our Lord! So then with the mind, I myself serve God's law, but with the flesh, the sin's law.

1. *For I don't know what I am doing...* Paul switches to present tense in vv14-25 and this section is the basis for the General Confession in liturgical and evangelical: *ALMIGHTY and most merciful Father, We have erred and strayed from thy ways ... And there is no health in us.* Unity rejects this theology.

2. *For I delight in God's law.* The law of God is the orderly working out of the principle of Being, or the divine ideals, into expression and manifestation throughout creation (MBD/Law).

3. *a different law in my members.* The law of sin and death. See 8:2: *For the law of the spirit of life in Christ Jesus made me free*

from the law of sin and of death.

4. *What a wretched man I am!* Unity never provided commentary on any of part of this chapter, most likely because: *If, through the power of our thought and word, we affirm the opposite of life and talk about the absence of life, we rob the body cells of their natural element. This treatment will eventually bring death to the organism. Let us not say, "I am tired"; "I am weak"; "I am sick." Rather, let us say, "I am strong"; "I am well"; "I am alive with the life of God now and forevermore."* (RW/Death)

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[17] v7:1. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[18] v7:7. Exodus 20:17; Deuteronomy 5:21

Romans 8

Life in the Spirit

^{8:1} There is therefore now no condemnation to those who are in Christ Jesus, who don't walk according to the flesh, but according to the Spirit.^[19] ^{8:2} For the law of the Spirit of life in Christ Jesus¹ made me free from the law of sin and of death.² ^{8:3} For what the law couldn't do, in that it was weak through the flesh, God did, sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh;^{8:4} that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.^{8:5} For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.^{8:6} For the mind of the flesh is death, but the mind of the Spirit is life and peace;^{8:7} because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.

^{8:8} Those who are in the flesh can't please God.^{8:9} But you are not in the flesh but in the Spirit, if it is so that the Spirit of God dwells in you. But if any man doesn't have the Spirit of Christ, he is not his.^{8:10} If Christ is in you, the body is dead because of sin, but the spirit is alive because of righteousness.^{8:11} But if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.³

^{18:9} He bowed the heavens also, and came down.
Thick darkness was under his feet.
^{18:10} He rode on a cherub, and flew.
Yes, he soared on the wings of the wind.
^{18:11} He made darkness his hiding place, his pavilion around him,
darkness of waters, thick clouds of the skies.
^{18:12} At the brightness before him his thick clouds passed,
hailstones and coals of fire.
^{18:13} Yahweh also thundered in the sky.
The Most High uttered his voice:
hailstones and coals of fire.
^{18:14} He sent out his arrows, and scattered them;
Yes, great lightning bolts, and routed them.
^{18:15} Then the channels of waters appeared.
The foundations of the world were laid bare at your rebuke, Yahweh,
at the blast of the breath of your nostrils.
^{18:16} He sent from on high.
He took me.
He drew me out of many waters.
^{18:17} He delivered me from my strong enemy,
from those who hated me; for they were too mighty for me.
^{18:18} They came on me in the day of my calamity,
but Yahweh was my support.
^{18:19} He brought me forth also into a large place.
He delivered me, because he delighted in me.
^{18:20} Yahweh has rewarded me according to my righteousness.
According to the cleanness of my hands has he recompensed me.
^{18:21} For I have kept the ways of Yahweh,
and have not wickedly departed from my God.
^{18:22} For all his ordinances were before me.
I didn't put away his statutes from me.
^{18:23} I was also blameless with him.
I kept myself from my iniquity.
^{18:24} Therefore Yahweh has rewarded me according to my righteousness,
according to the cleanness of my hands in his eyesight.
^{18:25} With the merciful you will show yourself merciful.
With the perfect man, you will show yourself perfect.
^{18:26} With the pure, you will show yourself pure.
With the crooked you will show yourself shrewd.
^{18:27} For you will save the afflicted people,
but the haughty eyes you will bring down.
^{18:28} For you will light my lamp, Yahweh.
My God will light up my darkness.
^{18:29} For by you, I advance through a troop.
By my God, I leap over a wall.
^{18:30} As for God, his way is perfect.
The word of Yahweh is tried.
He is a shield to all those who take refuge in him.
^{18:31} For who is God, except Yahweh?
Who is a rock, besides our God,
the God who arms me with strength, and makes my way perfect?
^{18:32} He makes my feet like deer's feet,
and sets me on my high places.
^{18:34} He teaches my hands to war,
so that my arms bend a bow of bronze.
^{18:35} You have also given me the shield of your salvation.
Your right hand sustains me.

Your gentleness has made me great.
 18:36 You have enlarged my steps under me,
 My feet have not slipped.
 18:37 I will pursue my enemies, and overtake them.
 Neither will I turn again until they are consumed.
 18:38 I will strike them through, so that they will not be able to rise.
 They shall fall under my feet.
 18:39 For you have girded me with strength to the battle.
 You have subdued under me those who rose up against me.
 18:40 You have also made my enemies turn their backs to me,
 that I might cut off those who hate me.
 18:41 They cried, but there was none to save;
 even to Yahweh, but he didn't answer them.
 18:42 Then I beat them small as the dust before the wind.
 I cast them out as the mire of the streets.
 18:43 You have delivered me from the strivings of the people.
 You have made me the head of the nations.
 18:44 A people whom I have not known shall serve me.
 As soon as they hear of me they shall obey me.
 The foreigners shall submit themselves to me.
 18:45 The foreigners shall fade away,
 and shall come trembling out of their close places.
 18:46 Yahweh lives; and blessed be my rock.
 Exalted be the God of my salvation,
 18:47 even the God who executes vengeance for me,
 and subdues peoples under me.
 18:48 He rescues me from my enemies.
 Yes, you lift me up above those who rise up against me.
 You deliver me from the violent man.
 18:49 Therefore I will give thanks to you, Yahweh, among the nations,
 and will sing praises to your name.
 18:50 He gives great deliverance to his king,
 and shows loving kindness to his anointed,
 to David and to his seed, forevermore.

Psalms 19

For the Chief Musician. A Psalm by David.

19:1 The heavens declare the glory of God.
 The expanse shows his handiwork.
 19:2 Day after day they pour forth speech,
 and night after night they display knowledge.
 19:3 There is no speech nor language,
 where their voice is not heard.
 19:4 Their voice has gone out through all the earth,
 their words to the end of the world.
 In them he has set a tent for the sun,
 19:5 which is as a bridegroom coming out of his chamber,
 like a strong man rejoicing to run his course.
 19:6 His going forth is from the end of the heavens,
 his circuit to its ends;
 There is nothing hidden from its heat.

Romans 7

An Analogy from Marriage

^{7:1} Or don't you know, brothers[17] (for I speak to men who know the law),
 that the law has dominion over a man for as long as he lives? ^{7:2} For the
 woman that has a husband is bound by law to the husband while he lives, but if
 the husband dies, she is discharged from the law of the husband. ^{7:3} So then if,
 while the husband lives, she is joined to another man, she would be called an
 adulteress. But if the husband dies, she is free from the law, so that she is no
 adulteress, though she is joined to another man. ^{7:4} Therefore, my brothers,
 you also were made dead to the law through the body of Christ, ^{7:5} that you
 would be joined to another, to him who was raised from the dead, that we
 might bring forth fruit to God. ^{7:6} For when we were in the flesh, the sinful
 passions which were through the law, worked in our members to bring forth
 fruit to death. ^{7:6} But now we have been discharged from the law, having died
 to that in which we were held; so that we serve in newness of the spirit, and
 not in oldness of the letter.

1. *that the law has dominion over a man
 for as long as he lives.* Paul is referring to
 the law of sin and death, which is tempo-
 rary. Compare to law of God (7:22), which
 is eternal.
 2. *made dead to the law through the body
 of Christ;* We are free of the (carnal) law

of sin and death because we are members
of the (spiritual) body of Christ.

3. *that you would be joined to another...that we might bring forth fruit to
 God.* Christ came so that we may bear the
 fruit of oneness (joined to another).

The Law and Sin

^{7:7} What shall we say then? Is the law sin? May it never be! However, I
 wouldn't have known sin, except through the law. For I wouldn't have known
 coveting, unless the law had said, "You shall not covet." [18] ^{7:8} But sin, finding
 occasion through the commandment, produced in me all kinds of coveting. For
 apart from the law, sin is dead. ^{7:9} I was alive apart from the law once, but
 when the commandment came, sin revived, and I died. ^{7:10} The commandment,
 which was for life, this I found to be for death; ^{7:11} for sin, finding occasion
 through the commandment, deceived me, and through it killed me. ^{7:12}
 Therefore the law indeed is holy, and the commandment holy, and righteous,
 and good.

^{7:13} Did then that which is good become death to me? May it never be! But
 sin, that it might be shown to be sin, by working death to me through that
 which is good; that through the commandment sin might become exceeding
 sinful.

The Inner Conflict

^{7:14} For we know that the law is spiritual, but I am fleshly, sold under sin.
^{7:15} For I don't know what I am doing. ^{7:16} For I don't practice what I desire to do;
 but what I hate, that I do. ^{7:16} But if what I don't desire, that I do, I consent to
 the law that it is good. ^{7:17} So now it is no more I that do it, but sin which
 dwells in me. ^{7:18} For I know that in me, that is, in my flesh, dwells no good
 thing. For desire is present with me, but I don't find it doing that which is good.
^{7:19} For the good which I desire, I don't do; but the evil which I don't desire, that
 I practice. ^{7:20} But if what I don't desire, that I do, it is no more I that do it, but

longer? ^{6:3} Or don't you know that all we who were baptized into Christ Jesus were baptized into his death? ^{6:4} We were buried therefore with him through baptism to death, that just like Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.

^{6:5} For if we have become united with him in the likeness of his death, we will also be part of his resurrection; ^{6:6} knowing this, that our old man was crucified with him, that the body of sin might be done away with, so that we would no longer be in bondage to sin. ^{6:7} For he who has died has been freed from sin. ^{6:8} But if we died with Christ, we believe that we will also live with him; ^{6:9} knowing that Christ, being raised from the dead, dies no more. Death no more has dominion over him! ^{6:10} For the death that he died, he died to sin one time; but the life that he lives, he lives to God. ^{6:11} Thus consider yourselves also to be dead to sin, but alive to God in Christ Jesus our Lord.

^{6:12} Therefore don't let sin reign in your mortal body, that you should obey it in its lusts. ^{6:13} Neither present your members to sin as instruments of unrighteousness, but present yourselves to God, as alive from the dead, and your members as instruments of righteousness to God. ^{6:14} For sin will not have dominion over you. For you are not under law, but under grace.

Slaves of Righteousness

^{6:15} What then? Shall we sin, because we are not under law, but under grace? May it never be! ^{6:16} Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; ¹ whether of sin to death, or of obedience to righteousness? ^{6:17} But thanks be to God, that, whereas you were bondservants of sin, you became obedient from the heart to that form of teaching whereunto you were delivered. ^{6:18} Being made free from sin, you became bondservants of righteousness. ² ^{6:19} I speak in human terms because of the weakness of your flesh, for as you presented your members as servants to uncleanness and to wickedness upon wickedness, even so now present your members as servants to righteousness for sanctification.

^{6:20} For when you were servants of sin, you were free in regard to righteousness. ^{6:21} What fruit then did you have at that time in the things of which you are now ashamed? For the end of those things is death. ³ ^{6:22} But now, being made free from sin, and having become servants of God, you have your fruit of sanctification, ⁴ and the result of eternal life. ^{6:23} For the wages of sin is death, ⁵ but the free gift of God is eternal life in Christ Jesus our Lord.

1. *his servants you are whom you obey.* In claiming the protection of Roman citizenship, when he was arrested, Paul found the truth here stated exemplified in his experience. He gave his case to the Romans and took it out of the hands of God. The result of his servitude is shown in the years of imprisonment which he had to endure. [But] when he and Silas were in prison and prayed and sang psalms, the doors were opened and they were immediately set free. MBI, Acts 24-Unity October 1909.

2. *Being made free from sin, you became bondservants of righteousness.* In the moral viewpoint we must serve either sin or righteousness. When we are freed from the one,

we embrace the other.

3. *the end of those things is death.* The fruit of sin is death.

4. *you have your fruit of sanctification.* Righteousness, or right living, leads to consciousness of eternal life. This is the greatest profit that can accrue to anyone.

5. *the wages of sin is death* Sin is the consciousness of separation. And the one and only solution to the one basic problem is to reestablish a sense of oneness, to get recentered in the divine flow. -Eric Butterworth, *The Universe Is Calling*, 153.

^{19:7} Yahweh's law is perfect, restoring the soul.
Yahweh's testimony is sure, making wise the simple.
^{19:8} Yahweh's precepts are right, rejoicing the heart.
Yahweh's commandment is pure, enlightening the eyes.
^{19:9} The fear of Yahweh is clean, enduring forever.
Yahweh's ordinances are true, and righteous altogether.
^{19:10} More to be desired are they than gold, yes, than much fine gold;
sweeter also than honey and the extract of the honeycomb.
^{19:11} Moreover by them is your servant warned.
In keeping them there is great reward.
^{19:12} Who can discern his errors?
Forgive me from hidden errors.
^{19:13} Keep back your servant also from presumptuous sins.
Let them not have dominion over me.
Then I will be upright.
I will be blameless and innocent of great transgression.
^{19:14} Let the words of my mouth and the meditation of my heart
be acceptable in your sight,
Yahweh, my rock, and my redeemer.

Psalms 20

For the Chief Musician. A Psalm by David.

^{20:1} May Yahweh answer you in the day of trouble.
May the name of the God of Jacob set you up on high,
^{20:2} send you help from the sanctuary,
grant you support from Zion,
^{20:3} remember all your offerings,
and accept your burnt sacrifice.
Selah.
^{20:4} May He grant you your heart's desire,
and fulfill all your counsel.
^{20:5} We will triumph in your salvation.
In the name of our God, we will set up our banners.
May Yahweh grant all your requests.
^{20:6} Now I know that Yahweh saves his anointed.
He will answer him from his holy heaven,
with the saving strength of his right hand.
^{20:7} Some trust in chariots, and some in horses,
but we trust the name of Yahweh our God.
^{20:8} They are bowed down and fallen,
but we rise up, and stand upright.
^{20:9} Save, Yahweh!
Let the King answer us when we call!

Psalms 21

For the Chief Musician. A Psalm by David.

21:1 The king rejoices in your strength, Yahweh!
How greatly he rejoices in your salvation!

21:2 You have given him his heart's desire,
and have not withheld the request of his lips.
Selah.

21:3 For you meet him with the blessings of goodness.
You set a crown of fine gold on his head.

21:4 He asked life of you, you gave it to him,
even length of days forever and ever.

21:5 His glory is great in your salvation.
You lay honor and majesty on him.

21:6 For you make him most blessed forever.
You make him glad with joy in your presence.

21:7 For the king trusts in Yahweh.
Through the loving kindness of the Most High, he shall not be moved.

21:8 Your hand will find out all of your enemies.
Your right hand will find out those who hate you.

21:9 You will make them as a fiery furnace in the time of your anger.
Yahweh will swallow them up in his wrath.
The fire shall devour them.

21:10 You will destroy their descendants from the earth,
their posterity from among the children of men.

21:11 For they intended evil against you.
They plotted evil against you which cannot succeed.

21:12 For you will make them turn their back,
when you aim drawn bows at their face.

21:13 Be exalted, Yahweh, in your strength,
so we will sing and praise your power.

Psalms 22

For the Chief Musician; set to "The Doe of the Morning." A Psalm by David.

22:1 My God, my God, why have you forsaken me?
Why are you so far from helping me, and from the words of my groaning?

22:2 My God, I cry in the daytime, but you don't answer;
in the night season, and am not silent.

22:3 But you are holy,
you who inhabit the praises of Israel.

22:4 Our fathers trusted in you.
They trusted, and you delivered them.

22:5 They cried to you, and were delivered.
They trusted in you, and were not disappointed.

22:6 But I am a worm, and no man;
a reproach of men, and despised by the people.

22:7 All those who see me mock me.
They insult me with their lips. They shake their heads, saying,

22:8 "He trusts in Yahweh;
let him deliver him.
Let him rescue him, since he delights in him."

22:9 But you brought me out of the womb.
You made me trust at my mother's breasts.

22:10 I was thrown on you from my mother's womb.

phases: first, as justification, and second, as an actual cleansing power introduced into the mind and body of man... The blood is life. The Adam blood must be shed (denied away) and the blood or life of the risen Christ must be substituted in every individual. -Unity, July 1915

7. we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life. The terms, "Jesus" and "Christ," have come to

be used synonymously by many professed Christians. But a distinction must be perceived in order to get a true understanding of Jesus Christ. Christ, the man of God, restored the divine life to the purified body, of Jesus. Thus Jesus *died* for us and Christ *lived* for us. -Weekly Unity, January 20, 1929. It is not by a dead Jesus that we are saved, but by a resurrected living Christ. -Unity, December 1914.

Adam and Christ

5:12 Therefore, as sin entered into the world through one man, and death through sin; and so death passed to all men, ¹ because all sinned. ^{5:13} For until the law, sin was in the world; but sin is not charged when there is no law. ^{5:14} Nevertheless death reigned from Adam until Moses, even over those whose sins weren't like Adam's disobedience, who is a foreshadowing of him who was to come.

5:15 But the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound to the many. ^{5:16} The gift is not as through one who sinned: for the judgment came by one to condemnation, but the free gift came of many trespasses to justification. ^{5:17} For if by the trespass of the one, death reigned through the one; so much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ.

5:18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life. ^{5:19} For as through the one man's disobedience many were made sinners, even so through the obedience of the one, many will be made righteous. ^{5:20} The law came in besides, that the trespass might abound; but where sin abounded, grace abounded more exceedingly; ^{5:21} that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.

1. so death passed to all men. Death is the absence of the life idea from the body consciousness, thus leaving the body to go to corruption. In Romans 5:12 and 19, it is written that through disobedience sin entered into the world and death by sin. In the second and third chapters of Genesis

we see that the disobedience was in eating of the tree of the knowledge of good and evil, or, in other words, believing in a power of evil as well as good, thus setting up a false god and attributing a part of the One Power (God) to evil. -Unity, February 1915.

 Fillmore Study Bible annotations by Mark Hicks

Romans 6

Dying and Rising with Christ

6:1 What shall we say then? Shall we continue in sin, that grace may abound? ^{6:2} May it never be! We who died to sin, how could we live in it any

him for righteousness." [16] ^{4:23} Now it was not written that it was accounted to him for his sake alone, ^{4:24} but for our sake also, to whom it will be accounted, who believe in him who raised Jesus, our Lord, from the dead, ^{4:25} who was delivered up for our trespasses, and was raised for our justification.

1. *but through the righteousness of faith.* Abraham represents the awakening of faith in God, in man's consciousness. In Romans 4:11,

13, we are told that he is "the father of all them that believe." -Unity April 1928

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[12] v4:3. Genesis 15:6

[13] v4:8. Psalm 32:1-2

[14] v4:17. Genesis 17:5

[15] v4:18. Genesis 15:5

[16] v4:22. Genesis 15:6

Romans 5

Results of Justification

^{5:1} Being therefore justified by faith, ¹ we have peace with God ² through our Lord Jesus Christ; ^{5:2} through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God. ^{5:3} Not only this, but we also rejoice in our sufferings, ³ knowing that suffering works perseverance; ^{5:4} and perseverance, proven character; and proven character, hope: ^{5:5} and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us.

^{5:6} For while we were yet weak, at the right time Christ died for the ungodly. ⁴
^{5:7} For one will hardly die for a righteous man. Yet perhaps for a righteous person someone would even dare to die. ^{5:8} But God commends his own love toward us, in that while we were yet sinners, Christ died for us. ⁵ ^{5:9} Much more then, being now justified by his blood, ⁶ we will be saved from God's wrath through him. ^{5:10} For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we will be saved by his life. ⁷ ^{5:11} Not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

1. *justified by faith.* Having our course proved right without the actual experience of furnishing the proof ourselves. Faith requires us to hold to a higher and better order than we can yet prove. Faith proves itself to us in the form of inner conviction, which no argument or external happening can shake.

2. *we have peace with God.* To have one's course proved right beyond all question brings peace of mind. Serene faith in God and the daily following up of one's understanding bring one into consciousness of the grace of God.

3. *rejoice in our sufferings.* The Christ consciousness turns all things to our final benefit.

Since the Christ consciousness is constructive power it must bring good into our life, no matter through what avenue it comes.

4. *Christ died for the ungodly.* The ungodly are those who live entirely outside the Christ consciousness after they have once come to know its saving power.

5. *Christ died for us.* Christ dies in the sinner, because sin thrusts the one who sins outside the Christ consciousness, so that it seems to him no longer to exist.

6. *justified by his blood.* Salvation through the blood of Christ is presented to the mind in two

You are my God since my mother bore me.
22:11 Don't be far from me, for trouble is near.
For there is none to help.
22:12 Many bulls have surrounded me.
Strong bulls of Bashan have encircled me.
22:13 They open their mouths wide against me,
lions tearing prey and roaring.
22:14 I am poured out like water.
All my bones are out of joint.
My heart is like wax;
it is melted within me.
22:15 My strength is dried up like a potsherd.
My tongue sticks to the roof of my mouth.
You have brought me into the dust of death.
22:16 For dogs have surrounded me.
A company of evil-doers have enclosed me.
Like a lion, they pin my hands and feet.[4]
22:17 I can count all of my bones.
They look and stare at me.
22:18 They divide my garments among them.
They cast lots for my clothing.
22:19 But don't be far off, Yahweh.
You are my help: hurry to help me.
22:20 Deliver my soul from the sword,
my precious life from the power of the dog.
22:21 Save me from the lion's mouth!
Yes, from the horns of the wild oxen, you have answered me.
22:22 I will declare your name to my brothers.
In the midst of the assembly, I will praise you.
22:23 You who fear Yahweh, praise him!
All you descendants of Jacob, glorify him!
Stand in awe of him, all you descendants of Israel!
22:24 For he has not despised nor abhorred the affliction of the afflicted,
Neither has he hidden his face from him;
but when he cried to him, he heard.
22:25 Of you comes my praise in the great assembly.
I will pay my vows before those who fear him.
22:26 The humble shall eat and be satisfied.
They shall praise Yahweh who seek after him.
Let your hearts live forever.
22:27 All the ends of the earth shall remember and turn to Yahweh.
All the relatives of the nations shall worship before you.
22:28 For the kingdom is Yahweh's.
He is the ruler over the nations.
22:29 All the rich ones of the earth shall eat and worship.
All those who go down to the dust shall bow before him,
even he who can't keep his soul alive.
22:30 Posterity shall serve him.
Future generations shall be told about the Lord.
22:31 They shall come and shall declare his righteousness to a people that shall be born,
for he has done it.

[4] v22:16. or, They have pierced my hands and feet. (DSS)

Psalms 23

A Psalm by David.

- 23:1 Yahweh is my shepherd;
I shall lack nothing.
- 23:2 He makes me lie down in green pastures.
He leads me beside still waters.
- 23:3 He restores my soul.
He guides me in the paths of righteousness for his name's sake.
- 23:4 Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me.
Your rod and your staff, they comfort me.
- 23:5 You prepare a table before me in the presence of my enemies.
You anoint my head with oil.
My cup runs over.
- 23:6 Surely goodness and loving kindness shall follow me all the days of my life,
and I will dwell in Yahweh's house forever.

Psalms 24

A Psalm by David.

- 24:1 The earth is Yahweh's, with its fullness;
the world, and those who dwell therein.
- 24:2 For he has founded it on the seas,
and established it on the floods.
- 24:3 Who may ascend to Yahweh's hill?
Who may stand in his holy place?
- 24:4 He who has clean hands and a pure heart;
who has not lifted up his soul to falsehood,
and has not sworn deceitfully.
- 24:5 He shall receive a blessing from Yahweh,
righteousness from the God of his salvation.
- 24:6 This is the generation of those who seek Him,
who seek your face--even Jacob.
Selah.
- 24:7 Lift up your heads, you gates!
Be lifted up, you everlasting doors,
and the King of glory will come in.
- 24:8 Who is the King of glory?
Yahweh strong and mighty,
Yahweh mighty in battle.
- 24:9 Lift up your heads, you gates;
yes, lift them up, you everlasting doors,
and the King of glory will come in.
- 24:10 Who is this King of glory?
Yahweh of Armies is the King of glory!
Selah.

Romans 4

The Example of Abraham

^{4:1} What then will we say that Abraham, our forefather, has found according to the flesh? ^{4:2} For if Abraham was justified by works, he has something to boast about, but not toward God. ^{4:3} For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." ¹ ¹² ^{4:4} Now to him who works, the reward is not counted as grace, but as debt. ^{4:5} But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness. ^{4:6} Even as David also pronounces blessing on the man to whom God counts righteousness apart from works,

^{4:7} "Blessed are they whose iniquities are forgiven,
whose sins are covered.

^{4:8} Blessed is the man whom the Lord will by no means charge with sin." [13]

^{4:9} Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness. ^{4:10} How then was it counted? When he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. ^{4:11} He received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision, that he might be the father of all those who believe, though they be in uncircumcision, that righteousness might also be accounted to them. ^{4:12} The father of circumcision to those who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision.

1. and it was accounted to him for righteousness. St. Paul was in conflict with the Jews in regard to circumcision, trying to convince them of the falsity of their idea of circumcision of the flesh. Paul had awakened to the consciousness of circumcision of the heart from all fleshly-carnal claims,

fleshly ties that stand between us and Divinity. In the degree of our awakening to the Christ, we are born into the higher consciousness of existence and no longer seek our own selfish ends, but seek our neighbor's interests and welfare as our own. -Unity magazine Sept 1907.

God's Promise Realized through Faith

^{4:13} For the promise to Abraham and to his seed that he should be heir of the world wasn't through the law, but through the righteousness of faith. ¹ ^{4:14} For if those who are of the law are heirs, faith is made void, and the promise is made of no effect. ^{4:15} For the law works wrath, for where there is no law, neither is there disobedience. ^{4:16} For this cause it is of faith, that it may be according to grace, to the end that the promise may be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. ^{4:17} As it is written, "I have made you a father of many nations." [14] This is in the presence of him whom he believed: God, who gives life to the dead, and calls the things that are not, as though they were. ^{4:18} Who in hope believed against hope, to the end that he might become a father of many nations, according to that which had been spoken, "So will your seed be." [15] ^{4:19} Without being weakened in faith, he didn't consider his own body, already having been worn out, (he being about a hundred years old), and the deadness of Sarah's womb. ^{4:20} Yet, looking to the promise of God, he didn't waver through unbelief, but grew strong through faith, giving glory to God, ^{4:21} and being fully assured that what he had promised, he was able also to perform. ^{4:22} Therefore it also was "reckoned to

faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance; ^{3:26} to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.

^{3:27} Where then is the boasting? ³ It is excluded. By what manner of law? Of works? No, but by a law of faith. ^{3:28} We maintain therefore that a man is justified by faith apart from the works of the law. ⁴ ^{3:29} Or is God the God of Jews only? Isn't he the God of Gentiles also? ⁵ Yes, of Gentiles also, ^{3:30} since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith. ^{3:31} Do we then nullify the law through faith? May it never be! No, we establish the law.

1. *Righteousness through Faith.* Man as the offspring of God is a composite idea of all that God is. Spiritually he is the creative law of God in action. A person must have a consciousness of his spiritual identity, a certain integrity to hold him firm and steady amid the winds and waves of negative thought. This is illustrated in the case of a person who is misunderstood, as Jesus was. When condemnation comes upon anyone from without, he is apt to be beaten down in humiliation and grief unless he has a strong consciousness of his own spiritual integrity. If this consciousness is very strong, if he has great faith in his righteousness—not the righteousness of the limited personal man, but of the Christ indwelling—he can go safely through such an experience, often unmoved by it. This is a very practical demonstration of faith.—Unity Correspondence School Series 2, Lesson 8: Faith

2. *a righteousness of God has been revealed.* “Apart from the law,” which is a predetermined standard, “a righteousness of God hath been manifested”. Faith in the Christ within man quickens his perceptive faculties. As he learns to believe in himself as a sharer of the divine nature, which is infinite in love, wisdom and power, he draws on the qualities that arouse his faith still more fully, and they enlighten him according to his need. Man can know this righteousness of God and manifest it also. The fact that it is in harmony with the

standard set by the thinkers and seers of early times (the Mosaic law) and with the law of cause and effect (the Prophets) is strong corroborative evidence of its truth. Man's inner conviction is further evidence on this point.

3. *Where then is the boasting?* There exists a higher and better order than man has seen manifested in the natural world or has proved in its fullness. He accepts this order as true in faith, though still unmanifest to the eye of flesh. The habit of looking to something higher than himself, for strength and wisdom develops in him humility, thus excluding self-conceit or “glorying.”

4. *apart from the works of the law.* The works of faith include the exercising of man's inner vision in such a way as to show him that spiritual strength sufficient for all his needs is to be had for the taking; also the keeping of the inner eye single, so that he sees good only. As he does these works they justify his course by proving it the law of life and well-being.

5. *Isn't he not God of the Gentiles also?* Since faith is a universal law of man's being, it can be applied by all alike regardless of forms and ceremonies. “He shall justify the circumcision by faith, and the uncircumcision through faith.” The religious instinct (Jews) and the external interests (Gentiles) are both subject to this law.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

- [4] v3:4. Psalm 51:4
 [5] v3:12. Psalms 14:1-3; 53:1-3; Ecclesiastes 7:20
 [6] v3:13. Psalm 5:9
 [7] v3:13. Psalm 140:3
 [8] v3:14. Psalm 10:7
 [9] v3:17. Isaiah 59:7-8
 [10] v3:18. Psalm 36:1
 [11] v3:25. or, a propitiation

Psalms 25

By David.

- 25:1 To you, Yahweh, do I lift up my soul.
 25:2 My God, I have trusted in you.
 Don't let me be shamed.
 Don't let my enemies triumph over me.
 25:3 Yes, no one who waits for you shall be shamed.
 They shall be shamed who deal treacherously without cause.
 25:4 Show me your ways, Yahweh.
 Teach me your paths.
 25:5 Guide me in your truth, and teach me,
 For you are the God of my salvation,
 I wait for you all day long.
 25:6 Yahweh, remember your tender mercies and your loving kindness,
 for they are from old times.
 25:7 Don't remember the sins of my youth, nor my transgressions.
 Remember me according to your loving kindness,
 for your goodness' sake, Yahweh.
 25:8 Good and upright is Yahweh,
 therefore he will instruct sinners in the way.
 25:9 He will guide the humble in justice.
 He will teach the humble his way.
 25:10 All the paths of Yahweh are loving kindness and truth
 to such as keep his covenant and his testimonies.
 25:11 For your name's sake, Yahweh,
 pardon my iniquity, for it is great.
 25:12 What man is he who fears Yahweh?
 He shall instruct him in the way that he shall choose.
 25:13 His soul shall dwell at ease.
 His seed shall inherit the land.
 25:14 The friendship of Yahweh is with those who fear him.
 He will show them his covenant.
 25:15 My eyes are ever on Yahweh,
 for he will pluck my feet out of the net.
 25:16 Turn to me, and have mercy on me,
 for I am desolate and afflicted.
 25:17 The troubles of my heart are enlarged.
 Oh bring me out of my distresses.
 25:18 Consider my affliction and my travail.
 Forgive all my sins.
 25:19 Consider my enemies, for they are many.
 They hate me with cruel hatred.
 25:20 Oh keep my soul, and deliver me.
 Let me not be disappointed, for I take refuge in you.
 25:21 Let integrity and uprightness preserve me,
 for I wait for you.
 25:22 Redeem Israel, God,
 out all of his troubles.

Psalms 26

By David.

26:1 Judge me, Yahweh, for I have walked in my integrity.
I have trusted also in Yahweh without wavering.
26:2 Examine me, Yahweh, and prove me.
Try my heart and my mind.
26:3 For your loving kindness is before my eyes.
I have walked in your truth.
26:4 I have not sat with deceitful men,
neither will I go in with hypocrites.
26:5 I hate the assembly of evil-doers,
and will not sit with the wicked.
26:6 I will wash my hands in innocence,
so I will go about your altar, Yahweh;
26:7 that I may make the voice of thanksgiving to be heard,
and tell of all your wondrous works.
26:8 Yahweh, I love the habitation of your house,
the place where your glory dwells.
26:9 Don't gather my soul with sinners,
nor my life with bloodthirsty men;
26:10 in whose hands is wickedness,
their right hand is full of bribes.
26:11 But as for me, I will walk in my integrity.
Redeem me, and be merciful to me.
26:12 My foot stands in an even place.
In the congregations I will bless Yahweh.

Psalms 27

By David.

27:1 Yahweh is my light and my salvation.
Whom shall I fear?
Yahweh is the strength of my life.
Of whom shall I be afraid?
27:2 When evil-doers came at me to eat up my flesh,
even my adversaries and my foes, they stumbled and fell.
27:3 Though an army should encamp against me,
my heart shall not fear.
Though war should rise against me,
even then I will be confident.
27:4 One thing I have asked of Yahweh, that I will seek after,
that I may dwell in the house of Yahweh all the days of my life,
to see Yahweh's beauty,
and to inquire in his temple.
27:5 For in the day of trouble he will keep me secretly in his pavilion.
In the covert of his tent he will hide me.
He will lift me up on a rock.
27:6 Now my head will be lifted up above my enemies around me.
I will offer sacrifices of joy in his tent.

^{3:5} But if our unrighteousness commends the righteousness of God, what will we say? Is God unrighteous who inflicts wrath? I speak like men do. ^{3:6} May it never be! For then how will God judge the world? ^{3:7} For if the truth of God through my lie abounded to his glory, why am I also still judged as a sinner? ^{3:8} Why not (as we are slanderously reported, and as some affirm that we say), "Let us do evil, that good may come?" Those who say so are justly condemned.

1. *What advantage does the Jew have?* The Hebrews surely represent the thoughts in man that have come up out of the purely material and passed over to a higher concept of God and of His laws, into a closer and clearer relationship with God. These thoughts are, however, still under law, the

law of sin and death; for true freedom, spiritual understanding and realization, life and peace, come only by the still higher way—which is the Christ method, the way taught and demonstrated by Jesus Christ.—MBD: Hebrew

None Is Righteous

^{3:9} What then? Are we better than they? No, in no way. For we previously warned both Jews and Greeks, ¹ that they are all under sin. ^{3:10} As it is written,

"There is no one righteous;
no, not one.
^{3:11} There is no one who understands.
There is no one who seeks after God.
^{3:12} They have all turned aside.
They have together become unprofitable.
There is no one who does good,
no, not, so much as one."[5]
^{3:13} "Their throat is an open tomb.
With their tongues they have used deceit."[6]
"The poison of vipers is under their lips;"[7]
^{3:14} "Whose mouth is full of cursing and bitterness."[8]
^{3:15} "Their feet are swift to shed blood.
^{3:16} Destruction and misery are in their ways.
^{3:17} The way of peace, they haven't known."[9]
^{3:18} "There is no fear of God before their eyes."[10]

^{3:19} Now we know that whatever things the law says, it speaks to those who are under the law, that every mouth may be closed, and all the world may be brought under the judgment of God. ^{3:20} Because by the works of the law, no flesh will be justified in his sight. For through the law comes the knowledge of sin.

1. *both Jews and Greeks.* The Jews symbolize our religious thoughts and the Gentiles symbolize our worldly thoughts. Paul was determined to reconcile the Jew and the Gentile (Acts 21:13, 19).—MBD/Jews: Paul's

Epistle to the Romans is more about reconciling Jews and Greeks (a 1st century concern) than it is about Sin and Grace (a 16th century concern).

Righteousness through Faith ¹

^{3:21} But now apart from the law, a righteousness of God has been revealed, ² being testified by the law and the prophets; ^{3:22} even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction, ^{3:23} for all have sinned, and fall short of the glory of God; ^{3:24} being justified freely by his grace through the redemption that is in Christ Jesus; ^{3:25} whom God set forth to be an atoning sacrifice[11], through

cannot hasten the restoration work except "by patience in well-doing," holding fast to the saving grace and power of Jesus Christ to help us on the way.—Lesson 4, Unity Correspondence School Course.

2. *no partiality with God.* The scriptural authority for the notion of God as unchanging principle is highly reinforced. "The fundamental basis of practical Christianity is that God is principle" (Meyer p. 30).

The Jews and the Law

^{2:17} Indeed you bear the name of a Jew, and rest on the law, and glory in God, ^{2:18} and know his will, and approve the things that are excellent, being instructed out of the law, ^{2:19} and are confident that you yourself are a guide of the blind, a light to those who are in darkness, ^{2:20} a corrector of the foolish, a teacher of babies, having in the law the form of knowledge and of the truth. ^{2:21} You therefore who teach another, don't you teach yourself? You who preach that a man shouldn't steal, do you steal? ^{2:22} You who say a man shouldn't commit adultery. Do you commit adultery? You who abhor idols, do you rob temples? ^{2:23} You who glory in the law, through your disobedience of the law do you dishonor God? ^{2:24} For "the name of God is blasphemed among the Gentiles because of you," [3] just as it is written. ^{2:25} For circumcision indeed profits, if you are a doer of the law, but if you are a transgressor of the law, your circumcision has become uncircumcision. ^{2:26} If therefore the uncircumcised keep the ordinances of the law, won't his uncircumcision be accounted as circumcision? ^{2:27} Won't the uncircumcision which is by nature, if it fulfills the law, judge you, who with the letter and circumcision are a transgressor of the law? ^{2:28} For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; ^{2:29} but he is a Jew who is one inwardly, and circumcision is that of the heart, ¹ in the spirit not in the letter; whose praise is not from men, but from God.

1. *circumcision is that of the heart.* Let us understand with Paul that the true baptism, like the true circumcision, is not that "which is outward of the flesh;" but the true baptism

"is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God"—John L. Chesnutt, *Walk in the Light* p12.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[2] v2:6. Psalm 62:12; Proverbs 24:12

[3] v2:24. Isaiah 52:5; Ezekiel 36:22

Romans 3

The Jews and the Law (continued)

^{3:1} Then what advantage does the Jew ¹ have? Or what is the profit of circumcision? ^{3:2} Much in every way! Because first of all, they were entrusted with the oracles of God. ^{3:3} For what if some were without faith? Will their lack of faith nullify the faithfulness of God? ^{3:4} May it never be! Yes, let God be found true, but every man a liar. As it is written,

"That you might be justified in your words,
and might prevail when you come into judgment." [4]

I will sing, yes, I will sing praises to Yahweh.
^{27:7} Hear, Yahweh, when I cry with my voice.
Have mercy also on me, and answer me.
^{27:8} When you said, "Seek my face,"
my heart said to you, "I will seek your face, Yahweh."
^{27:9} Don't hide your face from me.
Don't put your servant away in anger.
You have been my help.
Don't abandon me,
neither forsake me, God of my salvation.
^{27:10} When my father and my mother forsake me,
then Yahweh will take me up.
^{27:11} Teach me your way, Yahweh.
Lead me in a straight path, because of my enemies.
^{27:12} Don't deliver me over to the desire of my adversaries,
for false witnesses have risen up against me,
such as breathe out cruelty.
^{27:13} I am still confident of this:
I will see the goodness of Yahweh in the land of the living.
^{27:14} Wait for Yahweh.
Be strong, and let your heart take courage.
Yes, wait for Yahweh.

Psalms 28

By David.

^{28:1} To you, Yahweh, I call.
My rock, don't be deaf to me;
lest, if you are silent to me,
I would become like those who go down into the pit.
^{28:2} Hear the voice of my petitions, when I cry to you,
when I lift up my hands toward your Most Holy Place.
^{28:3} Don't draw me away with the wicked,
with the workers of iniquity who speak peace with their neighbors,
but mischief is in their hearts.
^{28:4} Give them according to their work, and according to the wickedness of their doings.
Give them according to the operation of their hands.
Bring back on them what they deserve.
^{28:5} Because they don't regard the works of Yahweh,
nor the operation of his hands,
he will break them down and not build them up.
^{28:6} Blessed be Yahweh,
because he has heard the voice of my petitions.
^{28:7} Yahweh is my strength and my shield.
My heart has trusted in him, and I am helped.
Therefore my heart greatly rejoices.
With my song I will thank him.
^{28:8} Yahweh is their strength.
He is a stronghold of salvation to his anointed.
^{28:9} Save your people,
and bless your inheritance.
Be their shepherd also,

and bear them up forever.

Psalms 29

A Psalm by David.

- 29:1 Ascribe to Yahweh, you sons of the mighty,
ascribe to Yahweh glory and strength.
- 29:2 Ascribe to Yahweh the glory due to his name.
Worship Yahweh in holy array.
- 29:3 Yahweh's voice is on the waters.
The God of glory thunders, even Yahweh on many waters.
- 29:4 Yahweh's voice is powerful.
Yahweh's voice is full of majesty.
- 29:5 The voice of Yahweh breaks the cedars.
Yes, Yahweh breaks in pieces the cedars of Lebanon.
- 29:6 He makes them also to skip like a calf;
Lebanon and Sirion like a young, wild ox.
- 29:7 Yahweh's voice strikes with flashes of lightning.
- 29:8 Yahweh's voice shakes the wilderness.
Yahweh shakes the wilderness of Kadesh.
- 29:9 Yahweh's voice makes the deer calve,
and strips the forests bare.
In his temple everything says, "Glory!"
- 29:10 Yahweh sat enthroned at the Flood.
Yes, Yahweh sits as King forever.
- 29:11 Yahweh will give strength to his people.
Yahweh will bless his people with peace.

Psalms 30

A Psalm. A Song for the Dedication of the Temple. By David.

- 30:1 I will extol you, Yahweh, for you have raised me up,
and have not made my foes to rejoice over me.
- 30:2 Yahweh my God, I cried to you,
and you have healed me.
- 30:3 Yahweh, you have brought up my soul from Sheol.
You have kept me alive, that I should not go down to the pit.
- 30:4 Sing praise to Yahweh, you saints of his.
Give thanks to his holy name.
- 30:5 For his anger is but for a moment.
His favor is for a lifetime.
Weeping may stay for the night,
but joy comes in the morning.
- 30:6 As for me, I said in my prosperity,
"I shall never be moved."
- 30:7 You, Yahweh, when you favored me, made my mountain stand strong;
but when you hid your face, I was troubled.

filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil habits, secret slanderers, ^{1:30} backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, ^{1:31} without understanding, covenant breakers, without natural affection, unforgiving, unmerciful; ^{1:32} who, knowing the ordinance of God, that those who practice such things are worthy of death, not only do the same, but also approve of those who practice them.

1. *perceived through the things that are made.* "After the practice of self-knowledge, this consideration of the creatures is the first thing in order upon this spiritual

road to the knowledge of God; by means of them, the soul considers His greatness and excellence."—John of the Cross, *The Faults of Beginners*

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[1] v1:17. Habakkuk 2:4

Romans 2

The Problem in Judging Others

^{2:1} Therefore you are without excuse, O man, whoever you are who judge. For in that which you judge another, you condemn yourself. For you who judge practice the same things. ^{2:2} We know that the judgment of God is according to truth against those who practice such things. ^{2:3} Do you think this, O man who judges those who practice such things, and do the same, that you will escape the judgment of God? ^{2:4} Or do you despise the riches of his goodness, forbearance, and patience, not knowing that the goodness of God leads you to repentance? ^{2:5} But according to your hardness and unrepentant heart you are treasuring up for yourself wrath in the day of wrath, revelation, and of the righteous judgment of God; ^{2:6} who "will pay back to everyone according to their works:"[2] ^{2:7} to those who by patience in well-doing ¹ seek for glory, honor, and incorruptibility, eternal life; ^{2:8} but to those who are self-seeking, and don't obey the truth, but obey unrighteousness, will be wrath and indignation, ^{2:9} oppression and anguish, on every soul of man who works evil, to the Jew first, and also to the Greek.

^{2:10} But glory, honor, and peace go to every man who works good, to the Jew first, and also to the Greek. ^{2:11} For there is no partiality with God. ² ^{2:12} For as many as have sinned without law will also perish without the law. As many as have sinned under the law will be judged by the law. ^{2:13} For it isn't the hearers of the law who are righteous before God, but the doers of the law will be justified ^{2:14} (for when Gentiles who don't have the law do by nature the things of the law, these, not having the law, are a law to themselves, ^{2:15} in that they show the work of the law written in their hearts, their conscience testifying with them, and their thoughts among themselves accusing or else excusing them) ^{2:16} in the day when God will judge the secrets of men, according to my Good News, by Jesus Christ.

1. *by patience in well-doing.* Restitution in each individual must be complete, and no one can compare himself with another at

any stage of the process. We have all lost consciousness of the divine image and we must all be restored to its likeness. We

you also, even as among the rest of the Gentiles. ^{1:14} I am debtor both to Greeks and to foreigners, ³ both to the wise and to the foolish. ^{1:15} So, as much as is in me, I am eager to preach the Good News to you also who are in Rome.

1. *proclaimed throughout the whole world.* Because the spiritualized intellect has power to influence and change the life as the emotional nature, unaided by the intellect, cannot do.

2. *whom I serve in my spirit.* By laying hold of the substance of Truth and making it his own.

3. *to Greeks and to foreigners.* Greeks represent man's intellectual reasonings, foreigners his uncultivated, unilluminated thoughts. To these as well as to his understanding and his ignorance (the wise and the foolish) he owes the gift of the insight and wisdom of the Christ mind.

The Power of the Good News of Christ (Gospel)

^{1:16} For I am not ashamed of the Good News of Christ, for it is the power of God for salvation ¹ for everyone who believes; for the Jew first, and also for the Greek. ² ^{1:17} For in it is revealed God's righteousness from faith to faith. As it is written, "But the righteous shall live by faith."^[1]

1. *salvation.* Salvation is for the whole of man, for his outer organism as well as for his soul; but not all persons, nor all our individual thoughts, are ready for Truth when it is first proclaimed though all will come to perfect understanding in due season. As we daily declare Truth over and over to ourselves, our thoughts and faculties and the very cells of our body will awaken, until finally we shall be fully resurrected into the Christ consciousness.

2. *the Jew first, and also for the Greek.* The Jews symbolize our religious thoughts and the Gentiles symbolize our worldly thoughts. Paul was determined to reconcile the Jew and the Gentile (Acts 21:13, 19). We find that there is

a separation between our religious thoughts and our worldly thoughts. We have built up a Sunday religion and thrown around it a wall of sacredness. In it are rites and ceremonies and sacrifices according to a standard fixed by some sect, whose teachings about God we have accepted as true. Then the broad Truth of the Holy Spirit enters the mind and begins to break down this wall of separation between the religious thoughts and the worldly thoughts. It perceives that the principles involved in the Fatherhood of God must go to the uttermost parts of the mind and the body and unify them in Spirit. MBD/Jews

The Guilt of Humankind

^{1:18} For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ^{1:19} because that which is known of God is revealed in them, for God revealed it to them. ^{1:20} For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, ¹ even his everlasting power and divinity; that they may be without excuse. ^{1:21} Because, knowing God, they didn't glorify him as God, neither gave thanks, but became vain in their reasoning, and their senseless heart was darkened.

^{1:22} Professing themselves to be wise, they became fools, ^{1:23} and traded the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things. ^{1:24} Therefore God also gave them up in the lusts of their hearts to uncleanness, that their bodies should be dishonored among themselves, ^{1:25} who exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

^{1:26} For this reason, God gave them up to vile passions. For their women changed the natural function into that which is against nature. ^{1:27} Likewise also the men, leaving the natural function of the woman, burned in their lust toward one another, men doing what is inappropriate with men, and receiving in themselves the due penalty of their error. ^{1:28} Even as they refused to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; ^{1:29} being

^{30:8} I cried to you, Yahweh.
To Yahweh I made supplication:
^{30:9} "What profit is there in my destruction, if I go down to the pit?
Shall the dust praise you?
Shall it declare your truth?
^{30:10} Hear, Yahweh, and have mercy on me.
Yahweh, be my helper."
^{30:11} You have turned my mourning into dancing for me.
You have removed my sackcloth, and clothed me with gladness,
^{30:12} To the end that my heart may sing praise to you, and not be silent.
Yahweh my God, I will give thanks to you forever!

Psalms 31

For the Chief Musician. A Psalm by David.

^{31:1} In you, Yahweh, I take refuge.
Let me never be disappointed.
Deliver me in your righteousness.
^{31:2} Bow down your ear to me.
Deliver me speedily.
Be to me a strong rock,
a house of defense to save me.
^{31:3} For you are my rock and my fortress,
therefore for your name's sake lead me and guide me.
^{31:4} Pluck me out of the net that they have laid secretly for me,
for you are my stronghold.
^{31:5} Into your hand I commend my spirit.
You redeem me, Yahweh, God of truth.
^{31:6} I hate those who regard lying vanities,
but I trust in Yahweh.
^{31:7} I will be glad and rejoice in your loving kindness,
for you have seen my affliction.
You have known my soul in adversities.
^{31:8} You have not shut me up into the hand of the enemy.
You have set my feet in a large place.
^{31:9} Have mercy on me, Yahweh, for I am in distress.
My eye, my soul, and my body waste away with grief.
^{31:10} For my life is spent with sorrow,
my years with sighing.
My strength fails because of my iniquity.
My bones are wasted away.
^{31:11} Because of all my adversaries I have become utterly contemptible to my neighbors,
A fear to my acquaintances.
Those who saw me on the street fled from me.
^{31:12} I am forgotten from their hearts like a dead man.
I am like broken pottery.
^{31:13} For I have heard the slander of many, terror on every side,
while they conspire together against me,
they plot to take away my life.
^{31:14} But I trust in you, Yahweh.
I said, "You are my God."

- 31:15 My times are in your hand.
Deliver me from the hand of my enemies, and from those who persecute me.
- 31:16 Make your face to shine on your servant.
Save me in your loving kindness.
- 31:17 Let me not be disappointed, Yahweh, for I have called on you.
Let the wicked be disappointed.
Let them be silent in Sheol.
- 31:18 Let the lying lips be mute,
which speak against the righteous insolently, with pride and contempt.
- 31:19 Oh how great is your goodness,
which you have laid up for those who fear you,
which you have worked for those who take refuge in you,
before the sons of men!
- 31:20 In the shelter of your presence you will hide them from the plotting of man.
You will keep them secretly in a dwelling away from the strife of tongues.
- 31:21 Praise be to Yahweh,
for he has shown me his marvelous loving kindness in a strong city.
- 31:22 As for me, I said in my haste, "I am cut off from before your eyes."
Nevertheless you heard the voice of my petitions when I cried to you.
- 31:23 Oh love Yahweh, all you his saints!
Yahweh preserves the faithful,
and fully recompenses him who behaves arrogantly.
- 31:24 Be strong, and let your heart take courage,
all you who hope in Yahweh.

Psalms 32

By David. A contemplative psalm.

- 32:1 Blessed is he whose disobedience is forgiven,
whose sin is covered.
- 32:2 Blessed is the man to whom Yahweh doesn't impute iniquity,
in whose spirit there is no deceit.
- 32:3 When I kept silence, my bones wasted away through my groaning all day long.
- 32:4 For day and night your hand was heavy on me.
My strength was sapped in the heat of summer.
Selah.
- 32:5 I acknowledged my sin to you.
I didn't hide my iniquity.
I said, I will confess my transgressions to Yahweh,
and you forgave the iniquity of my sin.
Selah.
- 32:6 For this, let everyone who is godly pray to you in a time when you may be found.
Surely when the great waters overflow, they shall not reach to him.
- 32:7 You are my hiding place.
You will preserve me from trouble.
You will surround me with songs of deliverance.
Selah.
- 32:8 I will instruct you and teach you in the way which you shall go.
I will counsel you with my eye on you.
- 32:9 Don't be like the horse, or like the mule, which have no understanding,

Paul's Letter to the Romans

Online Version: <https://www.truthunity.net/web/romans>

Introduction to Romans

Romans 1

Salutation

^{1:1} Paul, a servant of Jesus Christ, ¹ called to be an apostle, set apart for the Good News of God, ^{1:2} which he promised before through his prophets in the holy Scriptures, ^{1:3} concerning his Son, who was born of the seed of David according to the flesh, ^{1:4} who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, ^{1:5} through whom we received grace and apostleship, ² for obedience of faith among all the nations, for his name's sake; ^{1:6} among whom you are also called to belong to Jesus Christ; ^{1:7} to all who are in Rome, ³ beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.

1. *a servant of Jesus Christ.* The especial office of the word of truth, which Paul represents, is to make Christ Spirit manifest.

2. *grace and apostleship.* The grace that we receive is in proportion to the measure of the Christ consciousness that we attain and is the result of that consciousness. The measure of our apostleship is our ability to

translate our understanding and love into service.

3. *Rome.* Rome represents the head, in contrast to Jerusalem, which represents the heart. These words represent the will, which must be reached and converted before the teaching of the Christ can become effectual.

Prayer of Thanksgiving

^{1:8} First, I thank my God through Jesus Christ for all of you, that your faith is proclaimed throughout the whole world. ¹ ^{1:9} For God is my witness, whom I serve in my spirit ² in the Good News of his Son, how unceasingly I make mention of you always in my prayers, ^{1:10} requesting, if by any means now at last I may be prospered by the will of God to come to you. ^{1:11} For I long to see you, that I may impart to you some spiritual gift, to the end that you may be established; ^{1:12} that is, that I with you may be encouraged in you, each of us by the other's faith, both yours and mine.

^{1:13} Now I don't desire to have you unaware, brothers, that I often planned to come to you, and was hindered so far, that I might have some fruit among

chain."

^{28:21} They said to him, "We neither received letters from Judea concerning you, nor did any of the brothers come here and report or speak any evil of you. ^{28:22} But we desire to hear from you what you think. For, as concerning this sect, it is known to us that everywhere it is spoken against."

Paul Preaches in Rome

^{28:23} When they had appointed him a day, many people came to him at his lodging. He explained to them, testifying about the Kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning until evening. ^{28:24} Some believed the things which were spoken, and some disbelieved. ^{28:25} When they didn't agree among themselves, they departed after Paul had spoken one word, "The Holy Spirit spoke rightly through Isaiah, the prophet, to our fathers, ^{28:26} saying,

'Go to this people, and say,
in hearing, you will hear,
but will in no way understand.
In seeing, you will see,
but will in no way perceive.
^{28:27} For this people's heart has grown callous.
Their ears are dull of hearing.
Their eyes they have closed.
Lest they should see with their eyes,
hear with their ears,
understand with their heart,
and would turn again,
and I would heal them.'[82]

^{28:28} "Be it known therefore to you, that the salvation of God is sent to the nations. They will also listen."

^{28:29} When he had said these words, the Jews departed, having a great dispute among themselves.

^{28:30} Paul stayed two whole years in his own rented house, and received all who were coming to him, ^{28:31} preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, without hindrance.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[80] v28:1. NU reads "we"

[81] v28:14. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[82] v28:27. Isaiah 6:9-10

who are controlled by bit and bridle, or else they will not come near to you.

^{32:10} Many sorrows come to the wicked,
but loving kindness shall surround him who trusts in Yahweh.
^{32:11} Be glad in Yahweh, and rejoice, you righteous!
Shout for joy, all you who are upright in heart!

Psalms 33

^{33:1} Rejoice in Yahweh, you righteous!
Praise is fitting for the upright.
^{33:2} Give thanks to Yahweh with the lyre.
Sing praises to him with the harp of ten strings.
^{33:3} Sing to him a new song.
Play skillfully with a shout of joy!
^{33:4} For the word of Yahweh is right.
All his work is done in faithfulness.
^{33:5} He loves righteousness and justice.
The earth is full of the loving kindness of Yahweh.
^{33:6} By Yahweh's word, the heavens were made;
all their army by the breath of his mouth.
^{33:7} He gathers the waters of the sea together as a heap.
He lays up the deeps in storehouses.
^{33:8} Let all the earth fear Yahweh.
Let all the inhabitants of the world stand in awe of him.
^{33:9} For he spoke, and it was done.
He commanded, and it stood firm.
^{33:10} Yahweh brings the counsel of the nations to nothing.
He makes the thoughts of the peoples to be of no effect.
^{33:11} The counsel of Yahweh stands fast forever,
the thoughts of his heart to all generations.
^{33:12} Blessed is the nation whose God is Yahweh,
the people whom he has chosen for his own inheritance.
^{33:13} Yahweh looks from heaven.
He sees all the sons of men.
^{33:14} From the place of his habitation he looks out on all the inhabitants of the earth,
^{33:15} he who fashions all of their hearts;
and he considers all of their works.
^{33:16} There is no king saved by the multitude of an army.
A mighty man is not delivered by great strength.
^{33:17} A horse is a vain thing for safety,
neither does he deliver any by his great power.
^{33:18} Behold, Yahweh's eye is on those who fear him,
on those who hope in his loving kindness;
^{33:19} to deliver their soul from death,
to keep them alive in famine.
^{33:20} Our soul has waited for Yahweh.
He is our help and our shield.
^{33:21} For our heart rejoices in him,
because we have trusted in his holy name.
^{33:22} Let your loving kindness be on us, Yahweh,
since we have hoped in you.

Psalms 34

By David; when he pretended to be insane before Abimelech, who drove him away, and he departed.[5]

34:1 I will bless Yahweh at all times.
His praise will always be in my mouth.
34:2 My soul shall boast in Yahweh.
The humble shall hear of it, and be glad.
34:3 Oh magnify Yahweh with me.
Let us exalt his name together.
34:4 I sought Yahweh, and he answered me,
and delivered me from all my fears.
34:5 They looked to him, and were radiant.
Their faces shall never be covered with shame.
34:6 This poor man cried, and Yahweh heard him,
and saved him out of all his troubles.
34:7 The angel of Yahweh encamps around those who fear him,
and delivers them.
34:8 Oh taste and see that Yahweh is good.
Blessed is the man who takes refuge in him.
34:9 Oh fear Yahweh, you his saints,
for there is no lack with those who fear him.
34:10 The young lions do lack, and suffer hunger,
but those who seek Yahweh shall not lack any good thing.
34:11 Come, you children, listen to me.
I will teach you the fear of Yahweh.
34:12 Who is someone who desires life,
and loves many days, that he may see good?
34:13 Keep your tongue from evil,
and your lips from speaking lies.
34:14 Depart from evil, and do good.
seek peace, and pursue it.
34:15 Yahweh's eyes are toward the righteous.
His ears listen to their cry.
34:16 Yahweh's face is against those who do evil,
to cut off the memory of them from the earth.
34:17 The righteous cry, and Yahweh hears,
and delivers them out of all their troubles.
34:18 Yahweh is near to those who have a broken heart,
and saves those who have a crushed spirit.
34:19 Many are the afflictions of the righteous,
but Yahweh delivers him out of them all.
34:20 He protects all of his bones.
Not one of them is broken.
34:21 Evil shall kill the wicked.
Those who hate the righteous shall be condemned.
34:22 Yahweh redeems the soul of his servants.
None of those who take refuge in him shall be condemned.

[5] v34:0. Psalm 34 is an acrostic poem, with each verse starting with a letter of the alphabet (ordered from Alef to Tav).

[78] v27:28. 20 fathoms = 120 feet = 36.6 meters

[79] v27:28. 15 fathoms = 90 feet = 27.4 meters

Acts 28

Paul on the Island of Malta

^{28:1} When we had escaped, then they[80] learned that the island was called Malta. ^{28:2} The natives showed us uncommon kindness; for they kindled a fire, and received us all, because of the present rain, and because of the cold. ^{28:3} But when Paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat, and fastened on his hand. ^{28:4} When the natives saw the creature hanging from his hand, they said one to another, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Justice has not allowed to live." ^{28:5} However he shook off the creature into the fire, and wasn't harmed. ^{28:6} But they expected that he would have swollen or fallen down dead suddenly, but when they watched for a long time and saw nothing bad happen to him, they changed their minds, and said that he was a god.

^{28:7} Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us, and courteously entertained us for three days. ^{28:8} It happened that the father of Publius lay sick of fever and dysentery. Paul entered in to him, prayed, and laying his hands on him, healed him. ^{28:9} Then when this was done, the rest also who had diseases in the island came, and were cured. ^{28:10} They also honored us with many honors, and when we sailed, they put on board the things that we needed.

Paul Arrives at Rome

^{28:11} After three months, we set sail in a ship of Alexandria which had wintered in the island, whose sign was "The Twin Brothers." ^{28:12} Touching at Syracuse, we stayed there three days. ^{28:13} From there we circled around and arrived at Rhegium. After one day, a south wind sprang up, and on the second day we came to Puteoli, ^{28:14} where we found brothers,[81] and were entreated to stay with them for seven days. So we came to Rome. ^{28:15} From there the brothers, when they heard of us, came to meet us as far as The Market of Appius and The Three Taverns. When Paul saw them, he thanked God, and took courage. ^{28:16} When we entered into Rome, the centurion delivered the prisoners to the captain of the guard, but Paul was allowed to stay by himself with the soldier who guarded him.

Paul and Jewish Leaders in Rome

^{28:17} It happened that after three days Paul called together those who were the leaders of the Jews. When they had come together, he said to them, "I, brothers, though I had done nothing against the people, or the customs of our fathers, still was delivered prisoner from Jerusalem into the hands of the Romans, ^{28:18} who, when they had examined me, desired to set me free, because there was no cause of death in me. ^{28:19} But when the Jews spoke against it, I was constrained to appeal to Caesar, not that I had anything about which to accuse my nation. ^{28:20} For this cause therefore I asked to see you and to speak with you. For because of the hope of Israel I am bound with this

storm, the next day they began to throw things overboard.^{27:19} On the third day, they threw out the ship's tackle with their own hands.^{27:20} When neither sun nor stars shone on us for many days, and no small storm pressed on us, all hope that we would be saved was now taken away.

^{27:21} When they had been long without food, Paul stood up in the middle of them, and said, "Sirs, you should have listened to me, and not have set sail from Crete, and have gotten this injury and loss.^{27:22} Now I exhort you to cheer up, for there will be no loss of life among you, but only of the ship.^{27:23} For there stood by me this night an angel, belonging to the God whose I am and whom I serve,^{27:24} saying, 'Don't be afraid, Paul. You must stand before Caesar. Behold, God has granted you all those who sail with you.'^{27:25} Therefore, sirs, cheer up! For I believe God, that it will be just as it has been spoken to me.^{27:26} But we must run aground on a certain island."

^{27:27} But when the fourteenth night had come, as we were driven back and forth in the Adriatic Sea, about midnight the sailors surmised that they were drawing near to some land.^{27:28} They took soundings, and found twenty fathoms.[78] After a little while, they took soundings again, and found fifteen fathoms.[79]^{27:29} Fearing that we would run aground on rocky ground, they let go four anchors from the stern, and wished for daylight.^{27:30} As the sailors were trying to flee out of the ship, and had lowered the boat into the sea, pretending that they would lay out anchors from the bow,^{27:31} Paul said to the centurion and to the soldiers, "Unless these stay in the ship, you can't be saved."^{27:32} Then the soldiers cut away the ropes of the boat, and let it fall off.

^{27:33} While the day was coming on, Paul begged them all to take some food, saying, "This day is the fourteenth day that you wait and continue fasting, having taken nothing.^{27:34} Therefore I beg you to take some food, for this is for your safety; for not a hair will perish from any of your heads."^{27:35} When he had said this, and had taken bread, he gave thanks to God in the presence of all, and he broke it, and began to eat.^{27:36} Then they all cheered up, and they also took food.^{27:37} In all, we were two hundred seventy-six souls on the ship.^{27:38} When they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

The Shipwreck

^{27:39} When it was day, they didn't recognize the land, but they noticed a certain bay with a beach, and they decided to try to drive the ship onto it.^{27:40} Casting off the anchors, they left them in the sea, at the same time untying the rudder ropes. Hoisting up the foresail to the wind, they made for the beach.^{27:41} But coming to a place where two seas met, they ran the vessel aground. The bow struck and remained immovable, but the stern began to break up by the violence of the waves.

^{27:42} The soldiers' counsel was to kill the prisoners, so that none of them would swim out and escape.^{27:43} But the centurion, desiring to save Paul, stopped them from their purpose, and commanded that those who could swim should throw themselves overboard first to go toward the land;^{27:44} and the rest should follow, some on planks, and some on other things from the ship. So it happened that they all escaped safely to the land.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[77] v27:14. Or, "a northeaster."

Psalms 35

By David.

^{35:1} Contend, Yahweh, with those who contend with me.
Fight against those who fight against me.
^{35:2} Take hold of shield and buckler,
and stand up for my help.
^{35:3} Brandish the spear and block those who pursue me.
Tell my soul, "I am your salvation."
^{35:4} Let those who seek after my soul be disappointed and brought to dishonor.
Let those who plot my ruin be turned back and confounded.
^{35:5} Let them be as chaff before the wind,
Yahweh's angel driving them on.
^{35:6} Let their way be dark and slippery,
Yahweh's angel pursuing them.
^{35:7} For without cause they have hidden their net in a pit for me.
Without cause they have dug a pit for my soul.
^{35:8} Let destruction come on him unawares.
Let his net that he has hidden catch himself.
Let him fall into that destruction.
^{35:9} My soul shall be joyful in Yahweh.
It shall rejoice in his salvation.
^{35:10} All my bones shall say, "Yahweh, who is like you,
who delivers the poor from him who is too strong for him;
yes, the poor and the needy from him who robs him?"
^{35:11} Unrighteous witnesses rise up.
They ask me about things that I don't know about.
^{35:12} They reward me evil for good,
to the bereaving of my soul.
^{35:13} But as for me, when they were sick, my clothing was sackcloth.
I afflicted my soul with fasting.
My prayer returned into my own bosom.
^{35:14} I behaved myself as though it had been my friend or my brother.
I bowed down mourning, as one who mourns his mother.
^{35:15} But in my adversity, they rejoiced, and gathered themselves together.
The attackers gathered themselves together against me, and I didn't know it.
They tore at me, and didn't cease.
^{35:16} Like the profane mockers in feasts,
they gnashed their teeth at me.
^{35:17} Lord, how long will you look on?
Rescue my soul from their destruction,
my precious life from the lions.
^{35:18} I will give you thanks in the great assembly.
I will praise you among many people.
^{35:19} Don't let those who are my enemies wrongfully rejoice over me;
neither let those who hate me without a cause wink their eyes.
^{35:20} For they don't speak peace,
but they devise deceitful words against those who are quiet in the land.
^{35:21} Yes, they opened their mouth wide against me.
They said, "Aha! Aha! Our eye has seen it!"
^{35:22} You have seen it, Yahweh. Don't keep silent.
Lord, don't be far from me.
^{35:23} Wake up! Rise up to defend me, my God!

My Lord, contend for me!
 35:24 Vindicate me, Yahweh my God, according to your righteousness.
 Don't let them gloat over me.
 35:25 Don't let them say in their heart, "Aha! That's the way we want it!"
 Don't let them say, "We have swallowed him up!"
 35:26 Let them be disappointed and confounded together who rejoice at my calamity.
 Let them be clothed with shame and dishonor who magnify themselves against me.
 35:27 Let them shout for joy and be glad, who favor my righteous cause.
 Yes, let them say continually, "Yahweh be magnified,
 who has pleasure in the prosperity of his servant!"
 35:28 My tongue shall talk about your righteousness and about your praise all day long.

Psalms 36

For the Chief Musician. By David, the servant of Yahweh.

36:1 An oracle is within my heart about the disobedience of the wicked:
 "There is no fear of God before his eyes."
 36:2 For he flatters himself in his own eyes,
 too much to detect and hate his sin.
 36:3 The words of his mouth are iniquity and deceit.
 He has ceased to be wise and to do good.
 36:4 He plots iniquity on his bed.
 He sets himself in a way that is not good.
 He doesn't abhor evil.
 36:5 Your loving kindness, Yahweh, is in the heavens.
 Your faithfulness reaches to the skies.
 36:6 Your righteousness is like the mountains of God.
 Your judgments are like a great deep.
 Yahweh, you preserve man and animal.
 36:7 How precious is your loving kindness, God!
 The children of men take refuge under the shadow of your wings.
 36:8 They shall be abundantly satisfied with the abundance of your house.
 You will make them drink of the river of your pleasures.
 36:9 For with you is the spring of life.
 In your light shall we see light.
 36:10 Oh continue your loving kindness to those who know you,
 your righteousness to the upright in heart.
 36:11 Don't let the foot of pride come against me.
 Don't let the hand of the wicked drive me away.
 36:12 There the workers of iniquity are fallen.
 They are thrust down, and shall not be able to rise.

Psalms 37

By David.

^{26:29} Paul said, "I pray to God, that whether with little or with much, not only you, but also all that hear me this day, might become such as I am, except for these bonds."

^{26:30} The king rose up with the governor, and Bernice, and those who sat with them. ^{26:31} When they had withdrawn, they spoke one to another, saying, "This man does nothing worthy of death or of bonds." ^{26:32} Agrippa said to Festus, "This man might have been set free if he had not appealed to Caesar."

 Fillmore Study Bible annotations by Mark Hicks

Acts 27

Paul Sails for Rome

^{27:1} When it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. ^{27:2} Embarking in a ship of Adramyttium, which was about to sail to places on the coast of Asia, we put to sea; Aristarchus, a Macedonian of Thessalonica, being with us. ^{27:3} The next day, we touched at Sidon. Julius treated Paul kindly, and gave him permission to go to his friends and refresh himself. ^{27:4} Putting to sea from there, we sailed under the lee of Cyprus, because the winds were contrary. ^{27:5} When we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. ^{27:6} There the centurion found a ship of Alexandria sailing for Italy, and he put us on board. ^{27:7} When we had sailed slowly many days, and had come with difficulty opposite Cnidus, the wind not allowing us further, we sailed under the lee of Crete, opposite Salmone. ^{27:8} With difficulty sailing along it we came to a certain place called Fair Havens, near the city of Lasea.

^{27:9} When much time had passed and the voyage was now dangerous, because the Fast had now already gone by, Paul admonished them, ^{27:10} and said to them, "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives." ^{27:11} But the centurion gave more heed to the master and to the owner of the ship than to those things which were spoken by Paul. ^{27:12} Because the haven was not suitable to winter in, the majority advised going to sea from there, if by any means they could reach Phoenix, and winter there, which is a port of Crete, looking northeast and southeast.

The Storm at Sea

^{27:13} When the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to shore. ^{27:14} But before long, a stormy wind beat down from shore, which is called Euroclydon. ^{27:15} When the ship was caught, and couldn't face the wind, we gave way to it, and were driven along. ^{27:16} Running under the lee of a small island called Claudia, we were able, with difficulty, to secure the boat. ^{27:17} After they had hoisted it up, they used cables to help reinforce the ship. Fearing that they would run aground on the Syrtis sand bars, they lowered the sea anchor, and so were driven along. ^{27:18} As we labored exceedingly with the

the promise made by God to our fathers, ^{26:7} which our twelve tribes, earnestly serving night and day, hope to attain. Concerning this hope I am accused by the Jews, King Agrippa! ^{26:8} Why is it judged incredible with you, if God does raise the dead?

^{26:9} "I myself most certainly thought that I ought to do many things contrary to the name of Jesus of Nazareth. ^{26:10} This I also did in Jerusalem. I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them. ^{26:11} Punishing them often in all the synagogues, I tried to make them blaspheme. Being exceedingly enraged against them, I persecuted them even to foreign cities.

Paul Tells of His Conversion

^{26:12} "Whereupon as I traveled to Damascus with the authority and commission from the chief priests, ^{26:13} at noon, O King, I saw on the way a light from the sky, brighter than the sun, shining around me and those who traveled with me. ^{26:14} When we had all fallen to the earth, I heard a voice saying to me in the Hebrew language, 'Saul, Saul, why are you persecuting me? It is hard for you to kick against the goads.'

^{26:15} "I said, 'Who are you, Lord?'

"He said, 'I am Jesus, whom you are persecuting. ^{26:16} But arise, and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and a witness both of the things which you have seen, and of the things which I will reveal to you,' ^{26:17} delivering you from the people, and from the Gentiles, to whom I send you, ^{26:18} to open their eyes, that they may turn from darkness to light and from the power of Satan to God, that they may receive remission of sins and an inheritance among those who are sanctified by faith in me.'

Paul Tells of His Preaching

^{26:19} "Therefore, King Agrippa, I was not disobedient to the heavenly vision, ^{26:20} but declared first to them of Damascus, at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. ^{26:21} For this reason the Jews seized me in the temple, and tried to kill me. ^{26:22} Having therefore obtained the help that is from God, I stand to this day testifying both to small and great, saying nothing but what the prophets and Moses said would happen, ^{26:23} how the Christ must suffer, and how, by the resurrection of the dead, he would be first to proclaim light both to these people and to the Gentiles."

Paul Appeals to Agrippa to Believe

^{26:24} As he thus made his defense, Festus said with a loud voice, "Paul, you are crazy! Your great learning is driving you insane!"

^{26:25} But he said, "I am not crazy, most excellent Festus, but boldly declare words of truth and reasonableness. ^{26:26} For the king knows of these things, to whom also I speak freely. For I am persuaded that none of these things is hidden from him, for this has not been done in a corner. ^{26:27} King Agrippa, do you believe the prophets? I know that you believe."

^{26:28} Agrippa said to Paul, "With a little persuasion are you trying to make me a Christian?"

^{37:1} Don't fret because of evil-doers,
neither be envious against those who work unrighteousness.
^{37:2} For they shall soon be cut down like the grass,
and wither like the green herb.
^{37:3} Trust in Yahweh, and do good.
Dwell in the land, and enjoy safe pasture.
^{37:4} Also delight yourself in Yahweh,
and he will give you the desires of your heart.
^{37:5} Commit your way to Yahweh.
Trust also in him, and he will do this:
^{37:6} he will make your righteousness go forth as the light,
and your justice as the noon day sun.
^{37:7} Rest in Yahweh, and wait patiently for him.
Don't fret because of him who prospers in his way,
because of the man who makes wicked plots happen.
^{37:8} Cease from anger, and forsake wrath.
Don't fret, it leads only to evildoing.
^{37:9} For evildoers shall be cut off,
but those who wait for Yahweh shall inherit the land.
^{37:10} For yet a little while, and the wicked will be no more.
Yes, though you look for his place, he isn't there.
^{37:11} But the humble shall inherit the land,
and shall delight themselves in the abundance of peace.
^{37:12} The wicked plots against the just,
and gnashes at him with his teeth.
^{37:13} The Lord will laugh at him,
for he sees that his day is coming.
^{37:14} The wicked have drawn out the sword, and have bent their bow,
to cast down the poor and needy,
to kill those who are upright in the way.
^{37:15} Their sword shall enter into their own heart.
Their bows shall be broken.
^{37:16} Better is a little that the righteous has,
than the abundance of many wicked.
^{37:17} For the arms of the wicked shall be broken,
but Yahweh upholds the righteous.
^{37:18} Yahweh knows the days of the perfect.
Their inheritance shall be forever.
^{37:19} They shall not be disappointed in the time of evil.
In the days of famine they shall be satisfied.
^{37:20} But the wicked shall perish.
The enemies of Yahweh shall be like the beauty of the fields.
They will vanish--
vanish like smoke.
^{37:21} The wicked borrow, and don't pay back,
but the righteous give generously.
^{37:22} For such as are blessed by him shall inherit the land.
Those who are cursed by him shall be cut off.
^{37:23} A man's goings are established by Yahweh.
He delights in his way.
^{37:24} Though he stumble, he shall not fall,
for Yahweh holds him up with his hand.
^{37:25} I have been young, and now am old,
yet I have not seen the righteous forsaken,
nor his children begging for bread.
^{37:26} All day long he deals graciously, and lends.
His seed is blessed.

^{37:27} Depart from evil, and do good.
Live securely forever.

^{37:28} For Yahweh loves justice,
and doesn't forsake his saints.
They are preserved forever,
but the children of the wicked shall be cut off.

^{37:29} The righteous shall inherit the land,
and live in it forever.

^{37:30} The mouth of the righteous talks of wisdom.
His tongue speaks justice.

^{37:31} The law of his God is in his heart.
None of his steps shall slide.

^{37:32} The wicked watches the righteous,
and seeks to kill him.

^{37:33} Yahweh will not leave him in his hand,
nor condemn him when he is judged.

^{37:34} Wait for Yahweh, and keep his way,
and he will exalt you to inherit the land.
When the wicked are cut off, you shall see it.

^{37:35} I have seen the wicked in great power,
spreading himself like a green tree in its native soil.

^{37:36} But he passed away, and behold, he was not.
Yes, I sought him, but he could not be found.

^{37:37} Mark the perfect man, and see the upright,
for there is a future for the man of peace.

^{37:38} As for transgressors, they shall be destroyed together.
The future of the wicked shall be cut off.

^{37:39} But the salvation of the righteous is from Yahweh.
He is their stronghold in the time of trouble.

^{37:40} Yahweh helps them, and rescues them.
He rescues them from the wicked, and saves them,
Because they have taken refuge in him.

Psalms 38

A Psalm by David, for a memorial.

^{38:1} Yahweh, don't rebuke me in your wrath,
neither chasten me in your hot displeasure.

^{38:2} For your arrows have pierced me,
your hand presses hard on me.

^{38:3} There is no soundness in my flesh because of your indignation,
neither is there any health in my bones because of my sin.

^{38:4} For my iniquities have gone over my head.
As a heavy burden, they are too heavy for me.

^{38:5} My wounds are loathsome and corrupt,
because of my foolishness.

^{38:6} I am pained and bowed down greatly.
I go mourning all day long.

^{38:7} For my waist is filled with burning.
There is no soundness in my flesh.

^{38:8} I am faint and severely bruised.
I have groaned by reason of the anguish of my heart.

about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for a sentence against him. ^{25:16} To whom I answered that it is not the custom of the Romans to give up any man to destruction, before the accused has met the accusers face to face, and has had opportunity to make his defense concerning the matter laid against him. ^{25:17} When therefore they had come together here, I didn't delay, but on the next day sat on the judgment seat, and commanded the man to be brought. ^{25:18} Concerning whom, when the accusers stood up, they brought no charge of such things as I supposed; ^{25:19} but had certain questions against him about their own religion, and about one Jesus, who was dead, whom Paul affirmed to be alive. ^{25:20} Being perplexed how to inquire concerning these things, I asked whether he was willing to go to Jerusalem and there be judged concerning these matters. ^{25:21} But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept until I could send him to Caesar."

^{25:22} Agrippa said to Festus, "I also would like to hear the man myself."

"Tomorrow," he said, "you shall hear him."

Paul Brought before Agrippa

^{25:23} So on the next day, when Agrippa and Bernice had come with great pomp, and they had entered into the place of hearing with the commanding officers and principal men of the city, at the command of Festus, Paul was brought in. ^{25:24} Festus said, "King Agrippa, and all men who are here present with us, you see this man, about whom all the multitude of the Jews petitioned me, both at Jerusalem and here, crying that he ought not to live any longer. ^{25:25} But when I found that he had committed nothing worthy of death, and as he himself appealed to the emperor I determined to send him. ^{25:26} Of whom I have no certain thing to write to my lord. Therefore I have brought him forth before you, and especially before you, King Agrippa, that, after examination, I may have something to write. ^{25:27} For it seems to me unreasonable, in sending a prisoner, not to also specify the charges against him."

 Fillmore Study Bible annotations by Mark Hicks

Acts 26

Paul Defends Himself before Agrippa

^{26:1} Agrippa said to Paul, "You may speak for yourself."

Then Paul stretched out his hand, and made his defense. ^{26:2} "I think myself happy, King Agrippa, that I am to make my defense before you this day concerning all the things that I am accused by the Jews, ^{26:3} especially because you are expert in all customs and questions which are among the Jews. Therefore I beg you to hear me patiently.

^{26:4} "Indeed, all the Jews know my way of life from my youth up, which was from the beginning among my own nation and at Jerusalem; ^{26:5} having known me from the first, if they are willing to testify, that after the strictest sect of our religion I lived a Pharisee. ^{26:6} Now I stand here to be judged for the hope of

money would be given to him by Paul, that he might release him. Therefore also he sent for him more often, and talked with him. ^{24:27} But when two years were fulfilled, Felix was succeeded by Porcius Festus, and desiring to gain favor with the Jews, Felix left Paul in bonds.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[74] v24:6. TR adds "We wanted to judge him according to our law,"

[75] v24:7. TR adds "but the commanding officer, Lysias, came by and with great violence took him out of our hands,"

[76] v24:8. TR adds "commanding his accusers to come to you."

Acts 25

Paul Appeals to the Emperor

^{25:1} Festus therefore, having come into the province, after three days went up to Jerusalem from Caesarea. ^{25:2} Then the high priest and the principal men of the Jews informed him against Paul, and they begged him, ^{25:3} asking a favor against him, that he would summon him to Jerusalem; plotting to kill him on the way. ^{25:4} However Festus answered that Paul should be kept in custody at Caesarea, and that he himself was about to depart shortly. ^{25:5} "Let them therefore," said he, "that are in power among you go down with me, and if there is anything wrong in the man, let them accuse him."

^{25:6} When he had stayed among them more than ten days, he went down to Caesarea, and on the next day he sat on the judgment seat, and commanded Paul to be brought. ^{25:7} When he had come, the Jews who had come down from Jerusalem stood around him, bringing against him many and grievous charges which they could not prove, ^{25:8} while he said in his defense, "Neither against the law of the Jews, nor against the temple, nor against Caesar, have I sinned at all."

^{25:9} But Festus, desiring to gain favor with the Jews, answered Paul and said, "Are you willing to go up to Jerusalem, and be judged by me there concerning these things?"

^{25:10} But Paul said, "I am standing before Caesar's judgment seat, where I ought to be tried. I have done no wrong to the Jews, as you also know very well. ^{25:11} For if I have done wrong, and have committed anything worthy of death, I don't refuse to die; but if none of those things is true that they accuse me of, no one can give me up to them. I appeal to Caesar!"

^{25:12} Then Festus, when he had conferred with the council, answered, "You have appealed to Caesar. To Caesar you shall go."

Festus Consults King Agrippa

^{25:13} Now when some days had passed, Agrippa the King and Bernice arrived at Caesarea, and greeted Festus. ^{25:14} As he stayed there many days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix; ^{25:15}

^{38:9} Lord, all my desire is before you.
My groaning is not hidden from you.
^{38:10} My heart throbs.
My strength fails me.
As for the light of my eyes, it has also left me.
^{38:11} My lovers and my friends stand aloof from my plague.
My kinsmen stand far away.
^{38:12} They also who seek after my life lay snares.
Those who seek my hurt speak mischievous things,
and meditate deceits all day long.
^{38:13} But I, as a deaf man, don't hear.
I am as a mute man who doesn't open his mouth.
^{38:14} Yes, I am as a man who doesn't hear,
in whose mouth are no reproofs.
^{38:15} For in you, Yahweh, do I hope.
You will answer, Lord my God.
^{38:16} For I said, "Don't let them gloat over me,
or exalt themselves over me when my foot slips."
^{38:17} For I am ready to fall.
My pain is continually before me.
^{38:18} For I will declare my iniquity.
I will be sorry for my sin.
^{38:19} But my enemies are vigorous and many.
Those who hate me without reason are numerous.
^{38:20} They who also render evil for good are adversaries to me,
because I follow what is good.
^{38:21} Don't forsake me, Yahweh.
My God, don't be far from me.
^{38:22} Hurry to help me,
Lord, my salvation.

Psalms 39

For the Chief Musician. For Jeduthun. A Psalm by David.

^{39:1} I said, "I will watch my ways, so that I don't sin with my tongue.
I will keep my mouth with a bridle while the wicked is before me."
^{39:2} I was mute with silence.
I held my peace, even from good.
My sorrow was stirred.
^{39:3} My heart was hot within me.
While I meditated, the fire burned:
I spoke with my tongue:
^{39:4} "Yahweh, show me my end,
what is the measure of my days.
Let me know how frail I am."
^{39:5} Behold, you have made my days handbreadths.
My lifetime is as nothing before you.
Surely every man stands as a breath."
Selah.
^{39:6} "Surely every man walks like a shadow.
Surely they busy themselves in vain.
He heaps up, and doesn't know who shall gather.

39:7 Now, Lord, what do I wait for?
My hope is in you.

39:8 Deliver me from all my transgressions.
Don't make me the reproach of the foolish.

39:9 I was mute.
I didn't open my mouth,
because you did it.

39:10 Remove your scourge away from me.
I am overcome by the blow of your hand.

39:11 When you rebuke and correct man for iniquity,
You consume his wealth like a moth.
Surely every man is but a breath."
Selah.

39:12 "Hear my prayer, Yahweh, and give ear to my cry.
Don't be silent at my tears.
For I am a stranger with you,
a foreigner, as all my fathers were.

39:13 Oh spare me, that I may recover strength,
before I go away, and exist no more."

Psalms 40

For the Chief Musician. A Psalm by David.

40:1 I waited patiently for Yahweh.
He turned to me, and heard my cry.

40:2 He brought me up also out of a horrible pit,
out of the miry clay.
He set my feet on a rock,
and gave me a firm place to stand.

40:3 He has put a new song in my mouth, even praise to our God.
Many shall see it, and fear, and shall trust in Yahweh.

40:4 Blessed is the man who makes Yahweh his trust,
and doesn't respect the proud, nor such as turn aside to lies.

40:5 Many, Yahweh, my God, are the wonderful works which you have done,
and your thoughts which are toward us.
They can't be declared back to you.
If I would declare and speak of them, they are more than can be numbered.

40:6 Sacrifice and offering you didn't desire.
You have opened my ears.
You have not required burnt offering and sin offering.

40:7 Then I said, "Behold, I have come.
It is written about me in the book in the scroll.

40:8 I delight to do your will, my God.
Yes, your law is within my heart."

40:9 I have proclaimed glad news of righteousness in the great assembly.
Behold, I will not seal my lips, Yahweh, you know.

40:10 I have not hidden your righteousness within my heart.
I have declared your faithfulness and your salvation.
I have not concealed your loving kindness and your truth from the great assembly.

40:11 Don't withhold your tender mercies from me, Yahweh.
Let your loving kindness and your truth continually preserve me.

Acts 24

Paul before Felix at Caesarea

24:1 After five days, the high priest, Ananias, came down with certain elders and an orator, one Tertullus. They informed the governor against Paul. 24:2 When he was called, Tertullus began to accuse him, saying, "Seeing that by you we enjoy much peace, and that excellent measures are coming to this nation, 24:3 we accept it in all ways and in all places, most excellent Felix, with all thankfulness. 24:4 But, that I don't delay you, I entreat you to bear with us and hear a few words. 24:5 For we have found this man to be a plague, an instigator of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. 24:6 He even tried to profane the temple, and we arrested him.[74] 24:7 [75] 24:8 [76]By examining him yourself you may ascertain all these things of which we accuse him."

24:9 The Jews also joined in the attack, affirming that these things were so.

Paul's Defense before Felix

24:10 When the governor had beckoned to him to speak, Paul answered, "Because I know that you have been a judge of this nation for many years, I cheerfully make my defense, 24:11 seeing that you can recognize that it is not more than twelve days since I went up to worship at Jerusalem. 24:12 In the temple they didn't find me disputing with anyone or stirring up a crowd, either in the synagogues, or in the city. 24:13 Nor can they prove to you the things of which they now accuse me. 24:14 But this I confess to you, that after the Way, which they call a sect, so I serve the God of our fathers, believing all things which are according to the law, and which are written in the prophets; 24:15 having hope toward God, which these also themselves look for, that there will be a resurrection of the dead, both of the just and unjust. 24:16 Herein I also practice always having a conscience void of offense toward God and men. 24:17 Now after some years, I came to bring gifts for the needy to my nation, and offerings; 24:18 amid which certain Jews from Asia found me purified in the temple, not with a mob, nor with turmoil. 24:19 They ought to have been here before you, and to make accusation, if they had anything against me. 24:20 Or else let these men themselves say what injustice they found in me when I stood before the council, 24:21 unless it is for this one thing that I cried standing among them, 'Concerning the resurrection of the dead I am being judged before you today!'"

24:22 But Felix, having more exact knowledge concerning the Way, deferred them, saying, "When Lysias, the commanding officer, comes down, I will decide your case." 24:23 He ordered the centurion that Paul should be kept in custody, and should have some privileges, and not to forbid any of his friends to serve him or to visit him.

Paul Held in Custody

24:24 But after some days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. 24:25 As he reasoned about righteousness, self-control, and the judgment to come, Felix was terrified, and answered, "Go your way for this time, and when it is convenient for me, I will summon you." 24:26 Meanwhile, he also hoped that

have bound ourselves under a great curse, to taste nothing until we have killed Paul.
^{23:15} Now therefore, you with the council inform the commanding officer that he should bring him down to you tomorrow, as though you were going to judge his case more exactly. We are ready to kill him before he comes near."

^{23:16} But Paul's sister's son heard of their lying in wait, and he came and entered into the barracks and told Paul. ^{23:17} Paul summoned one of the centurions, and said, "Bring this young man to the commanding officer, for he has something to tell him."

^{23:18} So he took him, and brought him to the commanding officer, and said, "Paul, the prisoner, summoned me and asked me to bring this young man to you, who has something to tell you."

^{23:19} The commanding officer took him by the hand, and going aside, asked him privately, "What is it that you have to tell me?"

^{23:20} He said, "The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though intending to inquire somewhat more accurately concerning him. ^{23:21} Therefore don't yield to them, for more than forty men lie in wait for him, who have bound themselves under a curse neither to eat nor to drink until they have killed him. Now they are ready, looking for the promise from you." ^{23:22} So the commanding officer let the young man go, charging him, "Tell no one that you have revealed these things to me."

Paul Sent to Felix the Governor

^{23:23} He called to himself two of the centurions, and said, "Prepare two hundred soldiers to go as far as Caesarea, with seventy horsemen, and two hundred men armed with spears, at the third hour of the night[73]." ^{23:24} He asked them to provide animals, that they might set Paul on one, and bring him safely to Felix the governor. ^{23:25} He wrote a letter like this:

^{23:26} "Claudius Lysias to the most excellent governor Felix: Greetings.

^{23:27} "This man was seized by the Jews, and was about to be killed by them, when I came with the soldiers and rescued him, having learned that he was a Roman. ^{23:28} Desiring to know the cause why they accused him, I brought him down to their council. ^{23:29} I found him to be accused about questions of their law, but not to be charged with anything worthy of death or of imprisonment. ^{23:30} When I was told that the Jews lay in wait for the man, I sent him to you immediately, charging his accusers also to bring their accusations against him before you. Farewell."

^{23:31} So the soldiers, carrying out their orders, took Paul and brought him by night to Antipatris. ^{23:32} But on the next day they left the horsemen to go with him, and returned to the barracks. ^{23:33} When they came to Caesarea and delivered the letter to the governor, they also presented Paul to him. ^{23:34} When the governor had read it, he asked what province he was from. When he understood that he was from Cilicia, he said, ^{23:35} "I will hear you fully when your accusers also arrive." He commanded that he be kept in Herod's palace.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[72] v23:5. Exodus 22:28

[73] v23:23. about 9:00 PM

^{40:12} For innumerable evils have surrounded me.
 My iniquities have overtaken me, so that I am not able to look up.
 They are more than the hairs of my head.
 My heart has failed me.
^{40:13} Be pleased, Yahweh, to deliver me.
 Hurry to help me, Yahweh.
^{40:14} Let them be disappointed and confounded together who seek after my soul to destroy it.
 Let them be turned backward and brought to dishonor who delight in my hurt.
^{40:15} Let them be desolate by reason of their shame that tell me, "Aha! Aha!"
^{40:16} Let all those who seek you rejoice and be glad in you.
 Let such as love your salvation say continually, "Let Yahweh be exalted!"
^{40:17} But I am poor and needy.
 May the Lord think about me.
 You are my help and my deliverer.
 Don't delay, my God.

Psalms 41

For the Chief Musician. A Psalm by David.

^{41:1} Blessed is he who considers the poor.
 Yahweh will deliver him in the day of evil.
^{41:2} Yahweh will preserve him, and keep him alive.
 He shall be blessed on the earth,
 and he will not surrender him to the will of his enemies.
^{41:3} Yahweh will sustain him on his sickbed,
 and restore him from his bed of illness.
^{41:4} I said, "Yahweh, have mercy on me!
 Heal me, for I have sinned against you."
^{41:5} My enemies speak evil against me:
 "When will he die, and his name perish?"
^{41:6} If he comes to see me, he speaks falsehood.
 His heart gathers iniquity to itself.
 When he goes abroad, he tells it.
^{41:7} All who hate me whisper together against me.
 They imagine the worst for me.
^{41:8} "An evil disease," they say, "has afflicted him.
 Now that he lies he shall rise up no more."
^{41:9} Yes, my own familiar friend, in whom I trusted,
 who ate bread with me,
 has lifted up his heel against me.
^{41:10} But you, Yahweh, have mercy on me, and raise me up,
 that I may repay them.
^{41:11} By this I know that you delight in me,
 because my enemy doesn't triumph over me.
^{41:12} As for me, you uphold me in my integrity,
 and set me in your presence forever.
^{41:13} Blessed be Yahweh, the God of Israel,
 from everlasting and to everlasting!
 Amen and amen.

BOOK TWO

Psalms 42

For the Chief Musician. A contemplation by the sons of Korah.

42:1 As the deer pants for the water brooks,
so my soul pants after you, God.

42:2 My soul thirsts for God, for the living God.
When shall I come and appear before God?

42:3 My tears have been my food day and night,
while they continually ask me, "Where is your God?"

42:4 These things I remember, and pour out my soul within me,
how I used to go with the crowd, and led them to the house of God,
with the voice of joy and praise, a multitude keeping a holy day.

42:5 Why are you in despair, my soul?
Why are you disturbed within me?
Hope in God!
For I shall still praise him for the saving help of his presence.

42:6 My God, my soul is in despair within me.
Therefore I remember you from the land of the Jordan,
the heights of Hermon, from the hill Mizar.

42:7 Deep calls to deep at the noise of your waterfalls.
All your waves and your billows have swept over me.

42:8 Yahweh will command his loving kindness in the daytime.
In the night his song shall be with me:
a prayer to the God of my life.

42:9 I will ask God, my rock, "Why have you forgotten me?
Why do I go mourning because of the oppression of the enemy?"

42:10 As with a sword in my bones, my adversaries reproach me,
while they continually ask me, "Where is your God?"

42:11 Why are you in despair, my soul?
Why are you disturbed within me?
Hope in God! For I shall still praise him,
the saving help of my countenance, and my God.

Psalms 43

43:1 Vindicate me, God, and plead my cause against an ungodly nation.
Oh, deliver me from deceitful and wicked men.

43:2 For you are the God of my strength. Why have you rejected me?
Why do I go mourning because of the oppression of the enemy?

43:3 Oh, send out your light and your truth.
Let them lead me.
Let them bring me to your holy hill,
To your tents.

43:4 Then I will go to the altar of God,
to God, my exceeding joy.

Paul before the Council

^{22:30} But on the next day, desiring to know the truth about why he was accused by the Jews, he freed him from the bonds, and commanded the chief priests and all the council to come together, and brought Paul down and set him before them.

 Fillmore Study Bible annotations by Mark Hicks

Acts 23

Paul before the Council (continued)

^{23:1} Paul, looking steadfastly at the council, said, "Brothers, I have lived before God in all good conscience until this day."

^{23:2} The high priest, Ananias, commanded those who stood by him to strike him on the mouth.

^{23:3} Then Paul said to him, "God will strike you, you whitewashed wall! Do you sit to judge me according to the law, and command me to be struck contrary to the law?"

^{23:4} Those who stood by said, "Do you malign God's high priest?"

^{23:5} Paul said, "I didn't know, brothers, that he was high priest. For it is written, 'You shall not speak evil of a ruler of your people.'" ^{72]} ^{23:6} But when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in the council, "Men and brothers, I am a Pharisee, a son of Pharisees. Concerning the hope and resurrection of the dead I am being judged!"

^{23:7} When he had said this, an argument arose between the Pharisees and Sadducees, and the assembly was divided. ^{23:8} For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these. ^{23:9} A great clamor arose, and some of the scribes of the Pharisees part stood up, and contended, saying, "We find no evil in this man. But if a spirit or angel has spoken to him, let's not fight against God!"

^{23:10} When a great argument arose, the commanding officer, fearing that Paul would be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the barracks.

^{23:11} The following night, the Lord stood by him, and said, "Cheer up, Paul, for as you have testified about me at Jerusalem, so you must testify also at Rome."

The Plot to Kill Paul

^{23:12} When it was day, some of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink until they had killed Paul. ^{23:13} There were more than forty people who had made this conspiracy. ^{23:14} They came to the chief priests and the elders, and said, "We

of Nazareth, whom you persecute.'

^{22:9} "Those who were with me indeed saw the light and were afraid, but they didn't understand the voice of him who spoke to me. ^{22:10} I said, 'What shall I do, Lord?' The Lord said to me, 'Arise, and go into Damascus. There you will be told about all things which are appointed for you to do.' ^{22:11} When I couldn't see for the glory of that light, being led by the hand of those who were with me, I came into Damascus. ^{22:12} One Ananias, a devout man according to the law, well reported of by all the Jews who lived in Damascus, ^{22:13} came to me, and standing by me said to me, 'Brother Saul, receive your sight!' In that very hour I looked up at him. ^{22:14} He said, 'The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear a voice from his mouth. ^{22:15} For you will be a witness for him to all men of what you have seen and heard. ^{22:16} Now why do you wait? Arise, be baptized, and wash away your sins, calling on the name of the Lord.'

Paul Sent to the Gentiles

^{22:17} "It happened that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, ^{22:18} and saw him saying to me, 'Hurry and get out of Jerusalem quickly, because they will not receive testimony concerning me from you.' ^{22:19} I said, 'Lord, they themselves know that I imprisoned and beat in every synagogue those who believed in you. ^{22:20} When the blood of Stephen, your witness, was shed, I also was standing by, and consenting to his death, and guarding the cloaks of those who killed him.'

^{22:21} "He said to me, 'Depart, for I will send you out far from here to the Gentiles.'"

Paul and the Roman Tribune

^{22:22} They listened to him until he said that; then they lifted up their voice, and said, "Rid the earth of this fellow, for he isn't fit to live!"

^{22:23} As they cried out, and threw off their cloaks, and threw dust into the air, ^{22:24} the commanding officer commanded him to be brought into the barracks, ordering him to be examined by scourging, that he might know for what crime they shouted against him like that. ^{22:25} When they had tied him up with thongs, Paul asked the centurion who stood by, "Is it lawful for you to scourge a man who is a Roman, and not found guilty?"

^{22:26} When the centurion heard it, he went to the commanding officer and told him, "Watch what you are about to do, for this man is a Roman!"

^{22:27} The commanding officer came and asked him, "Tell me, are you a Roman?"

He said, "Yes."

^{22:28} The commanding officer answered, "I bought my citizenship for a great price."

Paul said, "But I was born a Roman."

^{22:29} Immediately those who were about to examine him departed from him, and the commanding officer also was afraid when he realized that he was a Roman, because he had bound him.

I will praise you on the harp, God, my God.
^{43:5} Why are you in despair, my soul?
Why are you disturbed within me?
Hope in God!
For I shall still praise him:
my Savior, my helper, and my God.

Psalms 44

For the Chief Musician. By the sons of Korah. A contemplative psalm.

^{44:1} We have heard with our ears, God;
our fathers have told us,
what work you did in their days,
in the days of old.
^{44:2} You drove out the nations with your hand,
but you planted them.
You afflicted the peoples,
but you spread them abroad.
^{44:3} For they didn't get the land in possession by their own sword,
neither did their own arm save them;
but your right hand, and your arm, and the light of your face,
because you were favorable to them.
^{44:4} You are my King, God.
Command victories for Jacob!
^{44:5} Through you, will we push down our adversaries.
Through your name, will we tread them under who rise up against us.
^{44:6} For I will not trust in my bow,
neither shall my sword save me.
^{44:7} But you have saved us from our adversaries,
and have shamed those who hate us.
^{44:8} In God we have made our boast all day long,
we will give thanks to your name forever.
Selah.
^{44:9} But now you rejected us, and brought us to dishonor,
and don't go out with our armies.
^{44:10} You make us turn back from the adversary.
Those who hate us take spoil for themselves.
^{44:11} You have made us like sheep for food,
and have scattered us among the nations.
^{44:12} You sell your people for nothing,
and have gained nothing from their sale.
^{44:13} You make us a reproach to our neighbors,
a scoffing and a derision to those who are around us.
^{44:14} You make us a byword among the nations,
a shaking of the head among the peoples.
^{44:15} All day long my dishonor is before me,
and shame covers my face,
^{44:16} At the taunt of one who reproaches and verbally abuses,
because of the enemy and the avenger.
^{44:17} All this has come on us,
yet have we not forgotten you,
Neither have we been false to your covenant.

44:18 Our heart has not turned back,
neither have our steps strayed from your path,
44:19 Though you have crushed us in the haunt of jackals,
and covered us with the shadow of death.
44:20 If we have forgotten the name of our God,
or spread forth our hands to a strange god;
44:21 won't God search this out?
For he knows the secrets of the heart.
44:22 Yes, for your sake we are killed all day long.
We are regarded as sheep for the slaughter.
44:23 Wake up!
Why do you sleep, Lord?
Arise!
Don't reject us forever.
44:24 Why do you hide your face,
and forget our affliction and our oppression?
44:25 For our soul is bowed down to the dust.
Our body cleaves to the earth.
44:26 Rise up to help us.
Redeem us for your loving kindness' sake.

Psalms 45

For the Chief Musician. Set to "The Lilies." A contemplation by the sons of Korah. A wedding song.

45:1 My heart overflows with a noble theme.
I recite my verses for the king.
My tongue is like the pen of a skillful writer.
45:2 You are the most excellent of the sons of men.
Grace has anointed your lips,
therefore God has blessed you forever.
45:3 Gird your sword on your thigh, mighty one:
your splendor and your majesty.
45:4 In your majesty ride on victoriously on behalf of truth, humility, and
righteousness.
Let your right hand display awesome deeds.
45:5 Your arrows are sharp.
The nations fall under you, with arrows in the heart of the king's enemies.
45:6 Your throne, God, is forever and ever.
A scepter of equity is the scepter of your kingdom.
45:7 You have loved righteousness, and hated wickedness.
Therefore God, your God, has anointed you with the oil of gladness above
your fellows.
45:8 All your garments smell like myrrh, aloes, and cassia.
Out of ivory palaces strunged instruments have made you glad.
45:9 Kings' daughters are among your honorable women.
At your right hand the queen stands in gold of Ophir.
45:10 Listen, daughter, consider, and turn your ear.
Forget your own people, and also your father's house.
45:11 So the king will desire your beauty,
honor him, for he is your lord.
45:12 The daughter of Tyre comes with a gift.

trying to kill him, news came up to the commanding officer of the regiment that all Jerusalem was in an uproar. ^{21:32} Immediately he took soldiers and centurions, and ran down to them. They, when they saw the chief captain and the soldiers, stopped beating Paul. ^{21:33} Then the commanding officer came near, arrested him, commanded him to be bound with two chains, and inquired who he was and what he had done. ^{21:34} Some shouted one thing, and some another, among the crowd. When he couldn't find out the truth because of the noise, he commanded him to be brought into the barracks.

^{21:35} When he came to the stairs, it happened that he was carried by the soldiers because of the violence of the crowd; ^{21:36} for the multitude of the people followed after, crying out, "Away with him!"

Paul Defends Himself

^{21:37} As Paul was about to be brought into the barracks, he asked the commanding officer, "May I speak to you?" He said, "Do you know Greek? ^{21:38} Aren't you then the Egyptian, who before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins?"

^{21:39} But Paul said, "I am a Jew, from Tarsus in Cilicia, a citizen of no insignificant city. I beg you, allow me to speak to the people."

^{21:40} When he had given him permission, Paul, standing on the stairs, beckoned with his hand to the people. When there was a great silence, he spoke to them in the Hebrew language, saying,

 Fillmore Study Bible annotations by Mark Hicks

Acts 22

Paul Defends Himself (continued)

^{22:1} "Brothers and fathers, listen to the defense which I now make to you."

^{22:2} When they heard that he spoke to them in the Hebrew language, they were even more quiet. He said, ^{22:3} "I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as you all are this day. ^{22:4} I persecuted this Way to the death, binding and delivering into prisons both men and women. ^{22:5} As also the high priest and all the council of the elders testify, from whom also I received letters to the brothers, and traveled to Damascus to bring them also who were there to Jerusalem in bonds to be punished.

Paul Tells of His Conversion

^{22:6} It happened that, as I made my journey, and came close to Damascus, about noon, suddenly there shone from the sky a great light around me. ^{22:7} I fell to the ground, and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' ^{22:8} I answered, 'Who are you, Lord?' He said to me, 'I am Jesus

^{21:7} When we had finished the voyage from Tyre, we arrived at Ptolemais. We greeted the brothers, and stayed with them one day. ^{21:8} On the next day, we, who were Paul's companions, departed, and came to Caesarea.

We entered into the house of Philip the evangelist, who was one of the seven, and stayed with him. ^{21:9} Now this man had four virgin daughters who prophesied. ^{21:10} As we stayed there some days, a certain prophet named Agabus came down from Judea. ^{21:11} Coming to us, and taking Paul's belt, he bound his own feet and hands, and said, "Thus says the Holy Spirit: 'So will the Jews at Jerusalem bind the man who owns this belt, and will deliver him into the hands of the Gentiles.'"

^{21:12} When we heard these things, both we and they of that place begged him not to go up to Jerusalem. ^{21:13} Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus."

^{21:14} When he would not be persuaded, we ceased, saying, "The Lord's will be done."

^{21:15} After these days we took up our baggage and went up to Jerusalem. ^{21:16} Some of the disciples from Caesarea also went with us, bringing one Mnason of Cyprus, an early disciple, with whom we would stay.

Paul Visits James at Jerusalem

^{21:17} When we had come to Jerusalem, the brothers received us gladly. ^{21:18} The day following, Paul went in with us to James; and all the elders were present. ^{21:19} When he had greeted them, he reported one by one the things which God had worked among the Gentiles through his ministry. ^{21:20} They, when they heard it, glorified God. They said to him, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the law. ^{21:21} They have been informed about you, that you teach all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children neither to walk after the customs. ^{21:22} What then? The assembly must certainly meet, for they will hear that you have come. ^{21:23} Therefore do what we tell you. We have four men who have taken a vow. ^{21:24} Take them, and purify yourself with them, and pay their expenses for them, that they may shave their heads. Then all will know that there is no truth in the things that they have been informed about you, but that you yourself also walk keeping the law. ^{21:25} But concerning the Gentiles who believe, we have written our decision that they should observe no such thing, except that they should keep themselves from food offered to idols, from blood, from strangled things, and from sexual immorality." ^{21:26} Then Paul took the men, and the next day, purified himself and went with them into the temple, declaring the fulfillment of the days of purification, until the offering was offered for every one of them.

Paul Arrested in the Temple

^{21:27} When the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude and laid hands on him, ^{21:28} crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Moreover, he also brought Greeks into the temple, and has defiled this holy place!" ^{21:29} For they had seen Trophimus, the Ephesian, with him in the city, and they supposed that Paul had brought him into the temple.

^{21:30} All the city was moved, and the people ran together. They seized Paul and dragged him out of the temple. Immediately the doors were shut. ^{21:31} As they were

The rich among the people entreat your favor.
^{45:13} The princess inside is all glorious.
 Her clothing is interwoven with gold.
^{45:14} She shall be led to the king in embroidered work.
 The virgins, her companions who follow her, shall be brought to you.
^{45:15} With gladness and rejoicing they shall be led.
 They shall enter into the king's palace.
^{45:16} Your sons will take the place of your fathers.
 You shall make them princes in all the earth.
^{45:17} I will make your name to be remembered in all generations.
 Therefore the peoples shall give you thanks forever and ever.

Psalms 46

For the Chief Musician. By the sons of Korah. According to Alamoth.[6]

^{46:1} God is our refuge and strength,
 a very present help in trouble.
^{46:2} Therefore we won't be afraid, though the earth changes,
 though the mountains are shaken into the heart of the seas;
^{46:3} though its waters roar and are troubled,
 though the mountains tremble with their swelling.
 Selah.
^{46:4} There is a river, the streams of which make the city of God glad,
 the holy place of the tents of the Most High.
^{46:5} God is in her midst. She shall not be moved.
 God will help her at dawn.
^{46:6} The nations raged. The kingdoms were moved.
 He lifted his voice, and the earth melted.
^{46:7} Yahweh of Armies is with us.
 The God of Jacob is our refuge.
 Selah.
^{46:8} Come, see Yahweh's works,
 what desolations he has made in the earth.
^{46:9} He makes wars cease to the end of the earth.
 He breaks the bow, and shatters the spear.
 He burns the chariots in the fire.
^{46:10} "Be still, and know that I am God.
 I will be exalted among the nations.
 I will be exalted in the earth."
^{46:11} Yahweh of Armies is with us.
 The God of Jacob is our refuge.
 Selah.

[6] v46:0. Alamoth is a musical term.

Psalms 47

For the Chief Musician. A Psalm by the sons of Korah.

^{47:1} Oh clap your hands, all you nations.
Shout to God with the voice of triumph!
^{47:2} For Yahweh Most High is awesome.
He is a great King over all the earth.
^{47:3} He subdues nations under us,
and peoples under our feet.
^{47:4} He chooses our inheritance for us,
the glory of Jacob whom he loved.
Selah.
^{47:5} God has gone up with a shout,
Yahweh with the sound of a trumpet.
^{47:6} Sing praise to God, sing praises.
Sing praises to our King, sing praises.
^{47:7} For God is the King of all the earth.
Sing praises with understanding.
^{47:8} God reigns over the nations.
God sits on his holy throne.
^{47:9} The princes of the peoples are gathered together,
the people of the God of Abraham.
For the shields of the earth belong to God.
He is greatly exalted!

Psalms 48

A Song. A Psalm by the sons of Korah.

^{48:1} Great is Yahweh, and greatly to be praised,
in the city of our God, in his holy mountain.
^{48:2} Beautiful in elevation, the joy of the whole earth,
is Mount Zion, on the north sides,
the city of the great King.
^{48:3} God has shown himself in her citadels as a refuge.
^{48:4} For, behold, the kings assembled themselves,
they passed by together.
^{48:5} They saw it, then they were amazed.
They were dismayed.
They hurried away.
^{48:6} Trembling took hold of them there,
pain, as of a woman in travail.
^{48:7} With the east wind, you break the ships of Tarshish.
^{48:8} As we have heard, so we have seen,
in the city of Yahweh of Armies, in the city of our God.
God will establish it forever.
Selah.
^{48:9} We have thought about your loving kindness, God,
in the midst of your temple.
^{48:10} As is your name, God,
so is your praise to the ends of the earth.
Your right hand is full of righteousness.
^{48:11} Let Mount Zion be glad!
Let the daughters of Judah rejoice,
Because of your judgments.
^{48:12} Walk about Zion, and go around her.

received from the Lord Jesus, to fully testify to the Good News of the grace of God.

^{20:25} "Now, behold, I know that you all, among whom I went about preaching the Kingdom of God, will see my face no more. ^{20:26} Therefore I testify to you this day that I am clean from the blood of all men, ^{20:27} for I didn't shrink from declaring to you the whole counsel of God. ^{20:28} Take heed, therefore, to yourselves, and to all the flock, in which the Holy Spirit has made you overseers, to shepherd the assembly of the Lord and [70] God which he purchased with his own blood. ^{20:29} For I know that after my departure, vicious wolves will enter in among you, not sparing the flock. ^{20:30} Men will arise from among your own selves, speaking perverse things, to draw away the disciples after them. ^{20:31} Therefore watch, remembering that for a period of three years I didn't cease to admonish everyone night and day with tears. ^{20:32} Now, brothers, [71] I entrust you to God, and to the word of his grace, which is able to build up, and to give you the inheritance among all those who are sanctified. ^{20:33} I coveted no one's silver, or gold, or clothing. ^{20:34} You yourselves know that these hands served my necessities, and those who were with me. ^{20:35} In all things I gave you an example, that so laboring you ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, 'It is more blessed to give than to receive.'"

^{20:36} When he had spoken these things, he knelt down and prayed with them all. ^{20:37} They all wept a lot, and fell on Paul's neck and kissed him, ^{20:38} sorrowing most of all because of the word which he had spoken, that they should see his face no more. And they accompanied him to the ship.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[68] v20:8. TR reads "they" instead of "we"

[69] v20:21. TR adds "Christ"

[70] v20:28. TR, NU omit "the Lord and"

[71] v20:32. The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 21

Paul's Journey to Jerusalem

^{21:1} When it happened that we had parted from them and had set sail, we came with a straight course to Cos, and the next day to Rhodes, and from there to Patara. ^{21:2} Having found a ship crossing over to Phoenicia, we went aboard, and set sail. ^{21:3} When we had come in sight of Cyprus, leaving it on the left hand, we sailed to Syria, and landed at Tyre, for there the ship was to unload her cargo. ^{21:4} Having found disciples, we stayed there seven days. These said to Paul through the Spirit, that he should not go up to Jerusalem. ^{21:5} When it happened that we had accomplished the days, we departed and went on our journey. They all, with wives and children, brought us on our way until we were out of the city. Kneeling down on the beach, we prayed. ^{21:6} After saying goodbye to each other, we went on board the ship, and they returned home again.

Acts 20

Paul Goes to Macedonia and Greece

^{20:1} After the uproar had ceased, Paul sent for the disciples, took leave of them, and departed to go into Macedonia. ^{20:2} When he had gone through those parts, and had encouraged them with many words, he came into Greece. ^{20:3} When he had spent three months there, and a plot was made against him by Jews as he was about to set sail for Syria, he determined to return through Macedonia. ^{20:4} These accompanied him as far as Asia: Sopater of Beroea; Aristarchus and Secundus of the Thessalonians; Gaius of Derbe; Timothy; and Tychicus and Trophimus of Asia. ^{20:5} But these had gone ahead, and were waiting for us at Troas. ^{20:6} We sailed away from Philippi after the days of Unleavened Bread, and came to them at Troas in five days, where we stayed seven days.

Paul's Farewell Visit to Troas

^{20:7} On the first day of the week, when the disciples were gathered together to break bread, Paul talked with them, intending to depart on the next day, and continued his speech until midnight. ^{20:8} There were many lights in the upper chamber where we[68] were gathered together. ^{20:9} A certain young man named Eutychus sat in the window, weighed down with deep sleep. As Paul spoke still longer, being weighed down by his sleep, he fell down from the third story, and was taken up dead. ^{20:10} Paul went down, and fell upon him, and embracing him said, "Don't be troubled, for his life is in him."

^{20:11} When he had gone up, and had broken bread, and eaten, and had talked with them a long while, even until break of day, he departed. ^{20:12} They brought the boy in alive, and were greatly comforted.

The Voyage from Troas to Miletus

^{20:13} But we who went ahead to the ship set sail for Assos, intending to take Paul aboard there, for he had so arranged, intending himself to go by land. ^{20:14} When he met us at Assos, we took him aboard, and came to Mitylene. ^{20:15} Sailing from there, we came the following day opposite Chios. The next day we touched at Samos and stayed at Trogyllium, and the day after we came to Miletus. ^{20:16} For Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be in Jerusalem on the day of Pentecost.

Paul Speaks to the Ephesian Elders

^{20:17} From Miletus he sent to Ephesus, and called to himself the elders of the assembly. ^{20:18} When they had come to him, he said to them, "You yourselves know, from the first day that I set foot in Asia, how I was with you all the time, ^{20:19} serving the Lord with all humility, with many tears, and with trials which happened to me by the plots of the Jews; ^{20:20} how I didn't shrink from declaring to you anything that was profitable, teaching you publicly and from house to house, ^{20:21} testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus. [69] ^{20:22} Now, behold, I go bound by the Spirit to Jerusalem, not knowing what will happen to me there; ^{20:23} except that the Holy Spirit testifies in every city, saying that bonds and afflictions wait for me. ^{20:24} But these things don't count; nor do I hold my life dear to myself, so that I may finish my race with joy, and the ministry which I

Number its towers.
^{48:13} Mark well her bulwarks.
 Consider her palaces,
 that you may tell it to the next generation.
^{48:14} For this God is our God forever and ever.
 He will be our guide even to death.

Psalms 49

For the Chief Musician. A Psalm by the sons of Korah.

^{49:1} Hear this, all you peoples.
 Listen, all you inhabitants of the world,
^{49:2} both low and high,
 rich and poor together.
^{49:3} My mouth will speak words of wisdom.
 My heart shall utter understanding.
^{49:4} I will incline my ear to a proverb.
 I will open my riddle on the harp.
^{49:5} Why should I fear in the days of evil,
 when iniquity at my heels surrounds me?
^{49:6} Those who trust in their wealth,
 and boast in the multitude of their riches--
^{49:7} none of them can by any means redeem his brother,
 nor give God a ransom for him.
^{49:8} For the redemption of their life is costly,
 no payment is ever enough,
^{49:9} That he should live on forever,
 that he should not see corruption.
^{49:10} For he sees that wise men die;
 likewise the fool and the senseless perish,
 and leave their wealth to others.
^{49:11} Their inward thought is that their houses will endure forever,
 and their dwelling places to all generations.
 They name their lands after themselves.
^{49:12} But man, despite his riches, doesn't endure.
 He is like the animals that perish.
^{49:13} This is the destiny of those who are foolish,
 and of those who approve their sayings.
 Selah.
^{49:14} They are appointed as a flock for Sheol.
 Death shall be their shepherd.
 The upright shall have dominion over them in the morning.
 Their beauty shall decay in Sheol,
 far from their mansion.
^{49:15} But God will redeem my soul from the power of Sheol,
 for he will receive me.
 Selah.
^{49:16} Don't be afraid when a man is made rich,
 when the glory of his house is increased.
^{49:17} For when he dies he shall carry nothing away.
 His glory shall not descend after him.
^{49:18} Though while he lived he blessed his soul--

49:19 and men praise you when you do well for yourself--
 he shall go to the generation of his fathers.
 They shall never see the light.
 49:20 A man who has riches without understanding,
 is like the animals that perish.

Psalms 50

A Psalm by Asaph.

50:1 The Mighty One, God, Yahweh, speaks,
 and calls the earth from sunrise to sunset.
 50:2 Out of Zion, the perfection of beauty,
 God shines forth.
 50:3 Our God comes, and does not keep silent.
 A fire devours before him.
 It is very stormy around him.
 50:4 He calls to the heavens above,
 to the earth, that he may judge his people:
 50:5 "Gather my saints together to me,
 those who have made a covenant with me by sacrifice."
 50:6 The heavens shall declare his righteousness,
 for God himself is judge.
 Selah.
 50:7 "Hear, my people, and I will speak;
 Israel, and I will testify against you.
 I am God, your God.
 50:8 I don't rebuke you for your sacrifices.
 Your burnt offerings are continually before me.
 50:9 I have no need for a bull from your stall,
 nor male goats from your pens.
 50:10 For every animal of the forest is mine,
 and the livestock on a thousand hills.
 50:11 I know all the birds of the mountains.
 The wild animals of the field are mine.
 50:12 If I were hungry, I would not tell you,
 for the world is mine, and all that is in it.
 50:13 Will I eat the flesh of bulls,
 or drink the blood of goats?
 50:14 Offer to God the sacrifice of thanksgiving.
 Pay your vows to the Most High.
 50:15 Call on me in the day of trouble.
 I will deliver you, and you will honor me."
 50:16 But to the wicked God says,
 "What right do you have to declare my statutes,
 that you have taken my covenant on your lips,
 50:17 seeing you hate instruction,
 and throw my words behind you?
 50:18 When you saw a thief, you consented with him,
 and have participated with adulterers.
 50:19 "You give your mouth to evil.
 Your tongue frames deceit.
 50:20 You sit and speak against your brother.

The Riot in Ephesus

19:21 Now after these things had ended, Paul determined in the spirit, when
 he had passed through Macedonia and Achaia, to go to Jerusalem, saying,
 "After I have been there, I must also see Rome."

19:22 Having sent into Macedonia two of those who served him, Timothy and
 Erastus, he himself stayed in Asia for a while. 19:23 About that time there arose
 no small stir concerning the Way. 19:24 For a certain man named Demetrius, a
 silversmith, who made silver shrines of Artemis, brought no little business to
 the craftsmen, 19:25 whom he gathered together, with the workmen of like
 occupation, and said, "Sirs, you know that by this business we have our wealth.
 19:26 You see and hear, that not at Ephesus alone, but almost throughout all
 Asia, this Paul has persuaded and turned away many people, saying that they
 are no gods, that are made with hands. 19:27 Not only is there danger that this
 our trade come into disrepute, but also that the temple of the great goddess
 Artemis will be counted as nothing, and her majesty destroyed, whom all Asia
 and the world worships."

19:28 When they heard this they were filled with anger, and cried out,
 saying, "Great is Artemis of the Ephesians!" 19:29 The whole city was filled with
 confusion, and they rushed with one accord into the theater, having seized
 Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. 19:30
 When Paul wanted to enter in to the people, the disciples didn't allow him. 19:31
 Certain also of the Asiarchs, being his friends, sent to him and begged him not
 to venture into the theater. 19:32 Some therefore cried one thing, and some
 another, for the assembly was in confusion. Most of them didn't know why they
 had come together. 19:33 They brought Alexander out of the multitude, the Jews
 putting him forward. Alexander beckoned with his hand, and would have made
 a defense to the people. 19:34 But when they perceived that he was a Jew, all
 with one voice for a time of about two hours cried out, "Great is Artemis of the
 Ephesians!"

19:35 When the town clerk had quieted the multitude, he said, "You men of
 Ephesus, what man is there who doesn't know that the city of the Ephesians is
 temple keeper of the great goddess Artemis, and of the image which fell down
 from Zeus? 19:36 Seeing then that these things can't be denied, you ought to be
 quiet, and to do nothing rash. 19:37 For you have brought these men here, who
 are neither robbers of temples nor blasphemers of your goddess. 19:38 If
 therefore Demetrius and the craftsmen who are with him have a matter against
 anyone, the courts are open, and there are proconsuls. Let them press charges
 against one another. 19:39 But if you seek anything about other matters, it will
 be settled in the regular assembly. 19:40 For indeed we are in danger of being
 accused concerning this day's riot, there being no cause. Concerning it, we
 wouldn't be able to give an account of this commotion." 19:41 When he had thus
 spoken, he dismissed the assembly.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[67] v19:19. The 50,000 pieces of silver here probably referred to 50,000
 drachmas. If so, the value of the burned books was equivalent to about 160
 man-years of wages for agricultural laborers

World English Bible Footnotes:

[66] v18:18. The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

Acts 19

Paul in Ephesus

^{19:1} It happened that, while Apollos was at Corinth, Paul, having passed through the upper country, came to Ephesus, and found certain disciples. ^{19:2} He said to them, "Did you receive the Holy Spirit when you believed?"

They said to him, "No, we haven't even heard that there is a Holy Spirit."

^{19:3} He said, "Into what then were you baptized?"

They said, "Into John's baptism."

^{19:4} Paul said, "John indeed baptized with the baptism of repentance, saying to the people that they should believe in the one who would come after him, that is, in Jesus."

^{19:5} When they heard this, they were baptized in the name of the Lord Jesus. ^{19:6} When Paul had laid his hands on them, the Holy Spirit came on them, and they spoke with other languages and prophesied. ^{19:7} They were about twelve men in all. ^{19:8} He entered into the synagogue, and spoke boldly for a period of three months, reasoning and persuading about the things concerning the Kingdom of God.

^{19:9} But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. ^{19:10} This continued for two years, so that all those who lived in Asia heard the word of the Lord Jesus, both Jews and Greeks.

The Sons of Sceva

^{19:11} God worked special miracles by the hands of Paul, ^{19:12} so that even handkerchiefs or aprons were carried away from his body to the sick, and the evil spirits went out. ^{19:13} But some of the itinerant Jews, exorcists, took on themselves to invoke over those who had the evil spirits the name of the Lord Jesus, saying, "We adjure you by Jesus whom Paul preaches." ^{19:14} There were seven sons of one Sceva, a Jewish chief priest, who did this.

^{19:15} The evil spirit answered, "Jesus I know, and Paul I know, but who are you?" ^{19:16} The man in whom the evil spirit was leaped on them, and overpowered them, and prevailed against them, so that they fled out of that house naked and wounded. ^{19:17} This became known to all, both Jews and Greeks, who lived at Ephesus. Fear fell on them all, and the name of the Lord Jesus was magnified. ^{19:18} Many also of those who had believed came, confessing, and declaring their deeds. ^{19:19} Many of those who practiced magical arts brought their books together and burned them in the sight of all. They counted the price of them, and found it to be fifty thousand pieces of silver. [67] ^{19:20} So the word of the Lord was growing and becoming mighty.

You slander your own mother's son.
^{50:21} You have done these things, and I kept silent.
 You thought that the I was just like you.
 I will rebuke you, and accuse you in front of your eyes.
^{50:22} "Now consider this, you who forget God,
 lest I tear you into pieces, and there be none to deliver."
^{50:23} Whoever offers the sacrifice of thanksgiving glorifies me,
 and prepares his way so that I will show God's salvation to him."

Psalms 51

For the Chief Musician. A Psalm by David, when Nathan the prophet came to him, after he had gone in to Bathsheba.

^{51:1} Have mercy on me, God, according to your loving kindness.
 According to the multitude of your tender mercies, blot out my transgressions.
^{51:2} Wash me thoroughly from my iniquity.
 Cleanse me from my sin.
^{51:3} For I know my transgressions.
 My sin is constantly before me.
^{51:4} Against you, and you only, have I sinned,
 and done that which is evil in your sight;
 that you may be proved right when you speak,
 and justified when you judge.
^{51:5} Behold, I was brought forth in iniquity.
 In sin my mother conceived me.
^{51:6} Behold, you desire truth in the inward parts.
 You teach me wisdom in the inmost place.
^{51:7} Purify me with hyssop, and I will be clean.
 Wash me, and I will be whiter than snow.
^{51:8} Let me hear joy and gladness,
 That the bones which you have broken may rejoice.
^{51:9} Hide your face from my sins,
 and blot out all of my iniquities.
^{51:10} Create in me a clean heart, O God.
 Renew a right spirit within me.
^{51:11} Don't throw me from your presence,
 and don't take your holy Spirit from me.
^{51:12} Restore to me the joy of your salvation.
 Uphold me with a willing spirit.
^{51:13} Then I will teach transgressors your ways.
 Sinners shall be converted to you.
^{51:14} Deliver me from bloodguiltiness, O God, the God of my salvation.
 My tongue shall sing aloud of your righteousness.
^{51:15} Lord, open my lips.
 My mouth shall declare your praise.
^{51:16} For you don't delight in sacrifice, or else I would give it.
 You have no pleasure in burnt offering.
^{51:17} The sacrifices of God are a broken spirit.
 A broken and contrite heart, O God, you will not despise.
^{51:18} Do well in your good pleasure to Zion.
 Build the walls of Jerusalem.

^{51:19} Then you will delight in the sacrifices of righteousness,
in burnt offerings and in whole burnt offerings.
Then they will offer bulls on your altar.

Psalms 52

For the Chief Musician. A contemplation by David, when Doeg the Edomite came and told Saul, "David has come to Abimelech's house."

^{52:1} Why do you boast of mischief, mighty man?
God's loving kindness endures continually.

^{52:2} Your tongue plots destruction,
like a sharp razor, working deceitfully.

^{52:3} You love evil more than good,
lying rather than speaking the truth.
Selah.

^{52:4} You love all devouring words,
you deceitful tongue.

^{52:5} God will likewise destroy you forever.
He will take you up, and pluck you out of your tent,
and root you out of the land of the living.
Selah.

^{52:6} The righteous also will see it, and fear,
and laugh at him, saying,

^{52:7} "Behold, this is the man who didn't make God his strength,
but trusted in the abundance of his riches,
and strengthened himself in his wickedness."

^{52:8} But as for me, I am like a green olive tree in God's house.
I trust in God's loving kindness forever and ever.

^{52:9} I will give you thanks forever, because you have done it.
I will hope in your name, for it is good,
in the presence of your saints.

Psalms 53

For the Chief Musician. To the tune of "Mahalath." A contemplation by David.

^{53:1} The fool has said in his heart, "There is no God."
They are corrupt, and have done abominable iniquity.
There is no one who does good.

^{53:2} God looks down from heaven on the children of men,
to see if there are any who understood,
who seek after God.

^{53:3} Every one of them has gone back.
They have become filthy together.
There is no one who does good, no, not one.

^{53:4} Have the workers of iniquity no knowledge,
who eat up my people as they eat bread,
and don't call on God?

one who worshiped God, whose house was next door to the synagogue. ^{18:8}
Crispus, the ruler of the synagogue, believed in the Lord with all his house.
Many of the Corinthians, when they heard, believed and were baptized. ^{18:9} The
Lord said to Paul in the night by a vision, "Don't be afraid, but speak and don't
be silent; ^{18:10} for I am with you, and no one will attack you to harm you, for I
have many people in this city."

^{18:11} He lived there a year and six months, teaching the word of God among
them. ^{18:12} But when Gallio was proconsul of Achaia, the Jews with one accord
rose up against Paul and brought him before the judgment seat, ^{18:13} saying,
"This man persuades men to worship God contrary to the law."

^{18:14} But when Paul was about to open his mouth, Gallio said to the Jews, "If
indeed it were a matter of wrong or of wicked crime, you Jews, it would be
reasonable that I should bear with you; ^{18:15} but if they are questions about
words and names and your own law, look to it yourselves. For I don't want to be
a judge of these matters." ^{18:16} He drove them from the judgment seat.

^{18:17} Then all the Greeks laid hold on Sosthenes, the ruler of the synagogue,
and beat him before the judgment seat. Gallio didn't care about any of these
things.

Paul's Return to Antioch

^{18:18} Paul, having stayed after this many more days, took his leave of the
brothers,[66] and sailed from there for Syria, together with Priscilla and Aquila.
He shaved his head in Cenchreae, for he had a vow. ^{18:19} He came to Ephesus,
and he left them there; but he himself entered into the synagogue, and
reasoned with the Jews. ^{18:20} When they asked him to stay with them a longer
time, he declined; ^{18:21} but taking his leave of them, and saying, "I must by all
means keep this coming feast in Jerusalem, but I will return again to you if God
wills," he set sail from Ephesus.

^{18:22} When he had landed at Caesarea, he went up and greeted the
assembly, and went down to Antioch. ^{18:23} Having spent some time there, he
departed, and went through the region of Galatia, and Phrygia, in order,
establishing all the disciples.

Ministry of Apollos

^{18:24} Now a certain Jew named Apollos, an Alexandrian by race, an eloquent
man, came to Ephesus. He was mighty in the Scriptures. ^{18:25} This man had been
instructed in the way of the Lord; and being fervent in spirit, he spoke and
taught accurately the things concerning Jesus, although he knew only the
baptism of John. ^{18:26} He began to speak boldly in the synagogue. But when
Priscilla and Aquila heard him, they took him aside, and explained to him the
way of God more accurately.

^{18:27} When he had determined to pass over into Achaia, the brothers
encouraged him, and wrote to the disciples to receive him. When he had come,
he greatly helped those who had believed through grace; ^{18:28} for he powerfully
refuted the Jews, publicly showing by the Scriptures that Jesus was the Christ.

 Fillmore Study Bible annotations by Mark Hicks

^{17:22} Paul stood in the middle of the Areopagus, and said, "You men of Athens, I perceive that you are very religious in all things. ^{17:23} For as I passed along, and observed the objects of your worship, I found also an altar with this inscription: 'TO AN UNKNOWN GOD.' What therefore you worship in ignorance, this I announce to you. ^{17:24} The God who made the world and all things in it, he, being Lord of heaven and earth, doesn't dwell in temples made with hands, ^{17:25} neither is he served by men's hands, as though he needed anything, seeing he himself gives to all life and breath, and all things. ^{17:26} He made from one blood every nation of men to dwell on all the surface of the earth, having determined appointed seasons, and the boundaries of their dwellings, ^{17:27} that they should seek the Lord, if perhaps they might reach out for him and find him, though he is not far from each one of us. ^{17:28} 'For in him we live, and move, and have our being.' As some of your own poets have said, 'For we are also his offspring.' ^{17:29} Being then the offspring of God, we ought not to think that the Divine Nature is like gold, or silver, or stone, engraved by art and design of man. ^{17:30} The times of ignorance therefore God overlooked. But now he commands that all people everywhere should repent, ^{17:31} because he has appointed a day in which he will judge the world in righteousness by the man whom he has ordained; of which he has given assurance to all men, in that he has raised him from the dead."

^{17:32} Now when they heard of the resurrection of the dead, some mocked; but others said, "We want to hear you again concerning this."

^{17:33} Thus Paul went out from among them. ^{17:34} But certain men joined with him, and believed, among whom also was Dionysius the Areopagite, and a woman named Damaris, and others with them.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[63] v17:5. TR reads "And the Jews who were unpersuaded, becoming envious and taking along" instead of "But the unpersuaded Jews took along"

[64] v17:6. The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."

[65] v17:18. TR omits "also"

Acts 18

Paul in Corinth

^{18:1} After these things Paul departed from Athens, and came to Corinth. ^{18:2} He found a certain Jew named Aquila, a man of Pontus by race, who had recently come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome. He came to them, ^{18:3} and because he practiced the same trade, he lived with them and worked, for by trade they were tent makers. ^{18:4} He reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks. ^{18:5} But when Silas and Timothy came down from Macedonia, Paul was compelled by the Spirit, testifying to the Jews that Jesus was the Christ. ^{18:6} When they opposed him and blasphemed, he shook out his clothing and said to them, "Your blood be on your own heads! I am clean. From now on, I will go to the Gentiles!"

^{18:7} He departed there, and went into the house of a certain man named Justus,

^{53:5} There they were in great fear, where no fear was,
for God has scattered the bones of him who encamps against you.
You have put them to shame,
because God has rejected them.

^{53:6} Oh that the salvation of Israel would come out of Zion!
When God brings back his people from captivity,
then Jacob shall rejoice,
and Israel shall be glad.

Psalms 54

For the Chief Musician. On stringed instruments. A contemplation by David, when the Ziphites came and said to Saul, "Isn't David hiding himself among us?"

^{54:1} Save me, God, by your name.
Vindicate me in your might.
^{54:2} Hear my prayer, God.
Listen to the words of my mouth.
^{54:3} For strangers have risen up against me.
Violent men have sought after my soul.
They haven't set God before them.
Selah.
^{54:4} Behold, God is my helper.
The Lord is the one who sustains my soul.
^{54:5} He will repay the evil to my enemies.
Destroy them in your truth.
^{54:6} With a free will offering, I will sacrifice to you.
I will give thanks to your name, Yahweh, for it is good.
^{54:7} For he has delivered me out of all trouble.
My eye has seen triumph over my enemies.

Psalms 55

For the Chief Musician. On stringed instruments. A contemplation by David.

^{55:1} Listen to my prayer, God.
Don't hide yourself from my supplication.
^{55:2} Attend to me, and answer me.
I am restless in my complaint, and moan,
^{55:3} Because of the voice of the enemy,
Because of the oppression of the wicked.
For they bring suffering on me.
In anger they hold a grudge against me.
^{55:4} My heart is severely pained within me.
The terrors of death have fallen on me.
^{55:5} Fearfulness and trembling have come on me.
Horror has overwhelmed me.
^{55:6} I said, "Oh that I had wings like a dove!
Then I would fly away, and be at rest.

55:7 Behold, then I would wander far off.
I would lodge in the wilderness."
Selah.

55:8 "I would hurry to a shelter from the stormy wind and storm."
55:9 Confuse them, Lord, and confound their language,
for I have seen violence and strife in the city.

55:10 Day and night they prowl around on its walls.
Malice and abuse are also within her.

55:11 Destructive forces are within her.
Threats and lies don't depart from her streets.

55:12 For it was not an enemy who insulted me,
then I could have endured it.
Neither was it he who hated me who raised himself up against me,
then I would have hid myself from him.

55:13 But it was you, a man like me,
my companion, and my familiar friend.

55:14 We took sweet fellowship together.
We walked in God's house with company.

55:15 Let death come suddenly on them.
Let them go down alive into Sheol.
For wickedness is in their dwelling, in the midst of them.

55:16 As for me, I will call on God.
Yahweh will save me.

55:17 Evening, morning, and at noon, I will cry out in distress.
He will hear my voice.

55:18 He has redeemed my soul in peace from the battle that was against me,
although there are many who oppose me.

55:19 God, who is enthroned forever,
will hear, and answer them.
Selah.
They never change,
who don't fear God.

55:20 He raises his hands against his friends.
He has violated his covenant.

55:21 His mouth was smooth as butter,
but his heart was war.
His words were softer than oil,
yet they were drawn swords.

55:22 Cast your burden on Yahweh, and he will sustain you.
He will never allow the righteous to be moved.

55:23 But you, God, will bring them down into the pit of destruction.
Bloodthirsty and deceitful men shall not live out half their days,
but I will trust in you.

Psalms 56

For the Chief Musician. To the tune of "Silent Dove in Distant Lands." A poem by David, when the Philistines seized him in Gath.

56:1 Be merciful to me, God, for man wants to swallow me up.
All day long, he attacks and oppresses me.

56:2 My enemies want to swallow me up all day long,
for they are many who fight proudly against me.

Acts 17

The Uproar in Thessalonica

^{17:1} Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue. ^{17:2} Paul, as was his custom, went in to them, and for three Sabbath days reasoned with them from the Scriptures, ^{17:3} explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, "This Jesus, whom I proclaim to you, is the Christ."

^{17:4} Some of them were persuaded, and joined Paul and Silas, of the devout Greeks a great multitude, and not a few of the chief women. ^{17:5} But the unpersuaded Jews took along[63] some wicked men from the marketplace, and gathering a crowd, set the city in an uproar. Assaulting the house of Jason, they sought to bring them out to the people. ^{17:6} When they didn't find them, they dragged Jason and certain brothers[64] before the rulers of the city, crying, "These who have turned the world upside down have come here also, ^{17:7} whom Jason has received. These all act contrary to the decrees of Caesar, saying that there is another king, Jesus!" ^{17:8} The multitude and the rulers of the city were troubled when they heard these things. ^{17:9} When they had taken security from Jason and the rest, they let them go.

Paul and Silas in Beroea

^{17:10} The brothers immediately sent Paul and Silas away by night to Beroea. When they arrived, they went into the Jewish synagogue. ^{17:11} Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily to see whether these things were so. ^{17:12} Many of them therefore believed; also of the prominent Greek women, and not a few men. ^{17:13} But when the Jews of Thessalonica had knowledge that the word of God was proclaimed by Paul at Beroea also, they came there likewise, agitating the multitudes. ^{17:14} Then the brothers immediately sent out Paul to go as far as to the sea, and Silas and Timothy still stayed there. ^{17:15} But those who escorted Paul brought him as far as Athens. Receiving a commandment to Silas and Timothy that they should come to him very quickly, they departed.

Paul in Athens

^{17:16} Now while Paul waited for them at Athens, his spirit was provoked within him as he saw the city full of idols. ^{17:17} So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with those who met him. ^{17:18} Some of the Epicurean and Stoic philosophers also[65] were conversing with him. Some said, "What does this babblers want to say?"

Others said, "He seems to be advocating foreign deities," because he preached Jesus and the resurrection.

^{17:19} They took hold of him, and brought him to the Areopagus, saying, "May we know what this new teaching is, which is spoken by you? ^{17:20} For you bring certain strange things to our ears. We want to know therefore what these things mean." ^{17:21} Now all the Athenians and the strangers living there spent their time in nothing else, but either to tell or to hear some new thing.

the Most High God, who proclaim to us the way of salvation!" ^{16:18} She was doing this for many days.

But Paul, becoming greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her!" It came out that very hour. ^{16:19} But when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the marketplace before the rulers. ^{16:20} When they had brought them to the magistrates, they said, "These men, being Jews, are agitating our city, ^{16:21} and set forth customs which it is not lawful for us to accept or to observe, being Romans."

^{16:22} The multitude rose up together against them, and the magistrates tore their clothes off of them, and commanded them to be beaten with rods. ^{16:23} When they had laid many stripes on them, they threw them into prison, charging the jailer to keep them safely, ^{16:24} who, having received such a command, threw them into the inner prison, and secured their feet in the stocks.

^{16:25} But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. ^{16:26} Suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bonds were loosened. ^{16:27} The jailer, being roused out of sleep and seeing the prison doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. ^{16:28} But Paul cried with a loud voice, saying, "Don't harm yourself, for we are all here!"

^{16:29} He called for lights and sprang in, and, fell down trembling before Paul and Silas, ^{16:30} and brought them out and said, "Sirs, what must I do to be saved?"

^{16:31} They said, "Believe in the Lord Jesus Christ, and you will be saved, you and your household." ^{16:32} They spoke the word of the Lord to him, and to all who were in his house.

^{16:33} He took them the same hour of the night, and washed their stripes, and was immediately baptized, he and all his household. ^{16:34} He brought them up into his house, and set food before them, and rejoiced greatly, with all his household, having believed in God.

^{16:35} But when it was day, the magistrates sent the sergeants, saying, "Let those men go."

^{16:36} The jailer reported these words to Paul, saying, "The magistrates have sent to let you go; now therefore come out, and go in peace."

^{16:37} But Paul said to them, "They have beaten us publicly, without a trial, men who are Romans, and have cast us into prison! Do they now release us secretly? No, most certainly, but let them come themselves and bring us out!"

^{16:38} The sergeants reported these words to the magistrates, and they were afraid when they heard that they were Romans, ^{16:39} and they came and begged them. When they had brought them out, they asked them to depart from the city. ^{16:40} They went out of the prison, and entered into Lydia's house. When they had seen the brothers, they encouraged them, and departed.

 Fillmore Study Bible annotations by Mark Hicks

^{56:3} When I am afraid,
I will put my trust in you.
^{56:4} In God, I praise his word.
In God, I put my trust.
I will not be afraid.
What can flesh do to me?
^{56:5} All day long they twist my words.
All their thoughts are against me for evil.
^{56:6} They conspire and lurk,
watching my steps, they are eager to take my life.
^{56:7} Shall they escape by iniquity?
In anger cast down the peoples, God.
^{56:8} You number my wanderings.
You put my tears into your bottle.
Aren't they in your book?
^{56:9} Then my enemies shall turn back in the day that I call.
I know this, that God is for me.
^{56:10} In God, I will praise his word.
In Yahweh, I will praise his word.
^{56:11} I have put my trust in God.
I will not be afraid.
What can man do to me?
^{56:12} Your vows are on me, God.
I will give thank offerings to you.
^{56:13} For you have delivered my soul from death,
and prevented my feet from falling,
that I may walk before God in the light of the living.

Psalms 57

For the Chief Musician. To the tune of "Do Not Destroy." A poem by David, when he fled from Saul, in the cave.

^{57:1} Be merciful to me, God, be merciful to me,
for my soul takes refuge in you.
Yes, in the shadow of your wings, I will take refuge,
until disaster has passed.
^{57:2} I cry out to God Most High,
to God who accomplishes my requests for me.
^{57:3} He will send from heaven, and save me,
he rebukes the one who is pursuing me.
Selah.
God will send out his loving kindness and his truth.
^{57:4} My soul is among lions.
I lie among those who are set on fire,
even the sons of men, whose teeth are spears and arrows,
and their tongue a sharp sword.
^{57:5} Be exalted, God, above the heavens!
Let your glory be above all the earth!
^{57:6} They have prepared a net for my steps.
My soul is bowed down.
They dig a pit before me.
They fall into its midst themselves.
Selah.

^{57:7} My heart is steadfast, God, my heart is steadfast.
I will sing, yes, I will sing praises.
^{57:8} Wake up, my glory! Wake up, psaltery and harp!
I will wake up the dawn.
^{57:9} I will give thanks to you, Lord, among the peoples.
I will sing praises to you among the nations.
^{57:10} For your great loving kindness reaches to the heavens,
and your truth to the skies.
^{57:11} Be exalted, God, above the heavens.
Let your glory be over all the earth.

Psalms 58

For the Chief Musician. To the tune of "Do Not Destroy." A poem by David.

^{58:1} Do you indeed speak righteousness, silent ones?
Do you judge blamelessly, you sons of men?
^{58:2} No, in your heart you plot injustice.
You measure out the violence of your hands in the earth.
^{58:3} The wicked go astray from the womb.
They are wayward as soon as they are born, speaking lies.
^{58:4} Their poison is like the poison of a snake;
like a deaf cobra that stops its ear,
^{58:5} which doesn't listen to the voice of charmers,
no matter how skillful the charmer may be.
^{58:6} Break their teeth, God, in their mouth.
Break out the great teeth of the young lions, Yahweh.
^{58:7} Let them vanish as water that flows away.
When they draw the bow, let their arrows be made blunt.
^{58:8} Let them be like a snail which melts and passes away,
like the stillborn child, who has not seen the sun.
^{58:9} Before your pots can feel the heat of the thorns,
he will sweep away the green and the burning alike.
^{58:10} The righteous shall rejoice when he sees the vengeance.
He shall wash his feet in the blood of the wicked;
^{58:11} so that men shall say, "Most certainly there is a reward for the righteous.
Most certainly there is a God who judges the earth."

Psalms 59

For the Chief Musician. To the tune of "Do Not Destroy." A poem by David, when Saul sent, and they watched the house to kill him.

^{59:1} Deliver me from my enemies, my God.
Set me on high from those who rise up against me.
^{59:2} Deliver me from the workers of iniquity.
Save me from the bloodthirsty men.
^{59:3} For, behold, they lie in wait for my soul.

[59] v15:11. TR adds "Christ"

[60] v15:17. Amos 9:11-12

[61] v15:22. The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

[62] v15:34. Some manuscripts add: But it seemed good to Silas to stay there.

Acts 16

Timothy Joins Paul and Silas

^{16:1} He came to Derbe and Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess who believed; but his father was a Greek.
^{16:2} The brothers who were at Lystra and Iconium gave a good testimony about him.
^{16:3} Paul wanted to have him go out with him, and he took and circumcised him because of the Jews who were in those parts; for they all knew that his father was a Greek.
^{16:4} As they went on their way through the cities, they delivered the decrees to them to keep which had been ordained by the apostles and elders who were at Jerusalem.
^{16:5} So the assemblies were strengthened in the faith, and increased in number daily.

Paul's Vision of the Man of Macedonia

^{16:6} When they had gone through the region of Phrygia and Galatia, they were forbidden by the Holy Spirit to speak the word in Asia.
^{16:7} When they had come opposite Mysia, they tried to go into Bithynia, but the Spirit didn't allow them.
^{16:8} Passing by Mysia, they came down to Troas.
^{16:9} A vision appeared to Paul in the night. There was a man of Macedonia standing, begging him, and saying, "Come over into Macedonia and help us."
^{16:10} When he had seen the vision, immediately we sought to go out to Macedonia, concluding that the Lord had called us to preach the Good News to them.

The Conversion of Lydia

^{16:11} Setting sail therefore from Troas, we made a straight course to Samothrace, and the day following to Neapolis;
^{16:12} and from there to Philippi, which is a city of Macedonia, the foremost of the district, a Roman colony. We were staying some days in this city.

^{16:13} On the Sabbath day we went forth outside of the city by a riverside, where we supposed there was a place of prayer, and we sat down, and spoke to the women who had come together.
^{16:14} A certain woman named Lydia, a seller of purple, of the city of Thyatira, one who worshiped God, heard us; whose heart the Lord opened to listen to the things which were spoken by Paul.
^{16:15} When she and her household were baptized, she begged us, saying, "If you have judged me to be faithful to the Lord, come into my house, and stay." So she persuaded us.

Paul and Silas in Prison

^{16:16} It happened, as we were going to prayer, that a certain girl having a spirit of divination met us, who brought her masters much gain by fortune telling.
^{16:17} Following Paul and us, she cried out, "These men are servants of

15:18 Says the Lord, who does all these things.[60]
All his works are known to God from eternity.'

15:19 "Therefore my judgment is that we don't trouble those from among the Gentiles who turn to God,^{15:20} but that we write to them that they abstain from the pollution of idols, from sexual immorality, from what is strangled, and from blood.^{15:21} For Moses from generations of old has in every city those who preach him, being read in the synagogues every Sabbath."

The Council's Letter to Gentile Believers

15:22 Then it seemed good to the apostles and the elders, with the whole assembly, to choose men out of their company, and send them to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, chief men among the brothers.[61]
15:23 They wrote these things by their hand:

"The apostles, the elders, and the brothers, to the brothers who are of the Gentiles in Antioch, Syria, and Cilicia: greetings.^{15:24} Because we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, 'You must be circumcised and keep the law,' to whom we gave no commandment;^{15:25} it seemed good to us, having come to one accord, to choose out men and send them to you with our beloved Barnabas and Paul,^{15:26} men who have risked their lives for the name of our Lord Jesus Christ.^{15:27} We have sent therefore Judas and Silas, who themselves will also tell you the same things by word of mouth.^{15:28} For it seemed good to the Holy Spirit, and to us, to lay no greater burden on you than these necessary things:^{15:29} that you abstain from things sacrificed to idols, from blood, from things strangled, and from sexual immorality, from which if you keep yourselves, it will be well with you. Farewell."

15:30 So, when they were sent off, they came to Antioch. Having gathered the multitude together, they delivered the letter.^{15:31} When they had read it, they rejoiced over the encouragement.^{15:32} Judas and Silas, also being prophets themselves, encouraged the brothers with many words, and strengthened them.^{15:33} After they had spent some time there, they were sent back with greetings from the brothers to the apostles.^{15:34} [62] ^{15:35} But Paul and Barnabas stayed in Antioch, teaching and preaching the word of the Lord, with many others also.

Paul and Barnabas Separate

15:36 After some days Paul said to Barnabas, "Let's return now and visit our brothers in every city in which we proclaimed the word of the Lord, to see how they are doing."^{15:37} Barnabas planned to take John, who was called Mark, with them also.^{15:38} But Paul didn't think that it was a good idea to take with them someone who had withdrawn from them in Pamphylia, and didn't go with them to do the work.^{15:39} Then the contention grew so sharp that they separated from each other. Barnabas took Mark with him, and sailed away to Cyprus,^{15:40} but Paul chose Silas, and went out, being commended by the brothers to the grace of God.^{15:41} He went through Syria and Cilicia, strengthening the assemblies.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[58] v15:3. The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."

The mighty gather themselves together against me,
not for my disobedience, nor for my sin, Yahweh.
59:4 I have done no wrong, yet they are ready to attack me.
Rise up, behold, and help me!
59:5 You, Yahweh God of Armies, the God of Israel,
rouse yourself to punish the nations.
Show no mercy to the wicked traitors.
Selah.
59:6 They return at evening, howling like dogs,
and prowl around the city.
59:7 Behold, they spew with their mouth.
Swords are in their lips,
"For," they say, "who hears us?"
59:8 But you, Yahweh, laugh at them.
You scoff at all the nations.
59:9 Oh, my Strength, I watch for you,
for God is my high tower.
59:10 My God will go before me with his loving kindness.
God will let me look at my enemies in triumph.
59:11 Don't kill them, or my people may forget.
Scatter them by your power, and bring them down, Lord our shield.
59:12 For the sin of their mouth, and the words of their lips,
let them be caught in their pride,
for the curses and lies which they utter.
59:13 Consume them in wrath.
Consume them, and they will be no more.
Let them know that God rules in Jacob,
to the ends of the earth.
Selah.
59:14 At evening let them return.
Let them howl like a dog, and go around the city.
59:15 They shall wander up and down for food,
and wait all night if they aren't satisfied.
59:16 But I will sing of your strength.
Yes, I will sing aloud of your loving kindness in the morning.
For you have been my high tower,
a refuge in the day of my distress.
59:17 To you, my strength, I will sing praises.
For God is my high tower, the God of my mercy.

Psalms 60

For the Chief Musician. To the tune of "The Lily of the Covenant." A teaching poem by David, when he fought with Aram Naharaim and with Aram Zobah, and Joab returned, and killed twelve thousand of Edom in the Valley of Salt.

60:1 God, you have rejected us.
You have broken us down.
You have been angry.
Restore us, again.
60:2 You have made the land tremble.
You have torn it.
Mend its fractures,
for it quakes.

^{60:3} You have shown your people hard things.
 You have made us drink the wine that makes us stagger.
^{60:4} You have given a banner to those who fear you,
 that it may be displayed because of the truth.
 Selah.
^{60:5} So that your beloved may be delivered,
 save with your right hand, and answer us.
^{60:6} God has spoken from his sanctuary:
 "I will triumph.
 I will divide Shechem,
 and measure out the valley of Succoth.
^{60:7} Gilead is mine, and Manasseh is mine.
 Ephraim also is the defense of my head.
 Judah is my scepter.
^{60:8} Moab is my wash basin.
 I will throw my shoe on Edom.
 I shout in triumph over Philistia."
^{60:9} Who will bring me into the strong city?
 Who has led me to Edom?
^{60:10} Haven't you, God, rejected us?
 You don't go out with our armies, God.
^{60:11} Give us help against the adversary,
 for the help of man is vain.
^{60:12} Through God we shall do valiantly,
 for it is he who will tread down our adversaries.

Psalms 61

For the Chief Musician. For a stringed instrument. By David.

^{61:1} Hear my cry, God.
 Listen to my prayer.
^{61:2} From the end of the earth, I will call to you, when my heart is overwhelmed.
 Lead me to the rock that is higher than I.
^{61:3} For you have been a refuge for me,
 a strong tower from the enemy.
^{61:4} I will dwell in your tent forever.
 I will take refuge in the shelter of your wings.
 Selah.
^{61:5} For you, God, have heard my vows.
 You have given me the heritage of those who fear your name.
^{61:6} You will prolong the king's life;
 his years shall be for generations.
^{61:7} He shall be enthroned in God's presence forever.
 Appoint your loving kindness and truth, that they may preserve him.
^{61:8} So I will sing praise to your name forever,
 that I may fulfill my vows daily.

together, they reported all the things that God had done with them, and that he had opened a door of faith to the nations. ^{14:28} They stayed there with the disciples for a long time.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[56] v14:2. or, disobedient

[57] v14:17. TR reads "us" instead of "you"

Acts 15

The Council at Jerusalem

^{15:1} Some men came down from Judea and taught the brothers, "Unless you are circumcised after the custom of Moses, you can't be saved." ^{15:2} Therefore when Paul and Barnabas had no small discord and discussion with them, they appointed Paul and Barnabas, and some others of them, to go up to Jerusalem to the apostles and elders about this question. ^{15:3} They, being sent on their way by the assembly, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles. They caused great joy to all the brothers.[58] ^{15:4} When they had come to Jerusalem, they were received by the assembly and the apostles and the elders, and they reported all things that God had done with them.

^{15:5} But some of the sect of the Pharisees who believed rose up, saying, "It is necessary to circumcise them, and to command them to keep the law of Moses."

^{15:6} The apostles and the elders were gathered together to see about this matter. ^{15:7} When there had been much discussion, Peter rose up and said to them, "Brothers, you know that a good while ago God made a choice among you, that by my mouth the nations should hear the word of the Good News, and believe. ^{15:8} God, who knows the heart, testified about them, giving them the Holy Spirit, just like he did to us. ^{15:9} He made no distinction between us and them, cleansing their hearts by faith. ^{15:10} Now therefore why do you tempt God, that you should put a yoke on the neck of the disciples which neither our fathers nor we were able to bear? ^{15:11} But we believe that we are saved through the grace of the Lord Jesus,[59] just as they are."

^{15:12} All the multitude kept silence, and they listened to Barnabas and Paul reporting what signs and wonders God had done among the nations through them. ^{15:13} After they were silent, James answered, "Brothers, listen to me. ^{15:14} Simeon has reported how God first visited the nations, to take out of them a people for his name. ^{15:15} This agrees with the words of the prophets. As it is written,

^{15:16} 'After these things I will return.
 I will again build the tent of David, which has fallen.
 I will again build its ruins.
 I will set it up,
^{15:17} That the rest of men may seek after the Lord;
 All the Gentiles who are called by my name,

Acts 14

Paul and Barnabas in Iconium

^{14:1} It happened in Iconium that they entered together into the synagogue of the Jews, and so spoke that a great multitude both of Jews and of Greeks believed. ^{14:2} But the unbelieving[56] Jews stirred up and embittered the souls of the Gentiles against the brothers. ^{14:3} Therefore they stayed there a long time, speaking boldly in the Lord, who testified to the word of his grace, granting signs and wonders to be done by their hands. ^{14:4} But the multitude of the city was divided. Part sided with the Jews, and part with the apostles. ^{14:5} When some of both the Gentiles and the Jews, with their rulers, made a violent attempt to mistreat and stone them, ^{14:6} they became aware of it, and fled to the cities of Lycaonia, Lystra, Derbe, and the surrounding region. ^{14:7} There they preached the Good News.

Paul and Barnabas in Lystra and Derbe

^{14:8} At Lystra a certain man sat, impotent in his feet, a cripple from his mother's womb, who never had walked. ^{14:9} He was listening to Paul speaking, who, fastening eyes on him, and seeing that he had faith to be made whole, ^{14:10} said with a loud voice, "Stand upright on your feet!" He leaped up and walked. ^{14:11} When the multitude saw what Paul had done, they lifted up their voice, saying in the language of Lycaonia, "The gods have come down to us in the likeness of men!" ^{14:12} They called Barnabas "Jupiter," and Paul "Mercury," because he was the chief speaker. ^{14:13} The priest of Jupiter, whose temple was in front of their city, brought oxen and garlands to the gates, and would have made a sacrifice along with the multitudes. ^{14:14} But when the apostles, Barnabas and Paul, heard of it, they tore their clothes, and sprang into the multitude, crying out, ^{14:15} "Men, why are you doing these things? We also are men of like passions with you, and bring you good news, that you should turn from these vain things to the living God, who made the sky and the earth and the sea, and all that is in them; ^{14:16} who in the generations gone by allowed all the nations to walk in their own ways. ^{14:17} Yet he didn't leave himself without witness, in that he did good and gave you[57] rains from the sky and fruitful seasons, filling our hearts with food and gladness."

^{14:18} Even saying these things, they hardly stopped the multitudes from making a sacrifice to them. ^{14:19} But some Jews from Antioch and Iconium came there, and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. ^{14:20} But as the disciples stood around him, he rose up, and entered into the city. On the next day he went out with Barnabas to Derbe.

The Return to Antioch in Syria

^{14:21} When they had preached the Good News to that city, and had made many disciples, they returned to Lystra, Iconium, and Antioch, ^{14:22} confirming the souls of the disciples, exhorting them to continue in the faith, and that through many afflictions we must enter into the Kingdom of God. ^{14:23} When they had appointed elders for them in every assembly, and had prayed with fasting, they commended them to the Lord, on whom they had believed.

^{14:24} They passed through Pisidia, and came to Pamphylia. ^{14:25} When they had spoken the word in Perga, they went down to Attalia. ^{14:26} From there they sailed to Antioch, from where they had been committed to the grace of God for the work which they had fulfilled. ^{14:27} When they had arrived, and had gathered the assembly

Psalms 62

For the Chief Musician. To Jeduthan. A Psalm by David.

^{62:1} My soul rests in God alone.
My salvation is from him.

^{62:2} He alone is my rock and my salvation, my fortress--
I will never be greatly shaken.

^{62:3} How long will you assault a man,
would all of you throw him down,
Like a leaning wall, like a tottering fence?

^{62:4} They fully intend to throw him down from his lofty place.
They delight in lies.
They bless with their mouth, but they curse inwardly.
Selah.

^{62:5} My soul, wait in silence for God alone,
for my expectation is from him.

^{62:6} He alone is my rock and my salvation, my fortress.
I will not be shaken.

^{62:7} With God is my salvation and my honor.
The rock of my strength, and my refuge, is in God.

^{62:8} Trust in him at all times, you people.
Pour out your heart before him.
God is a refuge for us.
Selah.

^{62:9} Surely men of low degree are just a breath,
and men of high degree are a lie.
In the balances they will go up.
They are together lighter than a breath.

^{62:10} Don't trust in oppression.
Don't become vain in robbery.
If riches increase,
don't set your heart on them.

^{62:11} God has spoken once;
twice I have heard this,
that power belongs to God.

^{62:12} Also to you, Lord, belongs loving kindness,
for you reward every man according to his work.

Psalms 63

A Psalm by David, when he was in the desert of Judah.

^{63:1} God, you are my God.
I will earnestly seek you.
My soul thirsts for you.
My flesh longs for you,
in a dry and weary land, where there is no water.

^{63:2} So I have seen you in the sanctuary,
watching your power and your glory.

^{63:3} Because your loving kindness is better than life,
my lips shall praise you.

63:4 So I will bless you while I live.
I will lift up my hands in your name.
63:5 My soul shall be satisfied as with the richest food.
My mouth shall praise you with joyful lips,
63:6 when I remember you on my bed,
and think about you in the night watches.
63:7 For you have been my help.
I will rejoice in the shadow of your wings.
63:8 My soul stays close to you.
Your right hand holds me up.
63:9 But those who seek my soul, to destroy it,
shall go into the lower parts of the earth.
63:10 They shall be given over to the power of the sword.
They shall be jackal food.
63:11 But the king shall rejoice in God.
Everyone who swears by him will praise him,
for the mouth of those who speak lies shall be silenced.

Psalms 64

For the Chief Musician. A Psalm by David.

64:1 Hear my voice, God, in my complaint.
Preserve my life from fear of the enemy.
64:2 Hide me from the conspiracy of the wicked,
from the noisy crowd of the ones doing evil;
64:3 who sharpen their tongue like a sword,
and aim their arrows, deadly words,
64:4 to shoot innocent men from ambushes.
They shoot at him suddenly and fearlessly.
64:5 They encourage themselves in evil plans.
They talk about laying snares secretly.
They say, "Who will see them?"
64:6 They plot injustice, saying, "We have made a perfect plan!"
Surely man's mind and heart are cunning.
64:7 But God will shoot at them.
They will be suddenly struck down with an arrow.
64:8 Their own tongues shall ruin them.
All who see them will shake their heads.
64:9 All mankind shall be afraid.
They shall declare the work of God,
and shall wisely ponder what he has done.
64:10 The righteous shall be glad in Yahweh,
and shall take refuge in him.
All the upright in heart shall praise him!

Psalms 65

For the Chief Musician. A Psalm by David. A song.

David.[51] ^{13:35} Therefore he says also in another psalm, "You will not allow your Holy One to see decay." [52] ^{13:36} For David, after he had in his own generation served the counsel of God, fell asleep, and was laid with his fathers, and saw decay. ^{13:37} But he whom God raised up saw no decay. ^{13:38} Be it known to you therefore, brothers[53], that through this man is proclaimed to you remission of sins, ^{13:39} and by him everyone who believes is justified from all things, from which you could not be justified by the law of Moses. ^{13:40} Beware therefore, lest that come on you which is spoken in the prophets:

^{13:41} "Behold, you scoffers, and wonder, and perish;
for I work a work in your days,
a work which you will in no way believe, if one declares it to you." [54]

^{13:42} So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. ^{13:43} Now when the synagogue broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God. ^{13:44} The next Sabbath almost the whole city was gathered together to hear the word of God. ^{13:45} But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

^{13:46} Paul and Barnabas spoke out boldly, and said, "It was necessary that God's word should be spoken to you first. Since indeed you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. ^{13:47} For so has the Lord commanded us, saying,

"I have set you as a light for the Gentiles,
that you should bring salvation to the uttermost parts of the earth." [55]

^{13:48} As the Gentiles heard this, they were glad, and glorified the word of God. As many as were appointed to eternal life believed. ^{13:49} The Lord's word was spread abroad throughout all the region. ^{13:50} But the Jews stirred up the devout and prominent women and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and threw them out of their borders. ^{13:51} But they shook off the dust of their feet against them, and came to Iconium. ^{13:52} The disciples were filled with joy with the Holy Spirit.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[47] v13:17. TR, NU add "Israel"
[48] v13:23. TR, NU read "a Savior, Jesus" instead of "salvation"
[49] v13:24. TR, NU read "to all the people of Israel" instead of "to Israel"
[50] v13:33. Psalm 2:7
[51] v13:34. Isaiah 55:3
[52] v13:35. Psalm 16:10
[53] v13:38. The word for "brothers" here and where the context allows may also be correctly translated "brothers and sisters" or "siblings."
[54] v13:41. Habakkuk 1:5
[55] v13:47. Isaiah 49:6

the word of God in the Jewish synagogues. They had also John as their attendant.
^{13:6} When they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar Jesus, ^{13:7} who was with the proconsul, Sergius Paulus, a man of understanding. This man summoned Barnabas and Saul, and sought to hear the word of God. ^{13:8} But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. ^{13:9} But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, ^{13:10} and said, "Full of all deceit and all cunning, you son of the devil, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord? ^{13:11} Now, behold, the hand of the Lord is on you, and you will be blind, not seeing the sun for a season!"

Immediately a mist and darkness fell on him. He went around seeking someone to lead him by the hand. ^{13:12} Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.

Paul and Barnabas in Antioch of Pisidia

^{13:13} Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia. John departed from them and returned to Jerusalem. ^{13:14} But they, passing on from Perga, came to Antioch of Pisidia. They went into the synagogue on the Sabbath day, and sat down. ^{13:15} After the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, "Brothers, if you have any word of exhortation for the people, speak."

^{13:16} Paul stood up, and beckoning with his hand said, "Men of Israel, and you who fear God, listen. ^{13:17} The God of this people[47] chose our fathers, and exalted the people when they stayed as aliens in the land of Egypt, and with an uplifted arm, he led them out of it. ^{13:18} For a period of about forty years he put up with them in the wilderness. ^{13:19} When he had destroyed seven nations in the land of Canaan, he gave them their land for an inheritance, for about four hundred fifty years. ^{13:20} After these things he gave them judges until Samuel the prophet. ^{13:21} Afterward they asked for a king, and God gave to them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. ^{13:22} When he had removed him, he raised up David to be their king, to whom he also testified, 'I have found David the son of Jesse, a man after my heart, who will do all my will.' ^{13:23} From this man's seed, God has brought salvation[48] to Israel according to his promise, ^{13:24} before his coming, when John had first preached the baptism of repentance to Israel.[49] ^{13:25} As John was fulfilling his course, he said, 'What do you suppose that I am? I am not he. But behold, one comes after me the sandals of whose feet I am not worthy to untie.' ^{13:26} Brothers, children of the stock of Abraham, and those among you who fear God, the word of this salvation is sent out to you. ^{13:27} For those who dwell in Jerusalem, and their rulers, because they didn't know him, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. ^{13:28} Though they found no cause for death, they still asked Pilate to have him killed. ^{13:29} When they had fulfilled all things that were written about him, they took him down from the tree, and laid him in a tomb. ^{13:30} But God raised him from the dead, ^{13:31} and he was seen for many days by those who came up with him from Galilee to Jerusalem, who are his witnesses to the people. ^{13:32} We bring you good news of the promise made to the fathers, ^{13:33} that God has fulfilled the same to us, their children, in that he raised up Jesus. As it is also written in the second psalm,

"You are my Son.
 Today I have become your father.'[50]

^{13:34} "Concerning that he raised him up from the dead, now no more to return to corruption, he has spoken thus: 'I will give you the holy and sure blessings of

^{65:1} Praise waits for you, God, in Zion.
 To you shall vows be performed.
^{65:2} You who hear prayer,
 to you all men will come.
^{65:3} Sins overwhelmed me,
 but you atoned for our transgressions.
^{65:4} Blessed is one whom you choose, and cause to come near,
 that he may live in your courts.
 We will be filled with the goodness of your house,
 your holy temple.
^{65:5} By awesome deeds of righteousness, you answer us,
 God of our salvation.
 You who are the hope of all the ends of the earth,
 of those who are far away on the sea;
^{65:6} Who by his power forms the mountains,
 having armed yourself with strength;
^{65:7} who stills the roaring of the seas,
 the roaring of their waves,
 and the turmoil of the nations.
^{65:8} They also who dwell in far-away places are afraid at your wonders.
 You call the morning's dawn and the evening with songs of joy.
^{65:9} You visit the earth, and water it.
 You greatly enrich it.
 The river of God is full of water.
 You provide them grain, for so you have ordained it.
^{65:10} You drench its furrows.
 You level its ridges.
 You soften it with showers.
 You bless it with a crop.
^{65:11} You crown the year with your bounty.
 Your carts overflow with abundance.
^{65:12} The wilderness grasslands overflow.
 The hills are clothed with gladness.
^{65:13} The pastures are covered with flocks.
 The valleys also are clothed with grain.
 They shout for joy!
 They also sing.

Psalms 66

For the Chief Musician. A song. A Psalm.

^{66:1} Make a joyful shout to God, all the earth!
^{66:2} Sing to the glory of his name!
 Offer glory and praise!
^{66:3} Tell God, "How awesome are your deeds!
 Through the greatness of your power, your enemies submit themselves to you.
^{66:4} All the earth will worship you,
 and will sing to you;
 they will sing to your name."
 Selah.
^{66:5} Come, and see God's deeds--
 awesome work on behalf of the children of men.

^{66:6} He turned the sea into dry land.
They went through the river on foot.
There, we rejoiced in him.

^{66:7} He rules by his might forever.
His eyes watch the nations.
Don't let the rebellious rise up against him.
Selah.

^{66:8} Praise our God, you peoples!
Make the sound of his praise heard,
^{66:9} who preserves our life among the living,
and doesn't allow our feet to be moved.

^{66:10} For you, God, have tested us.
You have refined us, as silver is refined.

^{66:11} You brought us into prison.
You laid a burden on our backs.

^{66:12} You allowed men to ride over our heads.
We went through fire and through water,
but you brought us to the place of abundance.

^{66:13} I will come into your temple with burnt offerings.
I will pay my ^{66:14}vows to you, which my lips promised,
and my mouth spoke, when I was in distress.

^{66:15} I will offer to you burnt offerings of fat animals,
with the offering of rams,
I will offer bulls with goats.
Selah.

^{66:16} Come, and hear, all you who fear God.
I will declare what he has done for my soul.

^{66:17} I cried to him with my mouth.
He was extolled with my tongue.

^{66:18} If I cherished sin in my heart,
the Lord wouldn't have listened.

^{66:19} But most certainly, God has listened.
He has heard the voice of my prayer.

^{66:20} Blessed be God, who has not turned away my prayer,
nor his loving kindness from me.

Psalms 67

For the Chief Musician. With stringed instruments. A Psalm. A song.

^{67:1} May God be merciful to us, bless us,
and cause his face to shine on us.
Selah.

^{67:2} That your way may be known on earth,
and your salvation among all nations,
^{67:3} let the peoples praise you, God.
Let all the peoples praise you.

^{67:4} Oh let the nations be glad and sing for joy,
for you will judge the peoples with equity,
and govern the nations on earth.
Selah.

^{67:5} Let the peoples praise you, God.
Let all the peoples praise you.

gate, a maid named Rhoda came to answer. ^{12:14} When she recognized Peter's voice, she didn't open the gate for joy, but ran in, and reported that Peter was standing in front of the gate.

^{12:15} They said to her, "You are crazy!" But she insisted that it was so. They said, "It is his angel." ^{12:16} But Peter continued knocking. When they had opened, they saw him, and were amazed. ^{12:17} But he, beckoning to them with his hand to be silent, declared to them how the Lord had brought him out of the prison. He said, "Tell these things to James, and to the brothers." Then he departed, and went to another place.

^{12:18} Now as soon as it was day, there was no small stir among the soldiers about what had become of Peter. ^{12:19} When Herod had sought for him, and didn't find him, he examined the guards, and commanded that they should be put to death. He went down from Judea to Caesarea, and stayed there.

The Death of Herod

^{12:20} Now Herod was very angry with the people of Tyre and Sidon. They came with one accord to him, and, having made Blastus, the king's personal aide, their friend, they asked for peace, because their country depended on the king's country for food. ^{12:21} On an appointed day, Herod dressed himself in royal clothing, sat on the throne, and gave a speech to them. ^{12:22} The people shouted, "The voice of a god, and not of a man!" ^{12:23} Immediately an angel of the Lord struck him, because he didn't give God the glory, and he was eaten by worms and died.

^{12:24} But the word of God grew and multiplied. ^{12:25} Barnabas and Saul returned to ^[46] Jerusalem, when they had fulfilled their service, also taking with them John whose surname was Mark.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[46] v12:25. TR reads "from" instead of "to"

Acts 13

Barnabas and Saul Commissioned

^{13:1} Now in the assembly that was at Antioch there were some prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen the foster brother of Herod the tetrarch, and Saul. ^{13:2} As they served the Lord and fasted, the Holy Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them." ^{13:3} Then, when they had fasted and prayed and laid their hands on them, they sent them away.

The Apostles Preach in Cyprus

^{13:4} So, being sent out by the Holy Spirit, they went down to Seleucia. From there they sailed to Cyprus. ^{13:5} When they were at Salamis, they proclaimed

the Lord.

^{11:25} Barnabas went out to Tarsus to look for Saul. ^{11:26} When he had found him, he brought him to Antioch. It happened, that for a whole year they were gathered together with the assembly, and taught many people. The disciples were first called Christians in Antioch.

^{11:27} Now in these days, prophets came down from Jerusalem to Antioch. ^{11:28} One of them named Agabus stood up, and indicated by the Spirit that there should be a great famine all over the world, which also happened in the days of Claudius. ^{11:29} As any of the disciples had plenty, each determined to send relief to the brothers who lived in Judea; ^{11:30} which they also did, sending it to the elders by the hands of Barnabas and Saul.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[44] v11:1. The word for "brothers" here and where context allows may also be correctly translated "brothers and sisters" or "siblings."

[45] v11:20. A Hellenist is someone who keeps Greek customs and culture.

Acts 12

James Killed and Peter Imprisoned

^{12:1} Now about that time, Herod the king stretched out his hands to oppress some of the assembly. ^{12:2} He killed James, the brother of John, with the sword. ^{12:3} When he saw that it pleased the Jews, he proceeded to seize Peter also. This was during the days of unleavened bread. ^{12:4} When he had arrested him, he put him in prison, and delivered him to four squads of four soldiers each to guard him, intending to bring him out to the people after the Passover. ^{12:5} Peter therefore was kept in the prison, but constant prayer was made by the assembly to God for him.

Peter Delivered from Prison

^{12:6} The same night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains. Guards in front of the door kept the prison. ^{12:7} And behold, an angel of the Lord stood by him, and a light shone in the cell. He struck Peter on the side, and woke him up, saying, "Stand up quickly!" His chains fell off from his hands. ^{12:8} The angel said to him, "Get dressed and put on your sandals." He did so. He said to him, "Put on your cloak, and follow me." ^{12:9} And he went out and followed him. He didn't know that what was being done by the angel was real, but thought he saw a vision. ^{12:10} When they were past the first and the second guard, they came to the iron gate that leads into the city, which opened to them by itself. They went out, and went down one street, and immediately the angel departed from him.

^{12:11} When Peter had come to himself, he said, "Now I truly know that the Lord has sent out his angel and delivered me out of the hand of Herod, and from everything the Jewish people were expecting." ^{12:12} Thinking about that, he came to the house of Mary, the mother of John whose surname was Mark, where many were gathered together and were praying. ^{12:13} When Peter knocked at the door of the

^{67:6} The earth has yielded its increase.
God, even our own God, will bless us.
^{67:7} God will bless us.
All the ends of the earth shall fear him.

Psalms 68

For the Chief Musician. A Psalm by David. A song.

^{68:1} Let God arise!
Let his enemies be scattered!
Let them who hate him also flee before him.
^{68:2} As smoke is driven away,
so drive them away.
As wax melts before the fire,
so let the wicked perish at the presence of God.
^{68:3} But let the righteous be glad.
Let them rejoice before God.
Yes, let them rejoice with gladness.
^{68:4} Sing to God! Sing praises to his name!
Extol him who rides on the clouds:
to Yah, his name!
Rejoice before him!
^{68:5} A father of the fatherless, and a defender of the widows,
is God in his holy habitation.
^{68:6} God sets the lonely in families.
He brings out the prisoners with singing,
but the rebellious dwell in a sun-scorched land.
^{68:7} God, when you went forth before your people,
when you marched through the wilderness...
Selah.
^{68:8} The earth trembled.
The sky also poured down rain at the presence of the God of Sinai--
at the presence of God, the God of Israel.
^{68:9} You, God, sent a plentiful rain.
You confirmed your inheritance, when it was weary.
^{68:10} Your congregation lived therein.
You, God, prepared your goodness for the poor.
^{68:11} The Lord announced the word.
The ones who proclaim it are a great company.
^{68:12} "Kings of armies flee! They flee!"
She who waits at home divides the spoil,
while you sleep among the campfires,
the wings of a dove sheathed with silver,
her feathers with shining gold.
^{68:13} When the Almighty scattered kings in her,
it snowed on Zalmon.
^{68:14} The mountains of Bashan are majestic mountains.
The mountains of Bashan are rugged.
^{68:15} Why do you look in envy, you rugged mountains,
at the mountain where God chooses to reign?
Yes, Yahweh will dwell there forever.
^{68:16} The chariots of God are tens of thousands and thousands of thousands.

The Lord is among them, from Sinai, into the sanctuary.
 68:18 You have ascended on high.
 You have led away captives.
 You have received gifts among men,
 yes, among the rebellious also, that Yah God might dwell there.
 68:19 Blessed be the Lord, who daily bears our burdens,
 even the God who is our salvation.
 Selah.
 68:20 God is to us a God of deliverance.
 To Yahweh, the Lord, belongs escape from death.
 68:21 But God will strike through the head of his enemies,
 the hairy scalp of such a one as still continues in his guiltiness.
 68:22 The Lord said, "I will bring you again from Bashan,
 I will bring you again from the depths of the sea;
 68:23 That you may crush them, dipping your foot in blood,
 that the tongues of your dogs may have their portion from your enemies."
 68:24 They have seen your processions, God,
 even the processions of my God, my King, into the sanctuary.
 68:25 The singers went before, the minstrels followed after,
 in the midst of the ladies playing with tambourines,
 68:26 "Bless God in the congregations,
 even the Lord in the assembly of Israel!"
 68:27 There is little Benjamin, their ruler,
 the princes of Judah, their council,
 the princes of Zebulun, and the princes of Naphtali.
 68:28 Your God has commanded your strength.
 Strengthen, God, that which you have done for us.
 68:29 Because of your temple at Jerusalem,
 kings shall bring presents to you.
 68:30 Rebuke the wild animal of the reeds,
 the multitude of the bulls, with the calves of the peoples.
 Being humbled, may it bring bars of silver.
 Scatter the nations that delight in war.
 68:31 Princes shall come out of Egypt.
 Ethiopia shall hurry to stretch out her hands to God.
 68:32 Sing to God, you kingdoms of the earth!
 Sing praises to the Lord!
 Selah.
 68:33 To him who rides on the heaven of heavens, which are of old;
 behold, he utters his voice, a mighty voice.
 68:34 Ascribe strength to God!
 His excellency is over Israel,
 his strength is in the skies.
 68:35 You are awesome, God, in your sanctuaries.
 The God of Israel gives strength and power to his people.
 Praise be to God!

Psalms 69

For the Chief Musician. To the tune of "Lilies." By David.

69:1 Save me, God,
 for the waters have come up to my neck!

[39] v10:3. 3:00 PM

[40] v10:6. TR adds "This one will tell you what it is necessary for you to do."

[41] v10:19. Reading from TR and NU. MT omits "three"

[42] v10:30. 3:00 P. M.

[43] v10:39. TR omits "also"

Acts 11

Peter's Report to the Church at Jerusalem

^{11:1} Now the apostles and the brothers^[44] who were in Judea heard that the Gentiles had also received the word of God. ^{11:2} When Peter had come up to Jerusalem, those who were of the circumcision contended with him, ^{11:3} saying, "You went in to uncircumcised men, and ate with them!"

^{11:4} But Peter began, and explained to them in order, saying, ^{11:5} "I was in the city of Joppa praying, and in a trance I saw a vision: a certain container descending, like it was a great sheet let down from heaven by four corners. It came as far as me. ^{11:6} When I had looked intently at it, I considered, and saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky. ^{11:7} I also heard a voice saying to me, 'Rise, Peter, kill and eat!' ^{11:8} But I said, 'Not so, Lord, for nothing unholy or unclean has ever entered into my mouth.' ^{11:9} But a voice answered me the second time out of heaven, 'What God has cleansed, don't you call unclean.' ^{11:10} This was done three times, and all were drawn up again into heaven. ^{11:11} Behold, immediately three men stood before the house where I was, having been sent from Caesarea to me. ^{11:12} The Spirit told me to go with them, without discriminating. These six brothers also accompanied me, and we entered into the man's house. ^{11:13} He told us how he had seen the angel standing in his house, and saying to him, 'Send to Joppa, and get Simon, whose surname is Peter, ^{11:14} who will speak to you words by which you will be saved, you and all your house.' ^{11:15} As I began to speak, the Holy Spirit fell on them, even as on us at the beginning. ^{11:16} I remembered the word of the Lord, how he said, 'John indeed baptized in water, but you will be baptized in the Holy Spirit.' ^{11:17} If then God gave to them the same gift as us, when we believed in the Lord Jesus Christ, who was I, that I could withstand God?"

^{11:18} When they heard these things, they held their peace, and glorified God, saying, "Then God has also granted to the Gentiles repentance to life!"

The Church in Antioch

^{11:19} They therefore who were scattered abroad by the oppression that arose about Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except to Jews only. ^{11:20} But there were some of them, men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the Hellenists,^[45] preaching the Lord Jesus. ^{11:21} The hand of the Lord was with them, and a great number believed and turned to the Lord. ^{11:22} The report concerning them came to the ears of the assembly which was in Jerusalem. They sent out Barnabas to go as far as Antioch, ^{11:23} who, when he had come, and had seen the grace of God, was glad. He exhorted them all, that with purpose of heart they should remain near to the Lord. ^{11:24} For he was a good man, and full of the Holy Spirit and of faith, and many people were added to

them, and some of the brothers from Joppa accompanied him. ^{10:24} On the next day they entered into Caesarea. Cornelius was waiting for them, having called together his relatives and his near friends. ^{10:25} When it happened that Peter entered, Cornelius met him, fell down at his feet, and worshiped him. ^{10:26} But Peter raised him up, saying, "Stand up! I myself am also a man." ^{10:27} As he talked with him, he went in and found many gathered together. ^{10:28} He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean. ^{10:29} Therefore also I came without complaint when I was sent for. I ask therefore, why did you send for me?"

^{10:30} Cornelius said, "Four days ago, I was fasting until this hour, and at the ninth hour, [42] I prayed in my house, and behold, a man stood before me in bright clothing, ^{10:31} and said, 'Cornelius, your prayer is heard, and your gifts to the needy are remembered in the sight of God. ^{10:32} Send therefore to Joppa, and summon Simon, who is surnamed Peter. He lodges in the house of Simon a tanner, by the seaside. When he comes, he will speak to you.' ^{10:33} Therefore I sent to you at once, and it was good of you to come. Now therefore we are all here present in the sight of God to hear all things that have been commanded you by God."

Gentiles Hear the Good News

^{10:34} Peter opened his mouth and said, "Truly I perceive that God doesn't show favoritism; ^{10:35} but in every nation he who fears him and works righteousness is acceptable to him. ^{10:36} The word which he sent to the children of Israel, preaching good news of peace by Jesus Christ--he is Lord of all-- ^{10:37} that spoken word you yourselves know, which was proclaimed throughout all Judea, beginning from Galilee, after the baptism which John preached; ^{10:38} even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him. ^{10:39} We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they also [43] killed, hanging him on a tree. ^{10:40} God raised him up the third day, and gave him to be revealed, ^{10:41} not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead. ^{10:42} He commanded us to preach to the people and to testify that this is he who is appointed by God as the Judge of the living and the dead. ^{10:43} All the prophets testify about him, that through his name everyone who believes in him will receive remission of sins."

Gentiles Receive the Holy Spirit

^{10:44} While Peter was still speaking these words, the Holy Spirit fell on all those who heard the word. ^{10:45} They of the circumcision who believed were amazed, as many as came with Peter, because the gift of the Holy Spirit was also poured out on the Gentiles. ^{10:46} For they heard them speaking in other languages and magnifying God.

Then Peter answered, ^{10:47} "Can any man forbid the water, that these who have received the Holy Spirit as well as we should not be baptized?" ^{10:48} He commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay some days.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

^{69:2} I sink in deep mire, where there is no foothold.
I have come into deep waters, where the floods overflow me.

^{69:3} I am weary with my crying.
My throat is dry.
My eyes fail, looking for my God.

^{69:4} Those who hate me without a cause are more than the hairs of my head.
Those who want to cut me off, being my enemies wrongfully, are mighty.
I have to restore what I didn't take away.

^{69:5} God, you know my foolishness.
My sins aren't hidden from you.

^{69:6} Don't let those who wait for you be shamed through me, Lord Yahweh of Armies.
Don't let those who seek you be brought to dishonor through me, God of Israel.

^{69:7} Because for your sake, I have borne reproach.
Shame has covered my face.

^{69:8} I have become a stranger to my brothers,
an alien to my mother's children.

^{69:9} For the zeal of your house consumes me.
The reproaches of those who reproach you have fallen on me.

^{69:10} When I wept and I fasted,
that was to my reproach.

^{69:11} When I made sackcloth my clothing,
I became a byword to them.

^{69:12} Those who sit in the gate talk about me.
I am the song of the drunkards.

^{69:13} But as for me, my prayer is to you, Yahweh, in an acceptable time.
God, in the abundance of your loving kindness, answer me in the truth of your salvation.

^{69:14} Deliver me out of the mire, and don't let me sink.
Let me be delivered from those who hate me, and out of the deep waters.

^{69:15} Don't let the flood waters overwhelm me,
neither let the deep swallow me up.
Don't let the pit shut its mouth on me.

^{69:16} Answer me, Yahweh, for your loving kindness is good.
According to the multitude of your tender mercies, turn to me.

^{69:17} Don't hide your face from your servant,
for I am in distress.
Answer me speedily!

^{69:18} Draw near to my soul, and redeem it.
Ransom me because of my enemies.

^{69:19} You know my reproach, my shame, and my dishonor.
My adversaries are all before you.

^{69:20} Reproach has broken my heart, and I am full of heaviness.
I looked for some to take pity, but there was none;
for comforters, but I found none.

^{69:21} They also gave me gall for my food.
In my thirst, they gave me vinegar to drink.

^{69:22} Let their table before them become a snare.
May it become a retribution and a trap.

^{69:23} Let their eyes be darkened, so that they can't see.
Let their backs be continually bent.

^{69:24} Pour out your indignation on them.
Let the fierceness of your anger overtake them.

^{69:25} Let their habitation be desolate.

Let no one dwell in their tents.
^{69:26} For they persecute him whom you have wounded.
 They tell of the sorrow of those whom you have hurt.
^{69:27} Charge them with crime upon crime.
 Don't let them come into your righteousness.
^{69:28} Let them be blotted out of the book of life,
 and not be written with the righteous.
^{69:29} But I am in pain and distress.
 Let your salvation, God, protect me.
^{69:30} I will praise the name of God with a song,
 and will magnify him with thanksgiving.
^{69:31} It will please Yahweh better than an ox,
 or a bull that has horns and hoofs.
^{69:32} The humble have seen it, and are glad.
 You who seek after God, let your heart live.
^{69:33} For Yahweh hears the needy,
 and doesn't despise his captive people.
^{69:34} Let heaven and earth praise him;
 the seas, and everything that moves therein!
^{69:35} For God will save Zion, and build the cities of Judah.
 They shall settle there, and own it.
^{69:36} The children also of his servants shall inherit it.
 Those who love his name shall dwell therein.

Psalms 70

For the Chief Musician. By David. A reminder.

^{70:1} Hurry, God, to deliver me.
 Come quickly to help me, Yahweh.
^{70:2} Let them be disappointed and confounded who seek my soul.
 Let those who desire my ruin be turned back in disgrace.
^{70:3} Let them be turned because of their shame
 Who say, "Aha! Aha!"
^{70:4} Let all those who seek you rejoice and be glad in you.
 Let those who love your salvation continually say,
 "Let God be exalted!"
^{70:5} But I am poor and needy.
 Come to me quickly, God.
 You are my help and my deliverer.
 Yahweh, don't delay.

Psalms 71

^{71:1} In you, Yahweh, I take refuge.
 Never let me be disappointed.
^{71:2} Deliver me in your righteousness, and rescue me.
 Turn your ear to me, and save me.
^{71:3} Be to me a rock of refuge to which I may always go.

correctly translated "brothers and sisters" or "siblings."
 [37] v9:36. "Dorcas" is Greek for "Gazelle."
 [38] v9:38. Reading from NU, TR; MT omits "two men"

Acts 10

Peter and Cornelius

^{10:1} Now there was a certain man in Caesarea, Cornelius by name, a centurion of what was called the Italian Regiment, ^{10:2} a devout man, and one who feared God with all his house, who gave gifts for the needy generously to the people, and always prayed to God. ^{10:3} At about the ninth hour of the day[39], he clearly saw in a vision an angel of God coming to him, and saying to him, "Cornelius!"

^{10:4} He, fastening his eyes on him, and being frightened, said, "What is it, Lord?"

He said to him, "Your prayers and your gifts to the needy have gone up for a memorial before God. ^{10:5} Now send men to Joppa, and get Simon, who is surnamed Peter. ^{10:6} He lodges with one Simon, a tanner, whose house is by the seaside.[40]"

^{10:7} When the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier of those who waited on him continually. ^{10:8} Having explained everything to them, he sent them to Joppa. ^{10:9} Now on the next day as they were on their journey, and got close to the city, Peter went up on the housetop to pray at about noon. ^{10:10} He became hungry and desired to eat, but while they were preparing, he fell into a trance. ^{10:11} He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth, ^{10:12} in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. ^{10:13} A voice came to him, "Rise, Peter, kill and eat!"

^{10:14} But Peter said, "Not so, Lord; for I have never eaten anything that is common or unclean."

^{10:15} A voice came to him again the second time, "What God has cleansed, you must not call unclean." ^{10:16} This was done three times, and immediately the vessel was received up into heaven. ^{10:17} Now while Peter was very perplexed in himself what the vision which he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, ^{10:18} and called and asked whether Simon, who was surnamed Peter, was lodging there. ^{10:19} While Peter was pondering the vision, the Spirit said to him, "Behold, three[41] men seek you. ^{10:20} But arise, get down, and go with them, doubting nothing; for I have sent them."

^{10:21} Peter went down to the men, and said, "Behold, I am he whom you seek. Why have you come?"

^{10:22} They said, "Cornelius, a centurion, a righteous man and one who fears God, and well spoken of by all the nation of the Jews, was directed by a holy angel to invite you to his house, and to listen to what you say." ^{10:23} So he called them in and lodged them. On the next day Peter arose and went out with

^{9:24} but their plot became known to Saul. They watched the gates both day and night that they might kill him, ^{9:25} but his disciples took him by night, and let him down through the wall, lowering him in a basket.

aul in Jerusalem

^{9:26} When Saul had come to Jerusalem, he tried to join himself to the disciples; but they were all afraid of him, not believing that he was a disciple. ^{9:27} But Barnabas took him, and brought him to the apostles, and declared to them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. ^{9:28} He was with them entering into[34] Jerusalem, ^{9:29} preaching boldly in the name of the Lord. He spoke and disputed against the Hellenists,[35] but they were seeking to kill him. ^{9:30} When the brothers[36] knew it, they brought him down to Caesarea, and sent him off to Tarsus. ^{9:31} So the assemblies throughout all Judea and Galilee and Samaria had peace, and were built up. They were multiplied, walking in the fear of the Lord and in the comfort of the Holy Spirit.

The Healing of Aeneas

^{9:32} It happened, as Peter went throughout all those parts, he came down also to the saints who lived at Lydda. ^{9:33} There he found a certain man named Aeneas, who had been bedridden for eight years, because he was paralyzed. ^{9:34} Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed!" Immediately he arose. ^{9:35} All who lived at Lydda and in Sharon saw him, and they turned to the Lord.

Peter in Lydda and Joppa

^{9:36} Now there was at Joppa a certain disciple named Tabitha, which when translated, means Dorcas.[37] This woman was full of good works and acts of mercy which she did. ^{9:37} It happened in those days that she fell sick, and died. When they had washed her, they laid her in an upper chamber. ^{9:38} As Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men[38] to him, imploring him not to delay in coming to them. ^{9:39} Peter got up and went with them. When he had come, they brought him into the upper chamber. All the widows stood by him weeping, and showing the coats and garments which Dorcas had made while she was with them. ^{9:40} Peter put them all out, and kneeled down and prayed. Turning to the body, he said, "Tabitha, get up!" She opened her eyes, and when she saw Peter, she sat up. ^{9:41} He gave her his hand, and raised her up. Calling the saints and widows, he presented her alive. ^{9:42} And it became known throughout all Joppa, and many believed in the Lord. ^{9:43} It happened, that he stayed many days in Joppa with one Simon, a tanner.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[31] v9:5. TR adds "It's hard for you to kick against the goads."

[32] v9:6. TR omits "But"

[33] v9:11. or, Judas

[34] v9:28. TR and NU add "and going out"

[35] v9:29. The Hellenists were Hebrews who used Greek language and culture.

[36] v9:30. The word for "brothers" here and where the context allows may also be

Give the command to save me,
for you are my rock and my fortress.
71:4 Rescue me, my God, from the hand of the wicked,
from the hand of the unrighteous and cruel man.
71:5 For you are my hope, Lord Yahweh;
my confidence from my youth.
71:6 I have relied on you from the womb.
You are he who took me out of my mother's womb.
I will always praise you.
71:7 I am a marvel to many,
but you are my strong refuge.
71:8 My mouth shall be filled with your praise,
with your honor all the day.
71:9 Don't reject me in my old age.
Don't forsake me when my strength fails.
71:10 For my enemies talk about me.
Those who watch for my soul conspire together,
71:11 saying, "God has forsaken him.
Pursue and take him, for no one will rescue him."
71:12 God, don't be far from me.
My God, hurry to help me.
71:13 Let my accusers be disappointed and consumed.
Let them be covered with disgrace and scorn who want to harm me.
71:14 But I will always hope,
and will add to all of your praise.
71:15 My mouth will tell about your righteousness,
and of your salvation all day,
though I don't know its full measure.
71:16 I will come with the mighty acts of the Lord Yahweh.
I will make mention of your righteousness, even of yours alone.
71:17 God, you have taught me from my youth.
Until now, I have declared your wondrous works.
71:18 Yes, even when I am old and gray-haired, God, don't forsake me,
until I have declared your strength to the next generation,
your might to everyone who is to come.
71:19 Your righteousness also, God, reaches to the heavens;
you have done great things.
God, who is like you?
71:20 You, who have shown us many and bitter troubles,
you will let me live.
You will bring us up again from the depths of the earth.
71:21 Increase my honor,
and comfort me again.
71:22 I will also praise you with the harp for your faithfulness, my God.
I sing praises to you with the lyre, Holy One of Israel.
71:23 My lips shall shout for joy!
My soul, which you have redeemed, sings praises to you!
71:24 My tongue will also talk about your righteousness all day long,
for they are disappointed, and they are confounded,
who want to harm me.

Psalms 72

By Solomon.

72:1 God, give the king your justice;
your righteousness to the royal son.

72:2 He will judge your people with righteousness,
and your poor with justice.

72:3 The mountains shall bring prosperity to the people.
The hills bring the fruit of righteousness.

72:4 He will judge the poor of the people.
He will save the children of the needy,
and will break the oppressor in pieces.

72:5 They shall fear you while the sun endures;
and as long as the moon, throughout all generations.

72:6 He will come down like rain on the mown grass,
as showers that water the earth.

72:7 In his days, the righteous shall flourish,
and abundance of peace, until the moon is no more.

72:8 He shall have dominion also from sea to sea,
from the River to the ends of the earth.

72:9 Those who dwell in the wilderness shall bow before him.
His enemies shall lick the dust.

72:10 The kings of Tarshish and of the islands will bring tribute.
The kings of Sheba and Seba shall offer gifts.

72:11 Yes, all kings shall fall down before him.
All nations shall serve him.

72:12 For he will deliver the needy when he cries;
the poor, who has no helper.

72:13 He will have pity on the poor and needy.
He will save the souls of the needy.

72:14 He will redeem their soul from oppression and violence.
Their blood will be precious in his sight.

72:15 They shall live, and to him shall be given of the gold of Sheba.
Men shall pray for him continually.
They shall bless him all day long.

72:16 There shall be abundance of grain throughout the land.
Its fruit sways like Lebanon.
Let it flourish, thriving like the grass of the field.

72:17 His name endures forever.
His name continues as long as the sun.
Men shall be blessed by him.
All nations will call him blessed.

72:18 Praise be to Yahweh God, the God of Israel,
who alone does marvelous deeds.

72:19 Blessed be his glorious name forever!
Let the whole earth be filled with his glory!
Amen and amen.

72:20 This ends the prayers by David, the son of Jesse.

BOOK THREE

Damascus, that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem. ^{9:3} As he traveled, it happened that he got close to Damascus, and suddenly a light from the sky shone around him. ^{9:4} He fell on the earth, and heard a voice saying to him, "Saul, Saul, why do you persecute me?"

^{9:5} He said, "Who are you, Lord?"

The Lord said, "I am Jesus, whom you are persecuting. [31] ^{9:6} But [32] rise up, and enter into the city, and you will be told what you must do."

^{9:7} The men who traveled with him stood speechless, hearing the sound, but seeing no one. ^{9:8} Saul arose from the ground, and when his eyes were opened, he saw no one. They led him by the hand, and brought him into Damascus. ^{9:9} He was without sight for three days, and neither ate nor drank.

^{9:10} Now there was a certain disciple at Damascus named Ananias. The Lord said to him in a vision, "Ananias!"

He said, "Behold, it's me, Lord."

^{9:11} The Lord said to him, "Arise, and go to the street which is called Straight, and inquire in the house of Judah [33] for one named Saul, a man of Tarsus. For behold, he is praying, ^{9:12} and in a vision he has seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight."

^{9:13} But Ananias answered, "Lord, I have heard from many about this man, how much evil he did to your saints at Jerusalem. ^{9:14} Here he has authority from the chief priests to bind all who call on your name."

^{9:15} But the Lord said to him, "Go your way, for he is my chosen vessel to bear my name before the nations and kings, and the children of Israel. ^{9:16} For I will show him how many things he must suffer for my name's sake."

^{9:17} Ananias departed, and entered into the house. Laying his hands on him, he said, "Brother Saul, the Lord, who appeared to you on the road by which you came, has sent me, that you may receive your sight, and be filled with the Holy Spirit." ^{9:18} Immediately something like scales fell from his eyes, and he received his sight. He arose and was baptized. ^{9:19} He took food and was strengthened.

Saul Preaches in Damascus

Saul stayed several days with the disciples who were at Damascus. ^{9:20} Immediately in the synagogues he proclaimed the Christ, that he is the Son of God. ^{9:21} All who heard him were amazed, and said, "Isn't this he who in Jerusalem made havoc of those who called on this name? And he had come here intending to bring them bound before the chief priests!"

^{9:22} But Saul increased more in strength, and confounded the Jews who lived at Damascus, proving that this is the Christ.

Saul Escapes from the Jews

^{9:23} When many days were fulfilled, the Jews conspired together to kill him,

^{8:26} But an angel of the Lord spoke to Philip, saying, "Arise, and go toward the south to the way that goes down from Jerusalem to Gaza. This is a desert."

^{8:27} He arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship. ^{8:28} He was returning and sitting in his chariot, and was reading the prophet Isaiah.

^{8:29} The Spirit said to Philip, "Go near, and join yourself to this chariot."

^{8:30} Philip ran to him, and heard him reading Isaiah the prophet, and said, "Do you understand what you are reading?"

^{8:31} He said, "How can I, unless someone explains it to me?" He begged Philip to come up and sit with him. ^{8:32} Now the passage of the Scripture which he was reading was this,

"He was led as a sheep to the slaughter.
As a lamb before his shearer is silent,
so he doesn't open his mouth.

^{8:33} In his humiliation, his judgment was taken away.
Who will declare His generation?
For his life is taken from the earth." [29]

^{8:34} The eunuch answered Philip, "Who is the prophet talking about? About himself, or about someone else?"

^{8:35} Philip opened his mouth, and beginning from this Scripture, preached to him Jesus. ^{8:36} As they went on the way, they came to some water, and the eunuch said, "Behold, here is water. What is keeping me from being baptized?"

^{8:37} [30] ^{8:38} He commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he baptized him.

^{8:39} When they came up out of the water, the Spirit of the Lord caught Philip away, and the eunuch didn't see him any more, for he went on his way rejoicing. ^{8:40} But Philip was found at Azotus. Passing through, he preached the Good News to all the cities, until he came to Caesarea.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[29] v8:33. Isaiah 53:7,8

[30] v8:37. TR adds "Philip said, 'If you believe with all your heart, you may.' He answered, 'I believe that Jesus Christ is the Son of God.'"

Acts 9

The Conversion of Saul

^{9:1} But Saul, still breathing threats and slaughter against the disciples of the Lord, went to the high priest, ^{9:2} and asked for letters from him to the synagogues of

Psalms 73

A Psalm by Asaph.

^{73:1} Surely God is good to Israel,
to those who are pure in heart.
^{73:2} But as for me, my feet were almost gone.
My steps had nearly slipped.
^{73:3} For I was envious of the arrogant,
when I saw the prosperity of the wicked.
^{73:4} For there are no struggles in their death,
but their strength is firm.
^{73:5} They are free from burdens of men,
neither are they plagued like other men.
^{73:6} Therefore pride is like a chain around their neck.
Violence covers them like a garment.
^{73:7} Their eyes bulge with fat.
Their minds pass the limits of conceit.
^{73:8} They scoff and speak with malice.
In arrogance, they threaten oppression.
^{73:9} They have set their mouth in the heavens.
Their tongue walks through the earth.
^{73:10} Therefore their people return to them,
and they drink up waters of abundance.
^{73:11} They say, "How does God know?
Is there knowledge in the Most High?"
^{73:12} Behold, these are the wicked.
Being always at ease, they increase in riches.
^{73:13} Surely in vain I have cleansed my heart,
and washed my hands in innocence,
^{73:14} For all day long have I been plagued,
and punished every morning.
^{73:15} If I had said, "I will speak thus;"
behold, I would have betrayed the generation of your children.
^{73:16} When I tried to understand this,
it was too painful for me;
^{73:17} Until I entered God's sanctuary,
and considered their latter end.
^{73:18} Surely you set them in slippery places.
You throw them down to destruction.
^{73:19} How they are suddenly destroyed!
They are completely swept away with terrors.
^{73:20} As a dream when one wakes up,
so, Lord, when you awake, you will despise their fantasies.
^{73:21} For my soul was grieved.
I was embittered in my heart.
^{73:22} I was so senseless and ignorant.
I was a brute beast before you.
^{73:23} Nevertheless, I am continually with you.
You have held my right hand.
^{73:24} You will guide me with your counsel,
and afterward receive me to glory.
^{73:25} Who do I have in heaven?
There is no one on earth who I desire besides you.
^{73:26} My flesh and my heart fails,

but God is the strength of my heart and my portion forever.
^{73:27} For, behold, those who are far from you shall perish.
 You have destroyed all those who are unfaithful to you.
^{73:28} But it is good for me to come close to God.
 I have made the Lord Yahweh my refuge,
 that I may tell of all your works.

Psalms 74

A contemplation by Asaph.

^{74:1} God, why have you rejected us forever?
 Why does your anger smolder against the sheep of your pasture?
^{74:2} Remember your congregation, which you purchased of old,
 which you have redeemed to be the tribe of your inheritance;
 Mount Zion, in which you have lived.
^{74:3} Lift up your feet to the perpetual ruins,
 all the evil that the enemy has done in the sanctuary.
^{74:4} Your adversaries have roared in the midst of your assembly.
 They have set up their standards as signs.
^{74:5} They behaved like men wielding axes,
 cutting through a thicket of trees.
^{74:6} Now they break all its carved work down with hatchet and hammers.
^{74:7} They have burned your sanctuary to the ground.
 They have profaned the dwelling place of your Name.
^{74:8} They said in their heart, "We will crush them completely."
 They have burned up all the places in the land where God was worshiped.
^{74:9} We see no miraculous signs.
 There is no longer any prophet,
 neither is there among us anyone who knows how long.
^{74:10} How long, God, shall the adversary reproach?
 Shall the enemy blaspheme your name forever?
^{74:11} Why do you draw back your hand, even your right hand?
 Take it out of your pocket and consume them!
^{74:12} Yet God is my King of old,
 working salvation in the midst of the earth.
^{74:13} You divided the sea by your strength.
 You broke the heads of the sea monsters in the waters.
^{74:14} You broke the heads of Leviathan in pieces.
 You gave him as food to people and desert creatures.
^{74:15} You opened up spring and stream.
 You dried up mighty rivers.
^{74:16} The day is yours, the night is also yours.
 You have prepared the light and the sun.
^{74:17} You have set all the boundaries of the earth.
 You have made summer and winter.
^{74:18} Remember this, that the enemy has mocked you, Yahweh.
 Foolish people have blasphemed your name.
^{74:19} Don't deliver the soul of your dove to wild beasts.
 Don't forget the life of your poor forever.
^{74:20} Honor your covenant,
 for haunts of violence fill the dark places of the earth.
^{74:21} Don't let the oppressed return ashamed.

Acts 8

Saul Persecutes the Church

^{8:1} Saul was consenting to his death. A great persecution arose against the assembly which was in Jerusalem in that day. They were all scattered abroad throughout the regions of Judea and Samaria, except for the apostles. ^{8:2} Devout men buried Stephen, and lamented greatly over him. ^{8:3} But Saul ravaged the assembly, entering into every house, and dragged both men and women off to prison.

Philip Preaches in Samaria

^{8:4} Therefore those who were scattered abroad went around preaching the word. ^{8:5} Philip went down to the city of Samaria, and proclaimed to them the Christ. ^{8:6} The multitudes listened with one accord to the things that were spoken by Philip, when they heard and saw the signs which he did. ^{8:7} For unclean spirits came out of many of those who had them. They came out, crying with a loud voice. Many who had been paralyzed and lame were healed. ^{8:8} There was great joy in that city.

^{8:9} But there was a certain man, Simon by name, who used to practice sorcery in the city, and amazed the people of Samaria, making himself out to be some great one, ^{8:10} to whom they all listened, from the least to the greatest, saying, "This man is that great power of God." ^{8:11} They listened to him, because for a long time he had amazed them with his sorceries. ^{8:12} But when they believed Philip preaching good news concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women. ^{8:13} Simon himself also believed. Being baptized, he continued with Philip. Seeing signs and great miracles occurring, he was amazed.

^{8:14} Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, ^{8:15} who, when they had come down, prayed for them, that they might receive the Holy Spirit; ^{8:16} for as yet he had fallen on none of them. They had only been baptized in the name of Christ Jesus. ^{8:17} Then they laid their hands on them, and they received the Holy Spirit. ^{8:18} Now when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands, he offered them money, ^{8:19} saying, "Give me also this power, that whoever I lay my hands on may receive the Holy Spirit." ^{8:20} But Peter said to him, "May your silver perish with you, because you thought you could obtain the gift of God with money! ^{8:21} You have neither part nor lot in this matter, for your heart isn't right before God. ^{8:22} Repent therefore of this, your wickedness, and ask God if perhaps the thought of your heart may be forgiven you. ^{8:23} For I see that you are in the gall of bitterness and in the bondage of iniquity."

^{8:24} Simon answered, "Pray for me to the Lord, that none of the things which you have spoken happen to me."

^{8:25} They therefore, when they had testified and spoken the word of the Lord, returned to Jerusalem, and preached the Good News to many villages of the Samaritans.

Philip and the Ethiopian Eunuch

Solomon built him a house. ^{7:48} However, the Most High doesn't dwell in temples made with hands, as the prophet says,

^{7:49} 'heaven is my throne,
and the earth a footstool for my feet.
What kind of house will you build me?' says the Lord;
or what is the place of my rest?
^{7:50} Didn't my hand make all these things?'[28]

^{7:51} "You stiff-necked and uncircumcised in heart and ears, you always resist the Holy Spirit! As your fathers did, so you do. ^{7:52} Which of the prophets didn't your fathers persecute? They killed those who foretold the coming of the Righteous One, of whom you have now become betrayers and murderers. ^{7:53} You received the law as it was ordained by angels, and didn't keep it!"

The Stoning of Stephen

^{7:54} Now when they heard these things, they were cut to the heart, and they gnashed at him with their teeth. ^{7:55} But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, ^{7:56} and said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God!"

^{7:57} But they cried out with a loud voice, and stopped their ears, and rushed at him with one accord. ^{7:58} They threw him out of the city, and stoned him. The witnesses placed their garments at the feet of a young man named Saul. ^{7:59} They stoned Stephen as he called out, saying, "Lord Jesus, receive my spirit!" ^{7:60} He kneeled down, and cried with a loud voice, "Lord, don't hold this sin against them!" When he had said this, he fell asleep.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

- [17] v7:3. Genesis 12:1
 [18] v7:7. Genesis 15:13-14
 [19] v7:23. The word for "brothers" here and where the context allows may be also correctly translated "brothers and sisters" or "siblings."
 [20] v7:28. Exodus 2:14
 [21] v7:32. Exodus 3:6
 [22] v7:34. Exodus 3:5,7-8,10
 [23] v7:37. TR adds "You shall listen to him."
 [24] v7:37. Deuteronomy 18:15
 [25] v7:40. Exodus 32:1
 [26] v7:42. This idiom could also be translated "host of heaven," or "angelic beings," or "heavenly bodies."
 [27] v7:43. Amos 5:25-27
 [28] v7:50. Isaiah 66:1-2

Let the poor and needy praise your name.
^{74:22} Arise, God! Plead your own cause.
 Remember how the foolish man mocks you all day.
^{74:23} Don't forget the voice of your adversaries.
 The tumult of those who rise up against you ascends continually.

Psalms 75

For the Chief Musician. To the tune of "Do Not Destroy." A Psalm by Asaph. A song.

^{75:1} We give thanks to you, God.
 We give thanks, for your Name is near.
 Men tell about your wondrous works.
^{75:2} When I choose the appointed time,
 I will judge blamelessly.
^{75:3} The earth and all its inhabitants quake.
 I firmly hold its pillars.
 Selah.
^{75:4} I said to the arrogant, "Don't boast!"
 I said to the wicked, "Don't lift up the horn."
^{75:5} Don't lift up your horn on high.
 Don't speak with a stiff neck."
^{75:6} For neither from the east, nor from the west,
 nor yet from the south, comes exaltation.
^{75:7} But God is the judge.
 He puts down one, and lifts up another.
^{75:8} For in the hand of Yahweh there is a cup,
 full of foaming wine mixed with spices.
 He pours it out.
 Indeed the wicked of the earth drink and drink it to its very dregs.
^{75:9} But I will declare this forever:
 I will sing praises to the God of Jacob.
^{75:10} I will cut off all the horns of the wicked,
 but the horns of the righteous shall be lifted up.

Psalms 76

For the Chief Musician. On stringed instruments. A Psalm by Asaph. A song.

^{76:1} In Judah, God is known.
 His name is great in Israel.
^{76:2} His tent is also in Salem;
 His dwelling place in Zion.
^{76:3} There he broke the flaming arrows of the bow,
 the shield, and the sword, and the weapons of war.
 Selah.
^{76:4} Glorious are you, and excellent,
 more than mountains of game.

76:5 Valiant men lie plundered,
they have slept their last sleep.
None of the men of war can lift their hands.

76:6 At your rebuke, God of Jacob,
both chariot and horse are cast into a deep sleep.

76:7 You, even you, are to be feared.
Who can stand in your sight when you are angry?

76:8 You pronounced judgment from heaven.
The earth feared, and was silent,

76:9 when God arose to judgment,
to save all the afflicted ones of the earth.
Selah.

76:10 Surely the wrath of man praises you.
The survivors of your wrath are restrained.

76:11 Make vows to Yahweh your God, and fulfill them!
Let all of his neighbors bring presents to him who is to be feared.

76:12 He will cut off the spirit of princes.
He is feared by the kings of the earth.

Psalms 77

For the Chief Musician. To Jeduthun. A Psalm by Asaph.

77:1 My cry goes to God!
Indeed, I cry to God for help,
and for him to listen to me.

77:2 In the day of my trouble I sought the Lord.
My hand was stretched out in the night, and didn't get tired.
My soul refused to be comforted.

77:3 I remember God, and I groan.
I complain, and my spirit is overwhelmed.
Selah.

77:4 You hold my eyelids open.
I am so troubled that I can't speak.

77:5 I have considered the days of old,
the years of ancient times.

77:6 I remember my song in the night.
I consider in my own heart;
my spirit diligently inquires:

77:7 "Will the Lord reject us forever?
Will he be favorable no more?

77:8 Has his loving kindness vanished forever?
Does his promise fail for generations?

77:9 Has God forgotten to be gracious?
Has he, in anger, withheld his compassion?"
Selah.

77:10 Then I thought, "I will appeal to this:
the years of the right hand of the Most High."

77:11 I will remember Yah's deeds;
for I will remember your wonders of old.

77:12 I will also meditate on all your work,
and consider your doings.

77:13 Your way, God, is in the sanctuary.

king, who didn't know Joseph. ^{7:19} The same took advantage of our race, and mistreated our fathers, and forced them to throw out their babies, so that they wouldn't stay alive. ^{7:20} At that time Moses was born, and was exceedingly handsome. He was nourished three months in his father's house. ^{7:21} When he was thrown out, Pharaoh's daughter took him up, and reared him as her own son. ^{7:22} Moses was instructed in all the wisdom of the Egyptians. He was mighty in his words and works. ^{7:23} But when he was forty years old, it came into his heart to visit his brothers[19], the children of Israel. ^{7:24} Seeing one of them suffer wrong, he defended him, and avenged him who was oppressed, striking the Egyptian. ^{7:25} He supposed that his brothers understood that God, by his hand, was giving them deliverance; but they didn't understand.

^{7:26} "The day following, he appeared to them as they fought, and urged them to be at peace again, saying, 'Sirs, you are brothers. Why do you wrong one another?' ^{7:27} But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? ^{7:28} Do you want to kill me, as you killed the Egyptian yesterday?'[20] ^{7:29} Moses fled at this saying, and became a stranger in the land of Midian, where he became the father of two sons.

^{7:30} "When forty years were fulfilled, an angel of the Lord appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush. ^{7:31} When Moses saw it, he wondered at the sight. As he came close to see, a voice of the Lord came to him, ^{7:32} 'I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.'[21] Moses trembled, and dared not look. ^{7:33} The Lord said to him, 'Take your sandals off of your feet, for the place where you stand is holy ground. ^{7:34} I have surely seen the affliction of my people that is in Egypt, and have heard their groaning. I have come down to deliver them. Now come, I will send you into Egypt.'[22]

^{7:35} "This Moses, whom they refused, saying, 'Who made you a ruler and a judge?'--God has sent him as both a ruler and a deliverer by the hand of the angel who appeared to him in the bush. ^{7:36} This man led them out, having worked wonders and signs in Egypt, in the Red Sea, and in the wilderness for forty years. ^{7:37} This is that Moses, who said to the children of Israel, 'The Lord our God will raise up a prophet for you from among your brothers, like me.'[23][24] ^{7:38} This is he who was in the assembly in the wilderness with the angel that spoke to him on Mount Sinai, and with our fathers, who received living oracles to give to us, ^{7:39} to whom our fathers wouldn't be obedient, but rejected him, and turned back in their hearts to Egypt, ^{7:40} saying to Aaron, 'Make us gods that will go before us, for as for this Moses, who led us out of the land of Egypt, we don't know what has become of him.'[25] ^{7:41} They made a calf in those days, and brought a sacrifice to the idol, and rejoiced in the works of their hands. ^{7:42} But God turned, and gave them up to serve the army of the sky,[26] as it is written in the book of the prophets,

'Did you offer to me slain animals and sacrifices
forty years in the wilderness, O house of Israel?'
^{7:43} You took up the tent of Moloch,
the star of your god Rephan,
the figures which you made to worship.
I will carry you away[27] beyond Babylon.'

^{7:44} "Our fathers had the tent of the testimony in the wilderness, even as he who spoke to Moses commanded him to make it according to the pattern that he had seen; ^{7:45} which also our fathers, in their turn, brought in with Joshua when they entered into the possession of the nations, whom God drove out before the face of our fathers, to the days of David, ^{7:46} who found favor in the sight of God, and asked to find a habitation for the God of Jacob. ^{7:47} But

Libertines," and of the Cyrenians, of the Alexandrians, and of those of Cilicia and Asia arose, disputing with Stephen. ^{6:10} They weren't able to withstand the wisdom and the Spirit by which he spoke. ^{6:11} Then they secretly induced men to say, "We have heard him speak blasphemous words against Moses and God." ^{6:12} They stirred up the people, the elders, and the scribes, and came against him and seized him, and brought him in to the council, ^{6:13} and set up false witnesses who said, "This man never stops speaking blasphemous words against this holy place and the law. ^{6:14} For we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." ^{6:15} All who sat in the council, fastening their eyes on him, saw his face like it was the face of an angel.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[16] v6:1. The Hellenists used Greek language and culture, even though they were also of Hebrew descent.

Acts 7

Stephen's Speech to the Council

^{7:1} The high priest said, "Are these things so?"

^{7:2} He said, "Brothers and fathers, listen. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, ^{7:3} and said to him, 'Get out of your land, and from your relatives, and come into a land which I will show you.' [17] ^{7:4} Then he came out of the land of the Chaldeans, and lived in Haran. From there, when his father was dead, God moved him into this land, where you are now living. ^{7:5} He gave him no inheritance in it, no, not so much as to set his foot on. He promised that he would give it to him for a possession, and to his seed after him, when he still had no child. ^{7:6} God spoke in this way: that his seed would live as aliens in a strange land, and that they would be enslaved and mistreated for four hundred years. ^{7:7} 'I will judge the nation to which they will be in bondage,' said God, 'and after that will they come out, and serve me in this place.' [18] ^{7:8} He gave him the covenant of circumcision. So Abraham became the father of Isaac, and circumcised him the eighth day. Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs.

^{7:9} "The patriarchs, moved with jealousy against Joseph, sold him into Egypt. God was with him, ^{7:10} and delivered him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt. He made him governor over Egypt and all his house. ^{7:11} Now a famine came over all the land of Egypt and Canaan, and great affliction. Our fathers found no food. ^{7:12} But when Jacob heard that there was grain in Egypt, he sent out our fathers the first time. ^{7:13} On the second time Joseph was made known to his brothers, and Joseph's race was revealed to Pharaoh. ^{7:14} Joseph sent, and summoned Jacob, his father, and all his relatives, seventy-five souls. ^{7:15} Jacob went down into Egypt, and he died, himself and our fathers, ^{7:16} and they were brought back to Shechem, and laid in the tomb that Abraham bought for a price in silver from the children of Hamor of Shechem.

^{7:17} "But as the time of the promise came close which God had sworn to Abraham, the people grew and multiplied in Egypt, ^{7:18} until there arose a different

What god is great like God?
^{77:14} You are the God who does wonders.
 You have made your strength known among the peoples.
^{77:15} You have redeemed your people with your arm,
 the sons of Jacob and Joseph.
 Selah.
^{77:16} The waters saw you, God.
 The waters saw you, and they writhed.
 The depths also convulsed.
^{77:17} The clouds poured out water.
 The skies resounded with thunder.
 Your arrows also flashed around.
^{77:18} The voice of your thunder was in the whirlwind.
 The lightnings lit up the world.
 The earth trembled and shook.
^{77:19} Your way was through the sea;
 your paths through the great waters.
 Your footsteps were not known.
^{77:20} You led your people like a flock,
 by the hand of Moses and Aaron.

Psalms 78

A contemplation by Asaph.

^{78:1} Hear my teaching, my people.
 Turn your ears to the words of my mouth.
^{78:2} I will open my mouth in a parable.
 I will utter dark sayings of old,
^{78:3} Which we have heard and known,
 and our fathers have told us.
^{78:4} We will not hide them from their children,
 telling to the generation to come the praises of Yahweh,
 his strength, and his wondrous works that he has done.
^{78:5} For he established a testimony in Jacob,
 and appointed a teaching in Israel,
 which he commanded our fathers,
 that they should make them known to their children;
^{78:6} that the generation to come might know, even the children who should be
 born;
 who should arise and tell their children,
^{78:7} that they might set their hope in God,
 and not forget the works of God,
 but keep his commandments,
^{78:8} and might not be as their fathers,
 a stubborn and rebellious generation,
 a generation that didn't make their hearts loyal,
 whose spirit was not steadfast with God.
^{78:9} The children of Ephraim, being armed and carrying bows,
 turned back in the day of battle.
^{78:10} They didn't keep God's covenant,
 and refused to walk in his law.
^{78:11} They forgot his doings,
 his wondrous works that he had shown them.

78:12 He did marvelous things in the sight of their fathers,
in the land of Egypt, in the field of Zoan.

78:13 He split the sea, and caused them to pass through.
He made the waters stand as a heap.

78:14 In the daytime he also led them with a cloud,
and all night with a light of fire.

78:15 He split rocks in the wilderness,
and gave them drink abundantly as out of the depths.

78:16 He brought streams also out of the rock,
and caused waters to run down like rivers.

78:17 Yet they still went on to sin against him,
to rebel against the Most High in the desert.

78:18 They tempted God in their heart
by asking food according to their desire.

78:19 Yes, they spoke against God.
They said, "Can God prepare a table in the wilderness?"

78:20 Behold, he struck the rock, so that waters gushed out,
and streams overflowed.
Can he give bread also?
Will he provide flesh for his people?"

78:21 Therefore Yahweh heard, and was angry.
A fire was kindled against Jacob,
anger also went up against Israel,

78:22 because they didn't believe in God,
and didn't trust in his salvation.

78:23 Yet he commanded the skies above,
and opened the doors of heaven.

78:24 He rained down manna on them to eat,
and gave them food from the sky.

78:25 Man ate the bread of angels.
He sent them food to the full.

78:26 He caused the east wind to blow in the sky.
By his power he guided the south wind.

78:27 He rained also flesh on them as the dust;
winged birds as the sand of the seas.

78:28 He let them fall in the midst of their camp,
around their habitations.

78:29 So they ate, and were well filled.
He gave them their own desire.

78:30 They didn't turn from their cravings.
Their food was yet in their mouths,
78:31 when the anger of God went up against them,
killed some of the fattest of them,
and struck down the young men of Israel.

78:32 For all this they still sinned,
and didn't believe in his wondrous works.

78:33 Therefore he consumed their days in vanity,
and their years in terror.

78:34 When he killed them, then they inquired after him.
They returned and sought God earnestly.

78:35 They remembered that God was their rock,
the Most High God, their redeemer.

78:36 But they flattered him with their mouth,
and lied to him with their tongue.

78:37 For their heart was not right with him,
neither were they faithful in his covenant.

78:38 But he, being merciful, forgave iniquity, and didn't destroy them.

5:40 They agreed with him. Summoning the apostles, they beat them and commanded them not to speak in the name of Jesus, and let them go. 5:41 They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for Jesus' name.

5:42 Every day, in the temple and at home, they never stopped teaching and preaching Jesus, the Christ.

1. *the Sadducees ... laid hands on the apostles.* Many conflicts take place in the mind between the old and the new lines of thought. The new encroaches upon the old, and occupies its field as teacher and leader. There is reaction again and again, and we sometimes think it would be best to crush out entirely these revolutionary truths which are making such powerful headway in the consciousness. Some people are too cautious to become real Christians. They dare not let go the teachings of their forefathers for fear they may be led into some heresy, and lose their chance of getting into heaven.

2. *Peter and the apostles answered We must obey God rather than men.* In all religious matters we should exercise faith and love and judgment. These faculties give balance and poise to the developing soul.

In the life of Jesus they were represented by Peter (faith), John (love), and James (judgment). These three apostles were present with Jesus in the performance of all his outstanding works.

3. *one stood up in the council, a Pharisee named Gamaliel.* Gamaliel, the "doctor of the law" who advocates that Truth be tested by its fruits, was a leader among the most conservative Pharisees; he recommended common sense and reason. Prejudice and bigotry often blind us to real merit. There is in every one that spirit of fairness which will give every idea a chance to prove itself. Gamaliel's words are the conclusion of every well-balanced mind, and we should listen to every doctrine with this good judgment to the front. (MBD/gamaliel)

 Fillmore Study Bible annotations by Mark Hicks

Acts 6

Seven Chosen to Serve

6:1 Now in those days, when the number of the disciples was multiplying, a complaint arose from the Hellenists[16] against the Hebrews, because their widows were neglected in the daily service. 6:2 The twelve summoned the multitude of the disciples and said, "It is not appropriate for us to forsake the word of God and serve tables. 6:3 Therefore select from among you, brothers, seven men of good report, full of the Holy Spirit and of wisdom, whom we may appoint over this business. 6:4 But we will continue steadfastly in prayer and in the ministry of the word."

6:5 These words pleased the whole multitude. They chose Stephen, a man full of faith and of the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch; 6:6 whom they set before the apostles. When they had prayed, they laid their hands on them. 6:7 The word of God increased and the number of the disciples multiplied in Jerusalem exceedingly. A great company of the priests were obedient to the faith.

The Arrest of Stephen

6:8 Stephen, full of faith and power, performed great wonders and signs among the people. 6:9 But some of those who were of the synagogue called "The

mattresses, so that as Peter came by, at the least his shadow might overshadow some of them. ^{5:16} Multitudes also came together from the cities around Jerusalem, bringing sick people, and those who were tormented by unclean spirits: and they were all healed. ²

1. *apostles*. Those sent forth; messengers; ambassadors; active spiritual thoughts. Jesus conferred this title on the Twelve whom He sent forth to teach and to heal (RW/apostles).

the apostles come together at Solomon's porch (place of the soul unified with wisdom and love) for Peter (Faith) to heal the multitudes (many thoughts).

2. *and they were all healed*. Metaphysically,

The Freeing Power Of Truth

^{5:17} But the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, ^{5:18} and laid hands on the apostles, ¹ and put them in public custody. ^{5:19} But an angel of the Lord opened the prison doors by night, and brought them out, and said, ^{5:20} "Go stand and speak in the temple to the people all the words of this life."

^{5:21} When they heard this, they entered into the temple about daybreak, and taught. But the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. ^{5:22} But the officers who came didn't find them in the prison. They returned and reported, ^{5:23} "We found the prison shut and locked, and the guards standing before the doors, but when we opened them, we found no one inside!"

^{5:24} Now when the high priest, the captain of the temple, and the chief priests heard these words, they were very perplexed about them and what might become of this. ^{5:25} One came and told them, "Behold, the men whom you put in prison are in the temple, standing and teaching the people." ^{5:26} Then the captain went with the officers, and brought them without violence, for they were afraid that the people might stone them.

^{5:27} When they had brought them, they set them before the council. The high priest questioned them, ^{5:28} saying, "Didn't we strictly command you not to teach in this name? Behold, you have filled Jerusalem with your teaching, and intend to bring this man's blood on us."

^{5:29} But Peter and the apostles answered, "We must obey God rather than men. ² ^{5:30} The God of our fathers raised up Jesus, whom you killed, hanging him on a tree. ^{5:31} God exalted him with his right hand to be a Prince and a Savior, to give repentance to Israel, and remission of sins. ^{5:32} We are His witnesses of these things; and so also is the Holy Spirit, whom God has given to those who obey him."

^{5:33} But they, when they heard this, were cut to the heart, and determined to kill them. ^{5:34} But one stood up in the council, a Pharisee named Gamaliel, ³ a teacher of the law, honored by all the people, and commanded to put the apostles out for a little while. ^{5:35} He said to them, "You men of Israel, be careful concerning these men, what you are about to do. ^{5:36} For before these days Theudas rose up, making himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to nothing. ^{5:37} After this man, Judas of Galilee rose up in the days of the enrollment, and drew away some people after him. He also perished, and all, as many as obeyed him, were scattered abroad. ^{5:38} Now I tell you, withdraw from these men, and leave them alone. For if this counsel or this work is of men, it will be overthrown. ^{5:39} But if it is of God, you will not be able to overthrow it, and you would be found even to be fighting against God!"

Yes, many times he turned his anger away, and didn't stir up all his wrath.
^{78:39} He remembered that they were but flesh, a wind that passes away, and doesn't come again.
^{78:40} How often they rebelled against him in the wilderness, and grieved him in the desert!
^{78:41} They turned again and tempted God, and provoked the Holy One of Israel.
^{78:42} They didn't remember his hand, nor the day when he redeemed them from the adversary;
^{78:43} how he set his signs in Egypt, his wonders in the field of Zoan,
^{78:44} he turned their rivers into blood, and their streams, so that they could not drink.
^{78:45} He sent among them swarms of flies, which devoured them; and frogs, which destroyed them.
^{78:46} He gave also their increase to the caterpillar, and their labor to the locust.
^{78:47} He destroyed their vines with hail, their sycamore fig trees with frost.
^{78:48} He gave over their livestock also to the hail, and their flocks to hot thunderbolts.
^{78:49} He threw on them the fierceness of his anger, wrath, indignation, and trouble, and a band of angels of evil.
^{78:50} He made a path for his anger. He didn't spare their soul from death, but gave their life over to the pestilence,
^{78:51} and struck all the firstborn in Egypt, the chief of their strength in the tents of Ham.
^{78:52} But he led forth his own people like sheep, and guided them in the wilderness like a flock.
^{78:53} He led them safely, so that they weren't afraid, but the sea overwhelmed their enemies.
^{78:54} He brought them to the border of his sanctuary, to this mountain, which his right hand had taken.
^{78:55} He also drove out the nations before them, allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents.
^{78:56} Yet they tempted and rebelled against the Most High God, and didn't keep his testimonies;
^{78:57} but turned back, and dealt treacherously like their fathers. They were turned aside like a deceitful bow.
^{78:58} For they provoked him to anger with their high places, and moved him to jealousy with their engraved images.
^{78:59} When God heard this, he was angry, and greatly abhorred Israel;
^{78:60} so that he forsook the tent of Shiloh, the tent which he placed among men;
^{78:61} and delivered his strength into captivity, his glory into the adversary's hand.
^{78:62} He also gave his people over to the sword, and was angry with his inheritance.
^{78:63} Fire devoured their young men. Their virgins had no wedding song.
^{78:64} Their priests fell by the sword, and their widows couldn't weep.

78:65 Then the Lord awakened as one out of sleep,
like a mighty man who shouts by reason of wine.
78:66 He struck his adversaries backward.
He put them to a perpetual reproach.
78:67 Moreover he rejected the tent of Joseph,
and didn't choose the tribe of Ephraim,
78:68 But chose the tribe of Judah,
Mount Zion which he loved.
78:69 He built his sanctuary like the heights,
like the earth which he has established forever.
78:70 He also chose David his servant,
and took him from the sheepfolds;
78:71 from following the ewes that have their young,
he brought him to be the shepherd of Jacob, his people,
and Israel, his inheritance.
78:72 So he was their shepherd according to the integrity of his heart,
and guided them by the skillfulness of his hands.

Psalms 79

A Psalm by Asaph.

79:1 God, the nations have come into your inheritance.
They have defiled your holy temple.
They have laid Jerusalem in heaps.
79:2 They have given the dead bodies of your servants to be food for the birds of the
sky,
the flesh of your saints to the animals of the earth.
79:3 Their blood they have shed like water around Jerusalem.
There was no one to bury them.
79:4 We have become a reproach to our neighbors,
a scoffing and derision to those who are around us.
79:5 How long, Yahweh?
Will you be angry forever?
Will your jealousy burn like fire?
79:6 Pour out your wrath on the nations that don't know you;
on the kingdoms that don't call on your name;
79:7 For they have devoured Jacob,
and destroyed his homeland.
79:8 Don't hold the iniquities of our forefathers against us.
Let your tender mercies speedily meet us,
for we are in desperate need.
79:9 Help us, God of our salvation, for the glory of your name.
Deliver us, and forgive our sins, for your name's sake.
79:10 Why should the nations say, "Where is their God?"
Let it be known among the nations, before our eyes,
that vengeance for your servants' blood is being poured out.
79:11 Let the sighing of the prisoner come before you.
According to the greatness of your power, preserve those who are
sentenced to death.
79:12 Pay back to our neighbors seven times into their bosom
their reproach with which they have reproached you, Lord.
79:13 So we, your people and sheep of your pasture,

abas).

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[13] v4:11. Psalm 118:22

[14] v4:26. Christ (Greek) and Messiah (Hebrew) both mean Anointed One.

[15] v4:26. Psalm 2:1-2

Acts 5

The Self-Deception of Ananias and Sapphira

^{5:1} But a certain man named Ananias, with Sapphira, his wife, sold a possession, ^{5:2} and kept back ¹ part of the price, his wife also being aware of it, and brought a certain part, and laid it at the apostles' feet. ^{5:3} But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back part of the price of the land? ^{5:4} While you kept it, didn't it remain your own? After it was sold, wasn't it in your power? How is it that you have conceived this thing in your heart? You haven't lied to men, but to God." ^{5:5} Ananias, hearing these words, fell down and died. Great fear came on all who heard these things. ^{5:6} The young men arose and wrapped him up, and they carried him out and buried him. ^{5:7}

About three hours later, his wife, not knowing what had happened, came in. ^{5:8} Peter answered her, "Tell me whether you sold the land for so much." She said, "Yes, for so much." ^{5:9} But Peter asked her, "How is it that you have agreed together to tempt the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out." ^{5:10} She fell down immediately at his feet, and died. The young men came in and found her dead, and they carried her out and buried her by her husband. ^{5:11} Great fear came on the whole assembly, ² and on all who heard these things.

1. *kept back.* Self-deception is the chief theme of today's lesson. The deceptive belief (Ananias) that we can attain all the blessings of Spirit and at the same time retain our hold upon worldly ways and things, is a very subtle mortal error which causes the would-be disciple much misery. Nothing ever can be hidden from Spirit. It is always best to uncover the whole inner consciousness to Spirit and to pray earnestly to be thoroughly cleansed from every taint of deception and error.

2. *Great fear came on the whole assembly.* In a literal sense, the incident of Ananias and Sapphira is harsh and unchristian. The Spirit of truth leads sinners into all truth, not by frightening them to death, but by guiding them into the way of righteousness and peace. In a metaphysical sense this lesson is valuable, for it shows that a clean choice must be made between the life of deception and the Christ life of straightforwardness, through faith in the Spirit of truth within the heart.

The Apostles Heal Many

^{5:12} By the hands of the apostles ¹ many signs and wonders were done among the people. They were all with one accord in Solomon's porch. ^{5:13} None of the rest dared to join them, however the people honored them. ^{5:14} More believers were added to the Lord, multitudes of both men and women. ^{5:15} They even carried out the sick into the streets, and laid them on cots and

the I AM we build up character, and when others hear our name they identify it with the character they have given it. Thus a name has power to characterize the one who bears it.

4. *the head of the corner (cornerstone).* The spiritual I AM, which many have case aside, is the very cornerstone of our character. The Christ in Jesus was the cornerstone of his character.

5. *What shall we do to these men?* When a

new relation between God and humanity is revealed, and the priest or minister who has ruled hitherto as mediator between humanity and the far away Deity is found to be superfluous, there is an uproar in consciousness. Metaphysically, the conventional thoughts lay hands on the illuminated ones and cast them into prison, or darkness and bondage. It is well to be informed about these movements of the mind, for may may thereby be saved much perplexity.

Believers Pray With Boldness

^{4:23} Being let go, they came to their own company, and reported all that the chief priests and the elders had said to them. ^{4:24} When they heard it, they lifted up their voice to God with one accord, and said, "O Lord, you are God, who made the heaven, the earth, the sea, and all that is in them; ^{4:25} who by the mouth of your servant, David, said,

"Why do the nations rage,
and the peoples plot a vain thing?

^{4:26} The kings of the earth take a stand,
and the rulers take council together,
against the Lord, and against his Christ[14]."[15]

^{4:27} "For truly, in this city against your holy servant, Jesus, whom you anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together ^{4:28} to do whatever your hand and your council foreordained to happen. ^{4:29} Now, Lord, look at their threats, and grant to your servants to speak your word with all boldness, ^{4:30} while you stretch out your hand to heal; and that signs and wonders may be done through the name of your holy Servant Jesus." ^{4:31} When they had prayed, the place was shaken where they were gathered together. They were all filled with the Holy Spirit, and they spoke the word of God with boldness. ¹

1. *they spoke the word of God with boldness.* It is from God through Jesus Christ that all spiritual healing comes. No one has yet done the "greater works" that Jesus foretold, but

the fact that he foresaw their accomplishment encourages our faith in the possibility of these surpassing deeds.

A Community of Grace Emerges

^{4:32} The multitude of those who believed were of one heart and soul. Not one of them claimed that anything of the things which he possessed was his own, but they had all things in common. ^{4:33} With great power, the apostles gave their testimony of the resurrection of the Lord Jesus. Great grace was on them all. ¹ ^{4:34} For neither was there among them any who lacked, for as many as were owners of lands or houses sold them, and brought the proceeds of the things that were sold, ^{4:35} and laid them at the apostles' feet, and distribution was made to each, according as anyone had need. ^{4:36} ² ^{4:37} ³ ^{4:38} ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

1. *Great grace was on them all.* The progress of such a community today would depend on two things: the unselfishness of its members, and confidence that the directive head of the community was guided by Jesus Christ. The apostles vigorously proclaimed the resurrec-

tion of the Lord Jesus Christ, who was the head of all their work.

2. *Barnabas.* Metaphysically, Barnabas is the imagination brought into expression through association with the word (Paul) (MBD/barn-

will give you thanks forever.
We will praise you forever, to all generations.

Psalms 80

For the Chief Musician. To the tune of "The Lilies of the Covenant." A Psalm by Asaph.

^{80:1} Hear us, Shepherd of Israel,
you who lead Joseph like a flock,
you who sit above the cherubim, shine forth.
^{80:2} Before Ephraim and Benjamin and Manasseh, stir up your might!
Come to save us!
^{80:3} Turn us again, God.
Cause your face to shine,
and we will be saved.
^{80:4} Yahweh God of Armies,
How long will you be angry against the prayer of your people?
^{80:5} You have fed them with the bread of tears,
and given them tears to drink in large measure.
^{80:6} You make us a source of contention to our neighbors.
Our enemies laugh among themselves.
^{80:7} Turn us again, God of Armies.
Cause your face to shine,
and we will be saved.
^{80:8} You brought a vine out of Egypt.
You drove out the nations, and planted it.
^{80:9} You cleared the ground for it.
It took deep root, and filled the land.
^{80:10} The mountains were covered with its shadow.
Its boughs were like God's cedars.
^{80:11} It sent out its branches to the sea,
Its shoots to the River.
^{80:12} Why have you broken down its walls,
so that all those who pass by the way pluck it?
^{80:13} The boar out of the wood ravages it.
The wild animals of the field feed on it.
^{80:14} Turn again, we beg you, God of Armies.
Look down from heaven, and see, and visit this vine,
^{80:15} the stock which your right hand planted,
the branch that you made strong for yourself.
^{80:16} It's burned with fire.
It's cut down.
They perish at your rebuke.
^{80:17} Let your hand be on the man of your right hand,
on the son of man whom you made strong for yourself.
^{80:18} So we will not turn away from you.
Revive us, and we will call on your name.
^{80:19} Turn us again, Yahweh God of Armies.
Cause your face to shine, and we will be saved.

Psalms 81

For the Chief Musician. On an instrument of Gath. By Asaph.

81:1 Sing aloud to God, our strength!
Make a joyful shout to the God of Jacob!

81:2 Raise a song, and bring here the tambourine,
the pleasant lyre with the harp.

81:3 Blow the trumpet at the New Moon,
at the full moon, on our feast day.

81:4 For it is a statute for Israel,
an ordinance of the God of Jacob.

81:5 He appointed it in Joseph for a testimony,
when he went out over the land of Egypt,
I heard a language that I didn't know.

81:6 "I removed his shoulder from the burden.
His hands were freed from the basket.

81:7 You called in trouble, and I delivered you.
I answered you in the secret place of thunder.
I tested you at the waters of Meribah."
Selah.

81:8 "Hear, my people, and I will testify to you,
Israel, if you would listen to me!

81:9 There shall be no strange god in you,
neither shall you worship any foreign god.

81:10 I am Yahweh, your God,
who brought you up out of the land of Egypt.
Open your mouth wide, and I will fill it.

81:11 But my people didn't listen to my voice.
Israel desired none of me.

81:12 So I let them go after the stubbornness of their hearts,
that they might walk in their own counsels.

81:13 Oh that my people would listen to me,
that Israel would walk in my ways!

81:14 I would soon subdue their enemies,
and turn my hand against their adversaries.

81:15 The haters of Yahweh would cringe before him,
and their punishment would last forever.

81:16 But he would have also fed them with the finest of the wheat.
I will satisfy you with honey out of the rock."

Psalms 82

A Psalm by Asaph.

82:1 God presides in the great assembly.
He judges among the gods.

82:2 "How long will you judge unjustly,
and show partiality to the wicked?"
Selah.

82:3 "Defend the weak, the poor, and the fatherless.

Acts 4

Peter and John Defend Their Authority

4:1 As they spoke to the people, the priests and the captain of the temple and the Sadducees came to them, 4:2 being upset because they taught the people and proclaimed in Jesus the resurrection from the dead. 1 4:3 They laid hands on them, and put them in custody until the next day, for it was now evening. 4:4 But many of those who heard the word believed, and the number of the men came to be about five thousand.

4:5 It happened in the morning, that their rulers, elders, and scribes were gathered together in Jerusalem. 4:6 Annas the high priest was there, with Caiaphas, John, Alexander, and as many as were relatives of the high priest. 4:7 When they had stood them in the middle of them, they inquired, "By what power, or in what name, have you done this?" 2

4:8 Then Peter, filled with the Holy Spirit, said to them, "You rulers of the people, and elders of Israel, 4:9 if we are examined today concerning a good deed done to a crippled man, by what means this man has been healed, 4:10 be it known to you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, 3 whom you crucified, whom God raised from the dead, in him does this man stand here before you whole. 4:11 He is 'the stone which was regarded as worthless by you, the builders, which has become the head of the corner.' 4 [13] 4:12 There is salvation in none other, for neither is there any other name under heaven, that is given among men, by which we must be saved!"

4:13 Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled. They recognized that they had been with Jesus. 4:14 Seeing the man who was healed standing with them, they could say nothing against it. 4:15 But when they had commanded them to go aside out of the council, they conferred among themselves, 4:16 saying, "What shall we do to these men? 5 Because indeed a notable miracle has been done through them, as can be plainly seen by all who dwell in Jerusalem, and we can't deny it. 4:17 But so that this spreads no further among the people, let's threaten them, that from now on they don't speak to anyone in this name." 4:18 They called them, and commanded them not to speak at all nor teach in the name of Jesus.

4:19 But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, judge for yourselves, 4:20 for we can't help telling the things which we saw and heard."

4:21 When they had further threatened them, they let them go, finding no way to punish them, because of the people; for everyone glorified God for that which was done. 4:22 For the man on whom this miracle of healing was performed was more than forty years old.

1. *proclaimed in Jesus the resurrection from the dead.* The resurrection of spiritual truth from the materialism of the present time. We need to resurrect our faculties as individuals and at the same time to undertake the resurrection of the same spiritual faculties in society.

2. *By what power, or in what name, have you done this?* Everyone who believes in the power of the indwelling Christ to heal

disease and establish harmony in human beings is authorized to speak the word. The metaphysician believes that since Jesus Christ of Nazareth demonstrated the power of God and healed many who were weak in understanding, we can do the same.

3. *in the name of Jesus Christ of Nazareth.* We identify ourself in the inner realm by means of the I AM, and among human beings by our name. Through the right use of

Peter Speaks in Solomon's Portico

^{3:11} As the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon's, ¹ greatly wondering. ^{3:12} When Peter saw it, he responded to the people, "You men of Israel, why do you marvel at this man? Why do you fasten your eyes on us, as though by our own power or godliness we had made him walk? ^{3:13} The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified his Servant Jesus, whom you delivered up, and denied in the presence of Pilate, when he had determined to release him. ^{3:14} But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, ^{3:15} and killed the Prince of life, whom God raised from the dead, to which we are witnesses. ^{3:16} By faith in his name, his name has made this man strong, whom you see and know. Yes, the faith which is through him has given him this perfect soundness in the presence of you all.

^{3:17} "Now, brothers[10], I know that you did this in ignorance, as did also your rulers. ^{3:18} But the things which God announced by the mouth of all his prophets, that Christ should suffer, he thus fulfilled.

^{3:19} "Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, ^{3:20} and that he may send Christ Jesus, who was ordained for you before, ^{3:21} whom heaven must receive until the times of restoration of all things, ² which God spoke long ago by the mouth of his holy prophets. ^{3:22} For Moses indeed said to the fathers, 'The Lord God will raise up a prophet for you from among your brothers, like me. You shall listen to him in all things whatever he says to you.' ^{3:23} It will be, that every soul that will not listen to that prophet will be utterly destroyed from among the people.' [11] ^{3:24} Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, they also told of these days. ^{3:25} You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'In your seed will all the families of the earth be blessed.' [12] ^{3:26} God, having raised up his servant, Jesus, sent him to you first, to bless you, in turning away everyone of you from your wickedness."

1. *Solomon*. Metaphysically, the state of mind that is established in consciousness when the soul is unified with wisdom and love (MBD/ solomon).

2. *until the times of restoration of all things*. The restoration of all things is the work of the "church of Christ." It is of the utmost importance, then, that each of us diligently seek truth, obey it, and be able to do our work as a member of the "body." The work of restoration begins in us; we aspire to realize consciously

our unity with God. Gradually our thoughts begin to shape ourselves aright and as we acquire the true perspective, we become conscious of others who are working along the same way, having the same aspirations. We perceive our oneness with others who have consecrated themselves unto the Lord, and our sense of unity becomes deepened. Unity Correspondence School Lesson 4, *Body of Christ*.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[9] v3:1. 3:00 PM

[10] v3:17. The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

[11] v3:23. Deuteronomy 18:15, 18-19

[12] v3:25. Genesis 22:18; 26:4

Maintain the rights of the poor and oppressed.
^{82:4} Rescue the weak and needy.
 Deliver them out of the hand of the wicked."
^{82:5} They don't know, neither do they understand.
 They walk back and forth in darkness.
 All the foundations of the earth are shaken.
^{82:6} I said, "You are gods,
 all of you are sons of the Most High.
^{82:7} Nevertheless you shall die like men,
 and fall like one of the rulers."
^{82:8} Arise, God, judge the earth,
 for you inherit all of the nations.

Psalms 83

A song. A Psalm by Asaph.

^{83:1} God, don't keep silent.
 Don't keep silent,
 and don't be still, God.
^{83:2} For, behold, your enemies are stirred up.
 Those who hate you have lifted up their heads.
^{83:3} They conspire with cunning against your people.
 They plot against your cherished ones.
^{83:4} "Come," they say, "and let's destroy them as a nation,
 that the name of Israel may be remembered no more."
^{83:5} For they have conspired together with one mind.
 They form an alliance against you.
^{83:6} The tents of Edom and the Ishmaelites;
 Moab, and the Hagrites;
^{83:7} Gebal, Ammon, and Amalek;
 Philistia with the inhabitants of Tyre;
^{83:8} Assyria also is joined with them.
 They have helped the children of Lot.
 Selah.
^{83:9} Do to them as you did to Midian,
 as to Sisera, as to Jabin, at the river Kishon;
 who perished at Endor,
 who became as dung for the earth.
^{83:11} Make their nobles like Oreb and Zeeb;
 yes, all their princes like Zebah and Zalmunna;
^{83:12} who said, "Let us take possession of God's pasturelands."
^{83:13} My God, make them like tumbleweed;
 like chaff before the wind.
^{83:14} As the fire that burns the forest,
 as the flame that sets the mountains on fire,
^{83:15} so pursue them with your tempest,
 and terrify them with your storm.
^{83:16} Fill their faces with confusion,
 that they may seek your name, Yahweh.
^{83:17} Let them be disappointed and dismayed forever.
 Yes, let them be confounded and perish;
^{83:18} that they may know that you alone, whose name is Yahweh,

are the Most High over all the earth.

Psalms 84

For the Chief Musician. On an instrument of Gath. A Psalm by the sons of Korah.

84:1 How lovely are your dwellings,
Yahweh of Armies!
84:2 My soul longs, and even faints for the courts of Yahweh.
My heart and my flesh cry out for the living God.
84:3 Yes, the sparrow has found a home,
and the swallow a nest for herself, where she may have her young,
near your altars, Yahweh of Armies, my King, and my God.
84:4 Blessed are those who dwell in your house.
They are always praising you.
Selah.
84:5 Blessed are those whose strength is in you;
who have set their hearts on a pilgrimage.
84:6 Passing through the valley of Weeping, they make it a place of springs.
Yes, the autumn rain covers it with blessings.
84:7 They go from strength to strength.
Everyone of them appears before God in Zion.
84:8 Yahweh, God of Armies, hear my prayer.
Listen, God of Jacob.
Selah.
84:9 Behold, God our shield,
look at the face of your anointed.
84:10 For a day in your courts is better than a thousand.
I would rather be a doorkeeper in the house of my God,
than to dwell in the tents of wickedness.
84:11 For Yahweh God is a sun and a shield.
Yahweh will give grace and glory.
He withholds no good thing from those who walk blamelessly.
84:12 Yahweh of Armies,
blessed is the man who trusts in you.

Psalms 85

For the Chief Musician. A Psalm by the sons of Korah.

85:1 Yahweh, you have been favorable to your land.
You have restored the fortunes of Jacob.
85:2 You have forgiven the iniquity of your people.
You have covered all their sin.
Selah.
85:3 You have taken away all your wrath.
You have turned from the fierceness of your anger.
85:4 Turn us, God of our salvation,
and cause your indignation toward us to cease.

1. *had all things in common*. It is possible for people to live in a community, and have all things in common if they "believe" that all things belong to God, and that men are merely his stewards, working for the common good of all. The whole world must eventually become an organized cooperation, based upon the understanding and application of the laws stated by Jesus Christ.

2. *assembly (church)*. Metaphysically, the church is a harmonious aggregation of spiritual ideas in the mind of the individual. Less metaphysically, the Church of Christ is the great brotherhood which Jesus Christ established in Spirit. It is not made of creeds and forms, nor is it contained in walls of wood and stone. Its temple is the heart of man.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[3] v2:15. about 9:00 AM
[4] v2:21. Joel 2:28-32
[5] v2:27. or, Hell
[6] v2:28. Psalm 16:8-11
[7] v2:31. or, Hell
[8] v2:35. Psalm 110:1

Acts 3

Peter Heals a Lame Beggar

3:1 Peter and John ¹ were going up into the temple at the hour of prayer, the ninth hour[9]. ^{3:2} A certain man who was lame from his mother's womb ² was being carried, whom they laid daily at the door of the temple which is called Beautiful, ³ to ask gifts for the needy of those who entered into the temple. ^{3:3} Seeing Peter and John ⁴ about to go into the temple, he asked to receive gifts for the needy. ^{3:4} Peter, fastening his eyes on him, with John, said, "Look at us." ^{3:5} He listened to them, expecting to receive something from them. ^{3:6} But Peter said, "Silver and gold have I none, but what I have, that I give you. In the name of Jesus Christ of Nazareth, get up and walk!" ^{3:7} He took him by the right hand, and raised him up. Immediately his feet and his ankle bones received strength. ^{3:8} Leaping up, he stood, and began to walk. He entered with them into the temple, walking, leaping, and praising God. ⁵ ^{3:9} All the people saw him walking and praising God. ^{3:10} They recognized him, that it was he who used to sit begging for gifts for the needy at the Beautiful Gate of the temple. They were filled with wonder and amazement at what had happened to him.

1. *Peter and John*. Peter (Faith) and John (Love) went "up into the temple at the hour of prayer." Their minds were lifted up by prayer.

2. *lame from his mother's womb*. Metaphysically, one who has not affirmed his spiritual strength (the sustaining influence of spiritual ideas that permeate his being) through the living Christ. His understanding needs to be lifted up and adjusted. The feet represent a phase of the understanding.

3. *the door of the temple which is called Beautiful*. Metaphysically, spiritual understanding. The door opens when we pray and praise.

4. *Seeing Peter and John*. There must be faith on the part of the one who is to be healed that the power of the Christ to restore him lies in himself, and that he can call it forth. Faith (Peter) and love (John) are the avenues of health.

5. *leaping, and praising God*. He immediately praised God and practiced walking. He was not afraid to trust himself to his feet but accepted the gift of health and strength.

throne,^{2:31} he foreseeing this spoke about the resurrection of the Christ, that neither was his soul left in Hades[7], nor did his flesh see decay.^{2:32} This Jesus God raised up, to which we all are witnesses.^{2:33} Being therefore exalted by the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this,⁴ which you now see and hear.^{2:34} For David didn't ascend into the heavens, but he says himself,

2:35 "The Lord said to my Lord, "Sit by my right hand,
until I make your enemies a footstool for your feet.""[8]

2:36 "Let all the house of Israel therefore know certainly that God has made him both Lord and Christ, this Jesus whom you crucified."

1. *Peter, standing up.* Peter no longer denies the Master, but in a strong, forceful, straightforward manner makes clear to "whosoever will" the Jesus Christ way of redemption. Peter, typifying faith and spiritual understanding, is the sure foundation (the rock) upon which the Christ Church is based.

2. *Jesus of Nazareth, a man.* Jesus represents God's idea of man in expression. Christ is that idea in the absolute. "Jesus of Nazareth, a man" became the Lord Christ as attested by the Resurrection.

3. *whom God raised up.* Jesus kept the law of

the indwelling God, the law of life, so completely that death could not overcome Him. By identifying Himself always with divine being He raised His consciousness to the divine. Thus God (life) raised Him up.

4. *Being therefore exalted...* Jesus became Lord through mastering the law of Being and Christ through bringing into manifestation the principle by which he identified Himself with perfect man. *he has poured out this.* God's idea of man in expression becomes the Christ through the directive power of the Spirit or hand of God actively functioning within man.

The First Converts

2:37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?"

2:38 Peter said to them, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit. 1 2:39 For to you is the promise, and to your children, and to all who are far off, even as many as the Lord our God will call to himself." 2:40 With many other words he testified, and exhorted them, saying, "Save yourselves from this crooked generation!"

2:41 Then those who gladly received his word were baptized. There were added that day about three thousand souls. 2:42 They continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and prayer. 2

1. *Repent, baptized, receive the Holy Spirit.* To repent is to change the mind; to give up error for Truth. Baptism washes away the old state of thought and dissolves all negative conditions, that we may be ready to receive the power of the Holy Spirit.

2. *the breaking of bread, and prayer.* Stirring the inner substance into action in the consciousness, and concentrating the mind upon it as the real possession.

Life among the Believers

2:43 Fear came on every soul, and many wonders and signs were done through the apostles. 2:44 All who believed were together, and had all things in common. 1 2:45 They sold their possessions and goods, and distributed them to all, according as anyone had need. 2:46 Day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, 2:47 praising God, and having favor with all the people. The Lord added to the assembly 2 day by day those who were being saved.

85:5 Will you be angry with us forever?
Will you draw out your anger to all generations?
85:6 Won't you revive us again,
that your people may rejoice in you?
85:7 Show us your loving kindness, Yahweh.
Grant us your salvation.
85:8 I will hear what God, Yahweh, will speak,
for he will speak peace to his people, his saints;
but let them not turn again to folly.
85:9 Surely his salvation is near those who fear him,
that glory may dwell in our land.
85:10 Mercy and truth meet together.
Righteousness and peace have kissed each other.
85:11 Truth springs out of the earth.
Righteousness has looked down from heaven.
85:12 Yes, Yahweh will give that which is good.
Our land will yield its increase.
85:13 Righteousness goes before him,
And prepares the way for his steps.

Psalms 86

A Prayer by David.

86:1 Hear, Yahweh, and answer me,
for I am poor and needy.
86:2 Preserve my soul, for I am godly.
You, my God, save your servant who trusts in you.
86:3 Be merciful to me, Lord,
for I call to you all day long.
86:4 Bring joy to the soul of your servant,
for to you, Lord, do I lift up my soul.
86:5 For you, Lord, are good, and ready to forgive;
abundant in loving kindness to all those who call on you.
86:6 Hear, Yahweh, my prayer.
Listen to the voice of my petitions.
86:7 In the day of my trouble I will call on you,
for you will answer me.
86:8 There is no one like you among the gods, Lord,
nor any deeds like your deeds.
86:9 All nations you have made will come and worship before you, Lord.
They shall glorify your name.
86:10 For you are great, and do wondrous things.
You are God alone.
86:11 Teach me your way, Yahweh.
I will walk in your truth.
Make my heart undivided to fear your name.
86:12 I will praise you, Lord my God, with my whole heart.
I will glorify your name forevermore.
86:13 For your loving kindness is great toward me.
You have delivered my soul from the lowest Sheol.
86:14 God, the proud have risen up against me.
A company of violent men have sought after my soul,

and they don't hold regard for you before them.
^{86:15} But you, Lord, are a merciful and gracious God,
 slow to anger, and abundant in loving kindness and truth.
^{86:16} Turn to me, and have mercy on me!
 Give your strength to your servant.
 Save the son of your handmaid.
^{86:17} Show me a sign of your goodness,
 that those who hate me may see it, and be shamed,
 because you, Yahweh, have helped me, and comforted me.

Psalms 87

A Psalm by the sons of Korah; a Song.

^{87:1} His foundation is in the holy mountains.
^{87:2} Yahweh loves the gates of Zion more than all the dwellings of Jacob.
^{87:3} Glorious things are spoken about you, city of God.
 Selah.
^{87:4} I will record Rahab[7] and Babylon among those who acknowledge me.
 Behold, Philistia, Tyre, and also Ethiopia:
 "This one was born there."
^{87:5} Yes, of Zion it will be said, "This one and that one was born in her;"
 the Most High himself will establish her.
^{87:6} Yahweh will count, when he writes up the peoples,
 "This one was born there."
 Selah.
^{87:7} Those who sing as well as those who dance say,
 "All my springs are in you."

[7] v87:4. Rahab is a reference to Egypt.

Psalms 88

A Song. A Psalm by the sons of Korah. For the Chief Musician. To the tune of "The Suffering of Affliction." A contemplation by Heman, the Ezrahite.

^{88:1} Yahweh, the God of my salvation,
 I have cried day and night before you.
^{88:2} Let my prayer enter into your presence.
 Turn your ear to my cry.
^{88:3} For my soul is full of troubles.
 My life draws near to Sheol.
^{88:4} I am counted among those who go down into the pit.
 I am like a man who has no help,
 set apart among the dead,
 like the slain who lie in the grave,
 whom you remember no more.
 They are cut off from your hand.
^{88:6} You have laid me in the lowest pit,

whole body.

4. *Tongues like fire ... sat on each of them.* When we are assembled in a high state of spiritual illumination, we mentally touch omnipresent Intelligence to the degree that whatever is spoken is instantly transmitted to each faculty.

5. *filled with the Holy Spirit.* To be quickened by the Holy Spirit is to "have a conscience void of offense toward God and men always." This is not a negative state, for it is one that is reached through unflagging zeal.

6. *devout men.* There dwell within us many "devout men," or subjective thoughts, of which we are totally unconscious until this Holy Spirit descends into our minds and we see good in the depths of our being that we never saw before. Then our Word of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they "all hear in our own tongues the mighty works of God."

The First Recorded Christian Sermon

^{2:14} But Peter, standing up ¹ with the eleven, lifted up his voice, and spoke out to them, "You men of Judea, and all you who dwell at Jerusalem, let this be known to you, and listen to my words. ^{2:15} For these aren't drunken, as you suppose, seeing it is only the third hour of the day[3]. ^{2:16} But this is what has been spoken through the prophet Joel:

^{2:17} 'It will be in the last days, says God,
 that I will pour out my Spirit on all flesh.
 Your sons and your daughters will prophesy.
 Your young men will see visions.
 Your old men will dream dreams.
^{2:18} Yes, and on my servants and on my handmaidens in those days,
 I will pour out my Spirit, and they will prophesy.
^{2:19} I will show wonders in the sky above,
 and signs on the earth beneath;
 blood, and fire, and billows of smoke.
^{2:20} The sun will be turned into darkness,
 and the moon into blood,
 before the great and glorious day of the Lord comes.
^{2:21} It will be, that whoever will call on the name of the Lord will be saved.[4]

^{2:22} "Men of Israel, hear these words! Jesus of Nazareth, a man ² approved by God to you by mighty works and wonders and signs which God did by him in the midst of you, even as you yourselves know, ^{2:23} him, being delivered up by the determined counsel and foreknowledge of God, you have taken by the hand of lawless men, crucified and killed; ^{2:24} whom God raised up, ³ having freed him from the agony of death, because it was not possible that he should be held by it. ^{2:25} For David says concerning him,

'I saw the Lord always before my face,
 For he is on my right hand, that I should not be moved.
^{2:26} Therefore my heart was glad, and my tongue rejoiced.
 Moreover my flesh also will dwell in hope;
^{2:27} because you will not leave my soul in Hades[5],
 neither will you allow your Holy One to see decay.
^{2:28} You made known to me the ways of life.
 You will make me full of gladness with your presence.[6]

^{2:29} "Brothers, I may tell you freely of the patriarch David, that he both died and was buried, and his tomb is with us to this day. ^{2:30} Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, he would raise up the Christ to sit on his

go to his own place." ^{1:26} They drew lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

1. *Olivet.* Mount of Olives; height yielding illuminating oil; high luminous principle; shining mount; exalted enlightenment. A mountain, or ridge of hills, near Jerusalem, to the east of the city. Jesus often went to the Mount of Olives. A mountain always signifies an exalted state of mind, a high place in consciousness, while olives and olive trees signify the Spirit of love (the Mount of Olives was so named because of the many olive trees that grew on it), and illumination bespeaks light, understanding. Olive oil is symbolical of the Holy Spirit; also of peace and love. (MBD/Olivet).

2. *up into the upper room.* That high state of mind we assume in thinking about spiritual things. It may be attained through prayer, or going into the silence with true words, or in spiritual meditation.

3. *All these with one accord.* Where do we do our first missionary work? We begin in ourself, and as we patiently and persistently carry the message of Truth into every department of our being, including our mind, body, and affairs, we experience conversion in the fullest sense.

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[1] v1:20. Psalm 69:25

[2] v1:20. Psalm 109:8

Acts 2

The Coming of the Holy Spirit

^{2:1} Now when the day of Pentecost ¹ had come, they were all with one accord in one place. ² ^{2:2} Suddenly there came from the sky a sound like the rushing of a mighty wind, and it filled all the house ³ where they were sitting. ^{2:3} Tongues like fire appeared and were distributed to them, and one sat on each of them. ⁴ ^{2:4} They were all filled with the Holy Spirit, ⁵ and began to speak with other languages, as the Spirit gave them the ability to speak.

^{2:5} Now there were dwelling in Jerusalem Jews, devout men, ⁶ from every nation under the sky. ^{2:6} When this sound was heard, the multitude came together, and were bewildered, because everyone heard them speaking in his own language. ^{2:7} They were all amazed and marveled, saying to one another, "Behold, aren't all these who speak Galileans?" ^{2:8} How do we hear, everyone in our own native language? ^{2:9} Parthians, Medes, Elamites, and people from Mesopotamia, Judea, Cappadocia, Pontus, Asia, ^{2:10} Phrygia, Pamphylia, Egypt, the parts of Libya around Cyrene, visitors from Rome, both Jews and proselytes, ^{2:11} Cretans and Arabians: we hear them speaking in our languages the mighty works of God!" ^{2:12} They were all amazed, and were perplexed, saying one to another, "What does this mean?" ^{2:13} Others, mocking, said, "They are filled with new wine."

1. *Pentecost.* Metaphysically, an unfolding of the spiritual mind when the ideas that we have meditated upon and accepted as true, spring forth into consciousness, becoming living realities in our lives, instead of mere mental concepts. In this awakening we get the fruits of the ideas that we have planted in our minds; we have escaped from the darkness (Egypt), and have entered into light (Promised Land).

2. *they were all with one accord in one place.* A conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made there is a descent into the body of spiritual energies that produce a great and unusual commotion.

3. *a sound like the rushing of a mighty wind, and it filled all the house.* An inrush of spiritual energy from the Spirit, which will fill the

in the darkest depths.
88:7 Your wrath lies heavily on me.
You have afflicted me with all your waves.
Selah.
88:8 You have taken my friends from me.
You have made me an abomination to them.
I am confined, and I can't escape.
88:9 My eyes are dim from grief.
I have called on you daily, Yahweh.
I have spread out my hands to you.
88:10 Do you show wonders to the dead?
Do the dead rise up and praise you?
Selah.
88:11 Is your loving kindness declared in the grave?
Or your faithfulness in Destruction?
88:12 Are your wonders made known in the dark?
Or your righteousness in the land of forgetfulness?
88:13 But to you, Yahweh, I have cried.
In the morning, my prayer comes before you.
88:14 Yahweh, why do you reject my soul?
Why do you hide your face from me?
88:15 I am afflicted and ready to die from my youth up.
While I suffer your terrors, I am distracted.
88:16 Your fierce wrath has gone over me.
Your terrors have cut me off.
88:17 They came around me like water all day long.
They completely engulfed me.
88:18 You have put lover and friend far from me,
and my friends into darkness.

Psalms 89

A contemplation by Ethan, the Ezrahite.

89:1 I will sing of the loving kindness of Yahweh forever.
With my mouth, I will make known your faithfulness to all generations.
89:2 I indeed declare, "Love stands firm forever.
You established the heavens.
Your faithfulness is in them."
89:3 "I have made a covenant with my chosen one,
I have sworn to David, my servant,
89:4 'I will establish your seed forever,
and build up your throne to all generations.'"
Selah.
89:5 The heavens will praise your wonders, Yahweh;
your faithfulness also in the assembly of the holy ones.
89:6 For who in the skies can be compared to Yahweh?
Who among the sons of the heavenly beings is like Yahweh,
89:7 a very awesome God in the council of the holy ones,
to be feared above all those who are around him?
89:8 Yahweh, God of Armies, who is a mighty one, like you?
Yah, your faithfulness is around you.
89:9 You rule the pride of the sea.

When its waves rise up, you calm them.
 89:10 You have broken Rahab in pieces, like one of the slain.
 You have scattered your enemies with your mighty arm.
 89:11 The heavens are yours.
 The earth also is yours;
 the world and its fullness.
 You have founded them.
 89:12 The north and the south, you have created them.
 Tabor and Hermon rejoice in your name.
 89:13 You have a mighty arm.
 Your hand is strong, and your right hand is exalted.
 89:14 Righteousness and justice are the foundation of your throne.
 Loving kindness and truth go before your face.
 89:15 Blessed are the people who learn to acclaim you.
 They walk in the light of your presence, Yahweh.
 89:16 In your name they rejoice all day.
 In your righteousness, they are exalted.
 89:17 For you are the glory of their strength.
 In your favor, our horn will be exalted.
 89:18 For our shield belongs to Yahweh;
 our king to the Holy One of Israel.
 89:19 Then you spoke in vision to your saints,
 and said, "I have bestowed strength on the warrior.
 I have exalted a young man from the people.
 89:20 I have found David, my servant.
 I have anointed him with my holy oil,
 89:21 with whom my hand shall be established.
 My arm will also strengthen him.
 89:22 No enemy will tax him.
 No wicked man will oppress him.
 89:23 I will beat down his adversaries before him,
 and strike those who hate him.
 89:24 But my faithfulness and my loving kindness will be with him.
 In my name, his horn will be exalted.
 89:25 I will set his hand also on the sea,
 and his right hand on the rivers.
 89:26 He will call to me, 'You are my Father,
 my God, and the rock of my salvation!'
 89:27 I will also appoint him my firstborn,
 the highest of the kings of the earth.
 89:28 I will keep my loving kindness for him forevermore.
 My covenant will stand firm with him.
 89:29 I will also make his seed endure forever,
 and his throne as the days of heaven.
 89:30 If his children forsake my law,
 and don't walk in my ordinances;
 89:31 if they break my statutes,
 and don't keep my commandments;
 89:32 then I will punish their sin with the rod,
 and their iniquity with stripes.
 89:33 But I will not completely take my loving kindness from him,
 nor allow my faithfulness to fail.
 89:34 I will not break my covenant,
 nor alter what my lips have uttered.
 89:35 Once have I sworn by my holiness,
 I will not lie to David.
 89:36 His seed will endure forever,

was received up from you into the sky will come back in the same way as you saw him going into the sky."³

1. *he was taken up (ascended)*. See Luke 24:51. We who have entered into the Jesus Christ discipline are daily mentally going through the crucifixion, death, burial, resurrection and ascension of the "Person in Christ." This new person is born of a Divine Idea through the overshadowing of the Holy Spirit, and this Idea is that we are each a spiritual being. Therefore the Ascension is the final step in attaining complete union with Divine Mind. Through the realization of His oneness with Divine Mind Jesus completely spiritualized His Physical body.

2. *and a cloud received him out of their sight*. The Lord does not enter directly into our material activities. Spirit imparts to our consciousness the Word, "When he had said these things." "As they were looking" represents that there was an intelligent perception of Truth, followed by a withdrawal,

"he was taken up"; then a seeming obscurity and a darkening of the consciousness, "and a cloud received him out of their sight." This all describes in symbols the impartation by the Lord of His power and His Word, which we take and use in the manifest world.

3. *will come back in the same way as you saw him going into the sky*. After a great spiritual illumination we find our minds and hearts reaching out for heavenly things until we almost forget our practical life. We continue to look steadfastly into heaven "until the two men in white apparel" (consciousness of Spirit within and without) call our attention to the fact that this New Man in Christ has not left us but will return in the same manner that he went, that is, in consciousness.

Harmony among the Disciples

1:12 Then they returned to Jerusalem from the mountain called Olivet,¹ which is near Jerusalem, a Sabbath day's journey away.^{1:13} When they had come in, they went up into the upper room,² where they were staying; that is Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas the son of James.^{1:14} All these with one accord³ continued steadfastly in prayer and supplication, along with the women, and Mary the mother of Jesus, and with his brothers.

1:15 In these days, Peter stood up in the midst of the disciples (and the number of names was about one hundred twenty), and said,^{1:16} "Brothers, it was necessary that this Scripture should be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who was guide to those who took Jesus.^{1:17} For he was numbered with us, and received his portion in this ministry.^{1:18} Now this man obtained a field with the reward for his wickedness, and falling headlong, his body burst open, and all his intestines gushed out.^{1:19} It became known to everyone who lived in Jerusalem that in their language that field was called 'Akeldama,' that is, 'The field of blood.'^{1:20} For it is written in the book of Psalms,

'Let his habitation be made desolate.
 Let no one dwell therein;'[1]

and,

'Let another take his office.'[2]

1:21 "Of the men therefore who have accompanied us all the time that the Lord Jesus went in and out among us,^{1:22} beginning from the baptism of John, to the day that he was received up from us, of these one must become a witness with us of his resurrection."

1:23 They put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias.^{1:24} They prayed, and said, "You, Lord, who know the hearts of all men, show which one of these two you have chosen^{1:25} to take part in this ministry and apostleship from which Judas fell away, that he might

Acts 1

The Promise of the Holy Spirit

^{1:1} The first book I wrote, Theophilus, ¹ concerned all that Jesus began both to do and to teach, ² ^{1:2} until the day in which he was received up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. ^{1:3} To these he also showed himself alive after he suffered, by many proofs, appearing to them over a period of forty days, and speaking about God's Kingdom. ³ ^{1:4} Being assembled together with them, he commanded them, "Don't depart from Jerusalem, ⁴ but wait for the promise of the Father, which you heard from me. ^{1:5} For John indeed baptized in water, but you will be baptized in the Holy Spirit ⁵ not many days from now."

1. *Theophilus.* Theophilus means "lover of God," and the metaphysical meaning is "divine love" or "spiritual unity."

2. *to do and to teach.* Jesus finished the training of His disciples in the fundamental principles of expressing the Christ, but His work of expressing those principles was only begun. We are to carry on this work to completion.

3. *about God's Kingdom.* Jesus began to make manifest the kingdom of God or realm of spiritual truth *here and now*. This kingdom is a kingdom of spiritual consciousness.

4. *Don't depart from Jerusalem.* Jerusalem represents peace, without which the Holy

Spirit finds no lodgment in our mind or heart. We must first be established in the consciousness of peace.

5. *baptized in the Holy Spirit.* Holy Spirit baptism is an absolute prerequisite for expression of the Christ. John's baptism is a symbol of self-denial or a washing away of wrong habits of thinking and living. The Holy Spirit baptism is a symbol of the burning up of all such dross in the fire of a living zeal for Truth, and an opening of the mind to the light of new and living ideas. The second baptism pours a flood of life-giving thoughts into the mind, so that the entire life undergoes a transformation and a reconstruction.

The Last Words of Jesus

^{1:6} Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?" ¹

^{1:7} He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority. ^{1:8} But you will receive power ² when the Holy Spirit has come upon you. You will be witnesses to me in Jerusalem, in all Judea and Samaria, and to the uttermost parts of the earth." ³

1. *are you now restoring the kingdom to Israel?* Jesus had already restored the kingdom to Israel, the kingdom of spiritual consciousness, of which men have allowed themselves to become unaware. His work was complete. Jesus adapted the teaching to the needs of the age to which He gave it. After the Resurrection He gave the apostles further instructions, and each successive age has interpreted His teaching to fit its peculiar needs. While true in an absolute sense, the teaching of Jesus Christ is also adaptable to changing worldly conditions.

2. *you will receive power.* Metaphysical Christians proclaim the faith of Jesus rather than the faith about Jesus. If Christianity were about the worship of the person of Jesus there would be no need for empowerment of his disciples.

3. *to the uttermost parts of the earth.* The empowerment of disciples leads to world harmony which is achieved first by claiming it as already here, realizing that it is one of the eternal realities, and next by working faithfully to bring it into manifestation.

The Ascension of Jesus

^{1:9} When he had said these things, as they were looking, he was taken up, ¹ and a cloud received him out of their sight. ² ^{1:10} While they were looking steadfastly into the sky as he went, behold, two men stood by them in white clothing, ^{1:11} who also said, "You men of Galilee, why do you stand looking into the sky? This Jesus, who

his throne like the sun before me.
^{89:37} It will be established forever like the moon, the faithful witness in the sky."
 Selah.
^{89:38} But you have rejected and spurned. You have been angry with your anointed.
^{89:39} You have renounced the covenant of your servant. You have defiled his crown in the dust.
^{89:40} You have broken down all his hedges. You have brought his strongholds to ruin.
^{89:41} All who pass by the way rob him. He has become a reproach to his neighbors.
^{89:42} You have exalted the right hand of his adversaries. You have made all of his enemies rejoice.
^{89:43} Yes, you turn back the edge of his sword, and haven't supported him in battle.
^{89:44} You have ended his splendor, and thrown his throne down to the ground.
^{89:45} You have shortened the days of his youth. You have covered him with shame.

Selah.
^{89:46} How long, Yahweh? Will you hide yourself forever? Will your wrath burn like fire?
^{89:47} Remember how short my time is! For what vanity have you created all the children of men!
^{89:48} What man is he who shall live and not see death, who shall deliver his soul from the power of Sheol?
 Selah.
^{89:49} Lord, where are your former loving kindnesses, which you swore to David in your faithfulness?
^{89:50} Remember, Lord, the reproach of your servants, how I bear in my heart the taunts of all the mighty peoples,
^{89:51} With which your enemies have mocked, Yahweh, with which they have mocked the footsteps of your anointed one.
^{89:52} Blessed be Yahweh forevermore. Amen, and Amen.

BOOK FOUR

Psalms 90

A Prayer by Moses, the man of God.

^{90:1} Lord, you have been our dwelling place for all generations.
^{90:2} Before the mountains were brought forth, before you had formed the earth and the world, even from everlasting to everlasting, you are God.
^{90:3} You turn man to destruction, saying, "Return, you children of men."
^{90:4} For a thousand years in your sight are just like yesterday when it is past,

like a watch in the night.
 90:5 You sweep them away as they sleep.
 In the morning they sprout like new grass.
 90:6 In the morning it sprouts and springs up.
 By evening, it is withered and dry.
 90:7 For we are consumed in your anger.
 We are troubled in your wrath.
 90:8 You have set our iniquities before you,
 our secret sins in the light of your presence.
 90:9 For all our days have passed away in your wrath.
 We bring our years to an end as a sigh.
 90:10 The days of our years are seventy,
 or even by reason of strength eighty years;
 yet their pride is but labor and sorrow,
 for it passes quickly, and we fly away.
 90:11 Who knows the power of your anger,
 your wrath according to the fear that is due to you?
 90:12 So teach us to number our days,
 that we may gain a heart of wisdom.
 90:13 Relent, Yahweh!
 How long?
 Have compassion on your servants!
 90:14 Satisfy us in the morning with your loving kindness,
 that we may rejoice and be glad all our days.
 90:15 Make us glad for as many days as you have afflicted us,
 for as many years as we have seen evil.
 90:16 Let your work appear to your servants;
 your glory to their children.
 90:17 Let the favor of the Lord our God be on us;
 establish the work of our hands for us;
 yes, establish the work of our hands.

Psalms 91

91:1 He who dwells in the secret place of the Most High
 will rest in the shadow of the Almighty.
 91:2 I will say of Yahweh, "He is my refuge and my fortress;
 my God, in whom I trust."
 91:3 For he will deliver you from the snare of the fowler,
 and from the deadly pestilence.
 91:4 He will cover you with his feathers.
 Under his wings you will take refuge.
 His faithfulness is your shield and rampart.
 91:5 You shall not be afraid of the terror by night,
 nor of the arrow that flies by day;
 91:6 nor of the pestilence that walks in darkness,
 nor of the destruction that wastes at noonday.
 91:7 A thousand may fall at your side,
 and ten thousand at your right hand;
 but it will not come near you.
 91:8 You will only look with your eyes,
 and see the recompense of the wicked.
 91:9 Because you have made Yahweh your refuge,

The Acts of the Apostles

Online Version: <https://www.truthunity.net/web/acts>

Introduction to Acts

If we take a broad overview of the years after the ministry of Jesus, we are able to detect three distinct "periods," which, for convenience, we may refer to as the period of Peter, the period of Paul and the period of John.

The Period of Peter. We begin our study of Acts to Revelation looking at the first twenty years of the the church after the ministry of Jesus. Our principle source of information for this period is chapters 1-12 of Acts, but we must remember that these chapters were written by Luke after 66 CE and that we must read them from the perspective of a church under great stress by Jewish opposition and Roman persecution. The work and life of the church during this time begins in Jerusalem and gradually spreads to nearby areas throughout Israel and to Syria. This location gives the sense of a spiritual community that is somewhat insulated from the larger world, not unlike our own consciousness that resides in oneness of God-Mind. The stories convey a church that is opening spiritually and coming to understand the significance of the gospel. Peter is the principle character of these stories and we see in him and these stories the metaphysical development of faith, our most important spiritual faculty.

The period of Paul. Our study then looks at the approximate fifteen years during the active ministry of Paul, as described in Acts 13-28 and in the seven authentic letters of Paul, which were written during this period. The church is expanding through Asia and Greece and the stories convey expectancy and hope, which Charles Fillmore defined as "the expectation of good in the future." The church is opening to the outer, Gentile world and is actually contemplating a challenge to the supremacy of Rome. This sense of hope and ambition shows a church whose consciousness is not fully mature; one that is still constrained by time and space. Paul is the principle character of this period and we see in him a growing willingness of intellect to serve Spirit, which is one aspect of the unrestricted flow of Divine ideas in consciousness.

The period of John. Finally, our focus shifts to the thirty or so years after 66-70 CE. We read and interpret the latter letters *attributed* to Paul but not written by him, the various other letters and the Revelation to John. Peter and Paul have been executed, the temple has been destroyed, Christians have been put out of the Synagogue and it was no longer beneficial for Christians to be identified as Jews in the minds of the powerful Romans. In contrast to the earlier sense of expectancy and hope of Paul, we see in the writings of this period a sense of "letting go" and "allowing God" to do whatever is necessary for the full manifestation, or expression, of Christ. Because the narrative of Acts does not continue into this period, we do not have rich stories like we do in the first two periods; but we may say that the principle character of this era is John, writer of Revelation, who is metaphysically symbolic of the faculty of Love, which "endures all things."

for a spirit doesn't have flesh and bones, as you see that I have." ^{24:40} When he had said this, he showed them his hands and his feet. ^{24:41} While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?"

^{24:42} They gave him a piece of a broiled fish and some honeycomb. ^{24:43} He took them, and ate in front of them. ^{24:44} He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled." ³

^{24:45} Then he opened their minds, ⁴ that they might understand the Scriptures. ^{24:46} He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day, ^{24:47} and that repentance and remission of sins should be preached in his name to all the nations, ⁵ beginning at Jerusalem. ^{24:48} You are witnesses of these things. ^{24:49} Behold, I send forth the promise of my Father ⁶ on you. But wait in the city of Jerusalem until you are clothed with power from on high."

1. *Jesus himself stood among them, and said to them, "Peace be to you."* Standing "among them" represents the Christ presence abiding in the individual. With the Christ presence dominant in consciousness, the mind becomes peaceful and receptive.

2. *But they were terrified.* They think Jesus is dead and expect him to appear in ghostly form in which the spirits of the dead are supposed to come.

3. *must be fulfilled.* Truth, being eternal, is never lost, but is always made manifest.

4. *Then he opened their minds.* In order to interpret the Scriptures spiritually it is necessary that the mind have the quality usually

called spiritual illumination. They learned what the Law, the Prophets, and the Psalms had to say concerning the Christ.

5. *should be preached in his name to all the nations.* That is, the entire consciousness, embracing mind, soul, and body. The "whole creation" of manifest and unmanifest being is to learn what insures its peace and to lay hold of the saving power of faith and concentrated denial (baptism).

6. *the promise of my Father.* the gift of the Holy Spirit, which is promised to us by reason of our potential capacity to express the divine. Luke again writes of this promise in Acts 1 and of its fulfillment in Acts 2.

The Ascension of Jesus

^{24:50} He led them out as far as Bethany, ¹ and he lifted up his hands, and blessed them. ^{24:51} It happened, while he blessed them, that he withdrew from them, and was carried up into heaven. ² ^{24:52} They worshiped him, and returned to Jerusalem with great joy, ^{24:53} and were continually in the temple, praising and blessing God. Amen.

1. *Bethany.* Bethany means "fruitage." Jesus' fulfillment of the spiritual law enabled Him to ascend into the pure realm of Spirit.

2. *carried up (ascended) into heaven.* The Ascension is the final step in attaining complete

union with Divine Mind. Through the realization of His oneness with Divine Mind Jesus completely spiritualized His Physical body. Luke again writes of the ascension in Acts 1.

🌿 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[58] v24:13. 60 stadia = about 11 kilometers or about 7 miles.

and the Most High your dwelling place,
^{91:10} no evil shall happen to you,
neither shall any plague come near your dwelling.
^{91:11} For he will put his angels in charge of you,
to guard you in all your ways.
^{91:12} They will bear you up in their hands,
so that you won't dash your foot against a stone.
^{91:13} You will tread on the lion and cobra.
You will trample the young lion and the serpent underfoot.
^{91:14} "Because he has set his love on me, therefore I will deliver him.
I will set him on high, because he has known my name.
^{91:15} He will call on me, and I will answer him.
I will be with him in trouble.
I will deliver him, and honor him.
^{91:16} I will satisfy him with long life,
and show him my salvation."

Psalms 92

A Psalm. A song for the Sabbath day.

^{92:1} It is a good thing to give thanks to Yahweh,
to sing praises to your name, Most High;
^{92:2} to proclaim your loving kindness in the morning,
and your faithfulness every night,
^{92:3} with the ten-stringed lute, with the harp,
and with the melody of the lyre.
^{92:4} For you, Yahweh, have made me glad through your work.
I will triumph in the works of your hands.
^{92:5} How great are your works, Yahweh!
Your thoughts are very deep.
^{92:6} A senseless man doesn't know,
neither does a fool understand this:
^{92:7} though the wicked spring up as the grass,
and all the evil-doers flourish,
they will be destroyed forever.
^{92:8} But you, Yahweh, are on high forevermore.
^{92:9} For, behold, your enemies, Yahweh,
for, behold, your enemies shall perish.
All the evil-doers will be scattered.
^{92:10} But you have exalted my horn like that of the wild ox.
I am anointed with fresh oil.
^{92:11} My eye has also seen my enemies.
My ears have heard of the wicked enemies who rise up against me.
^{92:12} The righteous shall flourish like the palm tree.
He will grow like a cedar in Lebanon.
^{92:13} They are planted in Yahweh's house.
They will flourish in our God's courts.
^{92:14} They will still bring forth fruit in old age.
They will be full of sap and green,
to show that Yahweh is upright.
^{92:15} He is my rock,
and there is no unrighteousness in him.

Psalms 93

93:1 Yahweh reigns!
He is clothed with majesty!
Yahweh is armed with strength.
The world also is established.
It can't be moved.

93:2 Your throne is established from long ago.
You are from everlasting.

93:3 The floods have lifted up, Yahweh,
the floods have lifted up their voice.
The floods lift up their waves.

93:4 Above the voices of many waters,
the mighty breakers of the sea,
Yahweh on high is mighty.

93:5 Your statutes stand firm.
Holiness adorns your house,
Yahweh, forevermore.

Psalms 94

94:1 Yahweh, you God to whom vengeance belongs,
you God to whom vengeance belongs, shine forth.

94:2 Rise up, you judge of the earth.
Pay back the proud what they deserve.

94:3 Yahweh, how long will the wicked,
how long will the wicked triumph?

94:4 They pour out arrogant words.
All the evil-doers boast.

94:5 They break your people in pieces, Yahweh,
and afflict your heritage.

94:6 They kill the widow and the alien,
and murder the fatherless.

94:7 They say, "Yah will not see,
neither will Jacob's God consider."

94:8 Consider, you senseless among the people;
you fools, when will you be wise?

94:9 He who implanted the ear, won't he hear?
He who formed the eye, won't he see?

94:10 He who disciplines the nations, won't he punish?
He who teaches man knows.

94:11 Yahweh knows the thoughts of man,
that they are futile.

94:12 Blessed is the man whom you discipline, Yah,
and teach out of your law;

94:13 that you may give him rest from the days of adversity,
until the pit is dug for the wicked.

94:14 For Yahweh won't reject his people,
neither will he forsake his inheritance.

94:15 For judgment will return to righteousness.
All the upright in heart shall follow it.

^{24:18} One of them, named Cleopas, ² answered him, "Are you the only stranger in Jerusalem who doesn't know the things which have happened there in these days?"

^{24:19} He said to them, "What things?"

They said to him, "The things concerning Jesus, the Nazarene, who was a prophet mighty in deed and word before God and all the people; ^{24:20} and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. ^{24:21} But we were hoping that it was he who would redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ^{24:22} Also, certain women of our company amazed us, having arrived early at the tomb; ^{24:23} and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive. ^{24:24} Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

^{24:25} He said to them, "Foolish men, and slow of heart to believe in all that the prophets have spoken! ^{24:26} Didn't the Christ have to suffer these things and to enter into his glory?" ^{24:27} Beginning from Moses and from all the prophets, he explained to them in all the Scriptures the things concerning himself. ^{24:28} They drew near to the village, where they were going, and he acted like he would go further.

^{24:29} They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over."

He went in to stay with them. ^{24:30} It happened, that when he had sat down at the table with them, he took the bread and gave thanks. ³ Breaking it, he gave to them. ^{24:31} Their eyes were opened, and they recognized him, and he vanished out of their sight. ^{24:32} They said one to another, "Weren't our hearts burning within us, while he spoke to us along the way, and while he opened the Scriptures to us?" ^{24:33} They rose up that very hour, returned to Jerusalem, and found the eleven gathered together, and those who were with them, ^{24:34} saying, "The Lord is risen indeed, and has appeared to Simon!" ^{24:35} They related the things that happened along the way, and how he was recognized by them in the breaking of the bread.

1. *Emmaus*. A place in consciousness where the healing, restoring love and life and Truth of Spirit spring up and flow freely through our being (MBD/Emmaus).

2. *Cleopas*. Metaphysically, a faculty of mind not yet awakened fully to spiritual understanding. It has heard the Truth but has never affirmed as its own the Truth that Jesus taught. (MBD/Cleopas)

3. *he took the bread...* Through the blessing and breaking of bread his eyes were opened-his comprehension was cleared-and he realized the Truth as his own. *and gave thanks*. The bread represents the pure spiritual substance of the resurrected body, and it is appropriated by positive affirmations.

Jesus Appears to His Disciples

^{24:36} As they said these things, Jesus himself stood among them, and said to them, "Peace be to you." ¹

^{24:37} But they were terrified ² and filled with fear, and supposed that they had seen a spirit.

^{24:38} He said to them, "Why are you troubled? Why do doubts arise in your hearts? ^{24:39} See my hands and my feet, that it is truly me. Touch me and see,

1. *Joseph*. of Arimathæa, signifies the imaging faculty functioning on a very high plane of consciousness (Arimathæa means a height). MBD/Joseph.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[55] v23:30. Hosea 10:8

[56] v23:44. Time was counted from sunrise, so the sixth hour was about noon.

[57] v23:44. 3:00 PM

Luke 24

The Resurrection of Jesus

^{24:1} But on the first day of the week, at early dawn, they and some others came to the tomb, bringing the spices which they had prepared. ^{24:2} They found the stone rolled away ¹ from the tomb. ^{24:3} They entered in, and didn't find the Lord Jesus' body. ^{24:4} It happened, while they were greatly perplexed about this, behold, two men stood by them in dazzling clothing. ² ^{24:5} Becoming terrified, they bowed their faces down to the earth.

They said to them, "Why do you seek the living among the dead? ^{24:6} He isn't here, but is risen. Remember what he told you when he was still in Galilee, ^{24:7} saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again?"

^{24:8} They remembered his words, ^{24:9} returned from the tomb, and told all these things to the eleven, and to all the rest. ^{24:10} Now they were Mary Magdalene, ³ Joanna, and Mary the mother of James. The other women with them told these things to the apostles. ^{24:11} These words seemed to them to be nonsense, and they didn't believe them. ^{24:12} But Peter got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened. ⁴

1. *the stone rolled away*. The material concept of the body (represented by the stone) has been taken away.

2. *two men stood by them in dazzling clothing*. Represent spiritual thoughts of wisdom within the soul, thoughts which understand the resurrecting power of the Word.

3. *Now they were Mary Magdalene ...* The coming of the women at early dawn to the

tomb represents the early awakening of the soul-feminine, through which the body is quickened into life.

4. *Peter ... wondering what had happened*. Faith (Peter) functions almost wholly in spiritual consciousness and does not readily comprehend that the body is essentially spiritual and is being raised into the fine essence of spiritual life.

The Walk to Emmaus

^{24:13} Behold, two of them were going that very day to a village named Emmaus, ¹ which was sixty stadia[58] from Jerusalem. ^{24:14} They talked with each other about all of these things which had happened. ^{24:15} It happened, while they talked and questioned together, that Jesus himself came near, and went with them. ^{24:16} But their eyes were kept from recognizing him. ^{24:17} He said to them, "What are you talking about as you walk, and are sad?"

^{94:16} Who will rise up for me against the wicked?
Who will stand up for me against the evil-doers?

^{94:17} Unless Yahweh had been my help,
my soul would have soon lived in silence.

^{94:18} When I said, "My foot is slipping!"
Your loving kindness, Yahweh, held me up.

^{94:19} In the multitude of my thoughts within me,
your comforts delight my soul.

^{94:20} Shall the throne of wickedness have fellowship with you,
which brings about mischief by statute?

^{94:21} They gather themselves together against the soul of the righteous,
and condemn the innocent blood.

^{94:22} But Yahweh has been my high tower,
my God, the rock of my refuge.

^{94:23} He has brought on them their own iniquity,
and will cut them off in their own wickedness.
Yahweh, our God, will cut them off.

Psalms 95

^{95:1} Oh come, let's sing to Yahweh.
Let's shout aloud to the rock of our salvation!

^{95:2} Let's come before his presence with thanksgiving.
Let's extol him with songs!

^{95:3} For Yahweh is a great God,
a great King above all gods.

^{95:4} In his hand are the deep places of the earth.
The heights of the mountains are also his.

^{95:5} The sea is his, and he made it.
His hands formed the dry land.

^{95:6} Oh come, let's worship and bow down.
Let's kneel before Yahweh, our Maker,

^{95:7} for he is our God.
We are the people of his pasture,
and the sheep in his care.

^{95:8} Today, oh that you would hear his voice!
Don't harden your heart, as at Meribah,
as in the day of Massah in the wilderness,

^{95:9} when your fathers tempted me,
tested me, and saw my work.

^{95:10} Forty long years I was grieved with that generation,
and said, "It is a people that errs in their heart.
They have not known my ways."

^{95:11} Therefore I swore in my wrath,
"They won't enter into my rest."

Psalms 96

^{96:1} Sing to Yahweh a new song!

Sing to Yahweh, all the earth.
 96:2 Sing to Yahweh!
 Bless his name!
 Proclaim his salvation from day to day!
 96:3 Declare his glory among the nations,
 his marvelous works among all the peoples.
 96:4 For great is Yahweh, and greatly to be praised!
 He is to be feared above all gods.
 96:5 For all the gods of the peoples are idols,
 but Yahweh made the heavens.
 96:6 Honor and majesty are before him.
 Strength and beauty are in his sanctuary.
 96:7 Ascribe to Yahweh, you families of nations,
 ascribe to Yahweh glory and strength.
 96:8 Ascribe to Yahweh the glory due to his name.
 Bring an offering, and come into his courts.
 96:9 Worship Yahweh in holy array.
 Tremble before him, all the earth.
 Say among the nations, "Yahweh reigns."
 The world is also established.
 It can't be moved.
 He will judge the peoples with equity.
 96:11 Let the heavens be glad, and let the earth rejoice.
 Let the sea roar, and its fullness!
 96:12 Let the field and all that is in it exult!
 Then all the trees of the woods shall sing for joy
 96:13 before Yahweh; for he comes,
 for he comes to judge the earth.
 He will judge the world with righteousness,
 the peoples with his truth.

Psalms 97

97:1 Yahweh reigns!
 Let the earth rejoice!
 Let the multitude of islands be glad!
 97:2 Clouds and darkness are around him.
 Righteousness and justice are the foundation of his throne.
 97:3 A fire goes before him,
 and burns up his adversaries on every side.
 97:4 His lightning lights up the world.
 The earth sees, and trembles.
 97:5 The mountains melt like wax at the presence of Yahweh,
 at the presence of the Lord of the whole earth.
 97:6 The heavens declare his righteousness.
 All the peoples have seen his glory.
 97:7 Let all them be shamed who serve engraved images,
 who boast in their idols.
 Worship him, all you gods!
 97:8 Zion heard and was glad.
 The daughters of Judah rejoiced,
 because of your judgments, Yahweh.
 97:9 For you, Yahweh, are most high above all the earth.

Paradise."

1. *The place that is called the skull.* The place of the crucifixion being named a skull, which is the meaning of the Latin *Kranion*, translated Calvary, and Golgotha, skull in Aramaic, the language of the Jews in Palestine, is quite suggestive of the place of the intellect, and points to a symbolism not hard to interpret. The seat of the conscious mind is the front brain, and it is here that the will has established its dominion.
 2. *they crucified him.* Every time that the developing soul overcomes an error thought, there is a crucifixion. The error is cancelled. When all error has been overcome, the sense mind is completely erased and the body restored to spiritual perfection. This final cancellation of error is represented by the crucifixion of Jesus; which was the final and complete reinquishment of the hold that error, represented by Judas, had upon His body.
 3. *with the criminals.* The two malefactors represent the duality of good and evil that

functions in human consciousness (1925). They also represent the past and the future. The past is full of regrets and accusations, but the future is hopeful and sees good ahead in spite of the great trial at hand (1906).
 4. *dividing his garments.* The seamless garment is the consciousness of the indestructible unity of life and substance in the body entity. This consciousness inheres in the executive department of mind (soldiers).
 5. *Let him save himself.* Jesus was acting out that which takes place in everyone who passes through regeneration. The carnal mind and its body of flesh must go through a transformation. Jesus said that this was done that the Scripture might be fulfilled. The Scripture veils in symbols and figures the law of mind and body regeneration.
 6. *Greek, Latin and Hebrew.* The superscription written over Jesus signifies the rule of I AM in Spirit (Hebrew), soul (Greek), and body (Latin).

The Death of Jesus

23:44 It was now about the sixth hour[56], and darkness came over the whole land ¹ until the ninth hour.[57] ^{23:45} The sun was darkened, ² and the veil of the temple was torn in two. ^{23:46} Jesus, crying with a loud voice, said, "Father, into your hands I commit my spirit!" ³ Having said this, he breathed his last.

23:47 When the centurion saw what was done, he glorified God, saying, "Certainly this was a righteous man." ^{23:48} All the multitudes that came together to see this, when they saw the things that were done, returned home beating their breasts. ^{23:49} All his acquaintances, and the women who followed with him from Galilee, stood at a distance, watching these things.

1. *darkness came over the whole land.* When error gives up its hold on the body, the bodily material consciousness is broken up, and the ignorance, evil, and error in which it functions envelop the whole land or body consciousness.
 2. *The sun was darkened.* The sun, representing the light of Spirit, seems temporary to fail. The veil of sense is rent preparatory to the coming forth of the new body in Christ.

3. *I commit my spirit.* Did Jesus die on the cross? No; Jesus gave up mortal consciousness with all its attachments, and merged himself into the mind of Spirit.

The Burial of Jesus

23:50 Behold, a man named Joseph, ¹ who was a member of the council, a good and righteous man ^{23:51} (he had not consented to their counsel and deed), from Arimathaea, a city of the Jews, who was also waiting for the Kingdom of God: ^{23:52} this man went to Pilate, and asked for Jesus' body. ^{23:53} He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid. ^{23:54} It was the day of the Preparation, and the Sabbath was drawing near. ^{23:55} The women, who had come with him out of Galilee, followed after, and saw the tomb, and how his body was laid. ^{23:56} They returned, and prepared spices and ointments. On the Sabbath they rested according to the commandment.

^{23:22} He said to them the third time, "Why? What evil has this man done?" ¹ I have found no capital crime in him. I will therefore chastise him and release him." ^{23:23} But they were urgent with loud voices, asking that he might be crucified. Their voices and the voices of the chief priests prevailed. ^{23:24} Pilate decreed that what they asked for should be done. ^{23:25} He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Jesus up to their will.

1. *What evil has this man done?* Charles Fillmore wrote in December 1906 "It is evident that Jesus ... expected to overcome death to the full and retain his physical body on the physical plane of consciousness. Before going to Jerusalem he had proclaimed that he could take his body temple up and lay it down at will, and that if it were destroyed he could rebuild it in three days ... Here is where he evidently met more opposition than he anticipated. He had condemned the Pharisees severely, and the reaction of their thought was so great that he could not meet it... When Jesus met the full force of this, he was evidently

stunned, and this accounts for his silence when questioned at the various trials to which he was subjected... The lesson for us is that we shall be on our guard against religious bigotry and especially the condemnation of those who differ from us, or are doing what we consider wrong. In the great overcoming of sins, which these final trials of Jesus symbolize, it is those of an ecclesiastical character that cause us most trouble. We think we shall be condemned for the sins of the flesh, but the verdict of Pilate, who represents the outer plane of consciousness, is that there is nothing in the man worthy of death."

The Crucifixion of Jesus

^{23:26} When they led him away, they grabbed one Simon of Cyrene, coming from the country, and laid on him the cross, to carry it after Jesus. ^{23:27} A great multitude of the people followed him, including women who also mourned and lamented him. ^{23:28} But Jesus, turning to them, said, "Daughters of Jerusalem, don't weep for me, but weep for yourselves and for your children. ^{23:29} For behold, the days are coming in which they will say, 'Blessed are the barren, the wombs that never bore, and the breasts that never nursed.' ^{23:30} Then they will begin to tell the mountains, 'Fall on us!' and tell the hills, 'Cover us.' [55] ^{23:31} For if they do these things in the green tree, what will be done in the dry?"

^{23:32} There were also others, two criminals, led with him to be put to death. ^{23:33} When they came to the place that is called The Skull, ¹ they crucified him ² there with the criminals, ³ one on the right and the other on the left.

^{23:34} Jesus said, "Father, forgive them, for they don't know what they are doing."

Dividing his garments ⁴ among them, they cast lots. ^{23:35} The people stood watching. The rulers with them also scoffed at him, saying, "He saved others. Let him save himself, ⁵ if this is the Christ of God, his chosen one!"

^{23:36} The soldiers also mocked him, coming to him and offering him vinegar, ^{23:37} and saying, "If you are the King of the Jews, save yourself!"

^{23:38} An inscription was also written over him in letters of Greek, Latin, and Hebrew: ⁶ "THIS IS THE KING OF THE JEWS."

^{23:39} One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!"

^{23:40} But the other answered, and rebuking him said, "Don't you even fear God, seeing you are under the same condemnation? ^{23:41} And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong." ^{23:42} He said to Jesus, "Lord, remember me when you come into your Kingdom."

^{23:43} Jesus said to him, "Assuredly I tell you, today you will be with me in

You are exalted far above all gods.
^{97:10} You who love Yahweh, hate evil.
He preserves the souls of his saints.
He delivers them out of the hand of the wicked.
^{97:11} Light is sown for the righteous,
and gladness for the upright in heart.
^{97:12} Be glad in Yahweh, you righteous people!
Give thanks to his holy Name.

Psalms 98

A Psalm.

^{98:1} Sing to Yahweh a new song,
for he has done marvelous things!
His right hand, and his holy arm, have worked salvation for him.
^{98:2} Yahweh has made known his salvation.
He has openly shown his righteousness in the sight of the nations.
^{98:3} He has remembered his loving kindness and his faithfulness toward the house of Israel.
All the ends of the earth have seen the salvation of our God.
^{98:4} Make a joyful noise to Yahweh, all the earth!
Burst out and sing for joy, yes, sing praises!
^{98:5} Sing praises to Yahweh with the harp,
with the harp and the voice of melody.
^{98:6} With trumpets and sound of the ram's horn,
make a joyful noise before the King, Yahweh.
^{98:7} Let the sea roar with its fullness;
the world, and those who dwell therein.
^{98:8} Let the rivers clap their hands.
Let the mountains sing for joy together.
^{98:9} Let them sing before Yahweh,
for he comes to judge the earth.
He will judge the world with righteousness,
and the peoples with equity.

Psalms 99

^{99:1} Yahweh reigns! Let the peoples tremble.
He sits enthroned among the cherubim.
Let the earth be moved.
^{99:2} Yahweh is great in Zion.
He is high above all the peoples.
^{99:3} Let them praise your great and awesome name.
He is Holy!
^{99:4} The King's strength also loves justice.
You do establish equity.
You execute justice and righteousness in Jacob.
^{99:5} Exalt Yahweh our God.

Worship at his footstool.
He is Holy!

99:6 Moses and Aaron were among his priests,
Samuel among those who call on his name;
they called on Yahweh, and he answered them.

99:7 He spoke to them in the pillar of cloud.
They kept his testimonies,
the statute that he gave them.

99:8 You answered them, Yahweh our God.
You are a God who forgave them,
although you took vengeance for their doings.

99:9 Exalt Yahweh, our God.
Worship at his holy hill,
for Yahweh, our God, is holy!

Psalms 100

A Psalm of thanksgiving.

100:1 Shout for joy to Yahweh, all you lands!

100:2 Serve Yahweh with gladness.
Come before his presence with singing.

100:3 Know that Yahweh, he is God.
It is he who has made us, and we are his.
We are his people, and the sheep of his pasture.

100:4 Enter into his gates with thanksgiving,
into his courts with praise.
Give thanks to him, and bless his name.

100:5 For Yahweh is good.
His loving kindness endures forever,
his faithfulness to all generations.

Psalms 101

A Psalm by David.

101:1 I will sing of loving kindness and justice.
To you, Yahweh, I will sing praises.

101:2 I will be careful to live a blameless life.
When will you come to me?
I will walk within my house with a blameless heart.

101:3 I will set no vile thing before my eyes.
I hate the deeds of faithless men.
They will not cling to me.

101:4 A perverse heart will be far from me.
I will have nothing to do with evil.

101:5 I will silence whoever secretly slanders his neighbor.
I won't tolerate one who is haughty and conceited.

101:6 My eyes will be on the faithful of the land,

23:3 Pilate asked him, "Are you the King of the Jews?"

He answered him, "So you say."

23:4 Pilate said to the chief priests and the multitudes, "I find no basis for a charge against this man." 23:5 But they insisted, saying, "He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place."

1. *Pilate*. Metaphysically, the ruling principle of the sense plane, the carnal will. Pilate questioned the I AM, Jesus, "Art thou the King of the Jews?" Applying this to the each of us, we would say to ourself, "Is there a ruling will over my religious nature?" The personal will has no concept of

the factors of that inner higher realm, and believes that it is the ruler of the whole person. It is jealous of any attempt to usurp its power, but when it is assured that the kingdom that the higher self would rule is "not of this world," it finds in that self no fault."

Jesus before Herod

23:6 But when Pilate heard Galilee mentioned, he asked if the man was a Galilean. 23:7 When he found out that he was in Herod's jurisdiction, he sent him to Herod, 1 who was also in Jerusalem during those days.

23:8 Now when Herod saw Jesus, he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him. 23:9 He questioned him with many words, but he gave no answers. 23:10 The chief priests and the scribes stood, vehemently accusing him. 23:11 Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. 23:12 Herod and Pilate became friends with each other that very day, for before that they were enemies with each other.

1. *Herod*. Metaphysically, the ruling will of the physical, the ego in the sense consciousness. We who live in our appetites, in our passions, in our flesh, does not want anything but the flesh consciousness. Herod, sense consciousness, rules on the plane of mortality. If allowed full rein he kills out the repentant and redemptive state of mind, represented by John the Baptist, which is beginning its ministry of

change and purification in soul and body. We must be on our guard against this subtle sense mind and take tender care of the little, innocent, new idea that has been born deep down in the heart. We must not give it over to the keeping of Herod. We must nurture it, care for it, and hide it away. If necessary we should take it down into Egypt (darkness) when Herod seeks to kill it. MBD/Herod.

Jesus Sentenced to Death

23:13 Pilate called together the chief priests and the rulers and the people, 23:14 and said to them, "You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him. 23:15 Neither has Herod, for I sent you to him, and see, nothing worthy of death has been done by him. 23:16 I will therefore chastise him and release him."

23:17 Now he had to release one prisoner to them at the feast. 23:18 But they all cried out together, saying, "Away with this man! Release to us Barabbas!"-- 23:19 one who was thrown into prison for a certain revolt in the city, and for murder.

23:20 Then Pilate spoke to them again, wanting to release Jesus, 23:21 but they shouted, saying, "Crucify! Crucify him!"

turned, and looked at Peter. ² Then Peter remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times." ^{22:62} He went out, and wept bitterly.

See Matt. 26:69-75; Mark 14:66-72; John 18:25-27

1. *he denied.* Peter denied the I AM (the Christ) instead of the limited personal self. Faith that is in the grip of fear is powerless to express itself truly.

2. *And the Lord turned, and looked upon Peter.* When we turn our attention within and examine our faith in the light of his I AM pow-

er, we sometimes find it deviating from its rightful center. A true disciple is always open to repentance. We may backslide and seem to be slipping spiritually, but our spiritual nature finally asserts its supremacy. The turning about of the Lord or the revealing of the face of the Lord represents discernment.

The Mocking and Beating of Jesus

^{22:63} The men who held Jesus mocked him and beat him. ^{22:64} Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?" ^{22:65} They spoke many other things against him, insulting him.

Jesus Before the Council

^{22:66} As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes, and they led him away into their council, saying, ^{22:67} "If you are the Christ, tell us."

But he said to them, "If I tell you, you won't believe, ^{22:68} and if I ask, you will in no way answer me or let me go. ^{22:69} From now on, the Son of Man will be seated at the right hand of the power of God."

^{22:70} They all said, "Are you then the Son of God?"

He said to them, "You say it, because I am."

^{22:71} They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[53] v22:32. The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

[54] v22:37. Isaiah 53:12

Luke 23

Jesus before Pilate

^{23:1} The whole company of them rose up and brought him before Pilate. ¹ ^{23:2} They began to accuse him, saying, "We found this man perverting the nation, forbidding paying taxes to Caesar, and saying that he himself is Christ, a king."

that they may dwell with me.
He who walks in a perfect way,
he will serve me.

^{101:7} He who practices deceit won't dwell within my house.
He who speaks falsehood won't be established before my eyes.
^{101:8} Morning by morning, I will destroy all the wicked of the land;
to cut off all the workers of iniquity from Yahweh's city.

Psalms 102

A Prayer of the afflicted, when he is overwhelmed and pours out his complaint before Yahweh.

^{102:1} Hear my prayer, Yahweh!
Let my cry come to you.
^{102:2} Don't hide your face from me in the day of my distress.
Turn your ear to me.
Answer me quickly in the day when I call.
^{102:3} For my days consume away like smoke.
My bones are burned as a firebrand.
^{102:4} My heart is blighted like grass, and withered,
for I forget to eat my bread.
^{102:5} By reason of the voice of my groaning,
my bones stick to my skin.
^{102:6} I am like a pelican of the wilderness.
I have become as an owl of the waste places.
^{102:7} I watch, and have become like a sparrow that is alone on the housetop.
^{102:8} My enemies reproach me all day.
Those who are mad at me use my name as a curse.
^{102:9} For I have eaten ashes like bread,
and mixed my drink with tears,
^{102:10} Because of your indignation and your wrath,
for you have taken me up, and thrown me away.
^{102:11} My days are like a long shadow.
I have withered like grass.
^{102:12} But you, Yahweh, will abide forever;
your renown endures to all generations.
^{102:13} You will arise and have mercy on Zion;
for it is time to have pity on her.
Yes, the set time has come.
^{102:14} For your servants take pleasure in her stones,
and have pity on her dust.
^{102:15} So the nations will fear the name of Yahweh;
all the kings of the earth your glory.
^{102:16} For Yahweh has built up Zion.
He has appeared in his glory.
^{102:17} He has responded to the prayer of the destitute,
and has not despised their prayer.
^{102:18} This will be written for the generation to come.
A people which will be created will praise Yah.
^{102:19} For he has looked down from the height of his sanctuary.
From heaven, Yahweh saw the earth;
^{102:20} to hear the groans of the prisoner;

102:21 to free those who are condemned to death;
 that men may declare the name of Yahweh in Zion,
 and his praise in Jerusalem;
 102:22 when the peoples are gathered together,
 the kingdoms, to serve Yahweh.
 102:23 He weakened my strength along the course.
 He shortened my days.
 102:24 I said, "My God, don't take me away in the midst of my days.
 Your years are throughout all generations.
 102:25 Of old, you laid the foundation of the earth.
 The heavens are the work of your hands.
 102:26 They will perish, but you will endure.
 Yes, all of them will wear out like a garment.
 You will change them like a cloak, and they will be changed.
 102:27 But you are the same.
 Your years will have no end.
 102:28 The children of your servants will continue.
 Their seed will be established before you."

Psalms 103

By David.

103:1 Praise Yahweh, my soul!
 All that is within me, praise his holy name!
 103:2 Praise Yahweh, my soul,
 and don't forget all his benefits;
 103:3 who forgives all your sins;
 who heals all your diseases;
 103:4 who redeems your life from destruction;
 who crowns you with loving kindness and tender mercies;
 103:5 who satisfies your desire with good things,
 so that your youth is renewed like the eagle's.
 103:6 Yahweh executes righteous acts,
 and justice for all who are oppressed.
 103:7 He made known his ways to Moses,
 his deeds to the children of Israel.
 103:8 Yahweh is merciful and gracious,
 slow to anger, and abundant in loving kindness.
 103:9 He will not always accuse;
 neither will he stay angry forever.
 103:10 He has not dealt with us according to our sins,
 nor repaid us for our iniquities.
 103:11 For as the heavens are high above the earth,
 so great is his loving kindness toward those who fear him.
 103:12 As far as the east is from the west,
 so far has he removed our transgressions from us.
 103:13 Like a father has compassion on his children,
 so Yahweh has compassion on those who fear him.
 103:14 For he knows how we are made.
 He remembers that we are dust.
 103:15 As for man, his days are like grass.
 As a flower of the field, so he flourishes.

1. *Mount of Olives.* The meaning of this name is "high luminous principle." And it represents the exaltation of divine love and wisdom in consciousness. The great work in the life of everyone is to incorporate the Christ mind in soul and body. The process of eliminating the old consciousness and entering into the new may be compared to the "wine press and oil," which is the meaning of Gethsemane.

2. *he was departed from them about a stone's throw.* The disciples represent the various faculties of the mind: faith, strength, judgment, love, power, imagina-

tion, understanding, will, order, zeal, elimination, and life. They are still under the law of sense.

3. *in an agony he prayed more earnestly;* From birth we are identified with sense consciousness, until it becomes ingrained in us. Separation from sense then causes us to suffer. The prayer that springs from overwrought emotion aroused by fear or apprehension does not prove effectual, unless faith in God proves stronger than the fear. Of itself agonizing does not make prayer effectual.

The Betrayal and Arrest of Jesus

22:47 While he was still speaking, behold, a multitude, and he who was called Judas, one of the twelve, was leading them. He came near to Jesus to kiss him. 22:48 But Jesus said to him, "Judas, do you betray the Son of Man with a kiss?" 1

22:49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the sword?" 22:50 A certain one of them struck the servant of the high priest, and cut off his right ear.

22:51 But Jesus answered, "Let me at least do this"--and he touched his ear, and healed him. 22:52 Jesus said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with swords and clubs? 22:53 When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

See Matt. 26:47-56; Mark 14:43-50; John 18:3-11

1. *you betray the Son of man with a kiss?* Every time the life and substance of Spirit is used to further sense demands Jesus (the

personal human being) is betrayed anew into the hands of His enemies.

Peter Denies Jesus

22:54 They seized him, and led him away, and brought him into the high priest's house. But Peter followed from a distance. 22:55 When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter sat among them. 22:56 A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

22:57 He denied 1 Jesus, saying, "Woman, I don't know him."

22:58 After a little while someone else saw him, and said, "You also are one of them!"

But Peter answered, "Man, I am not!"

22:59 After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

22:60 But Peter said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed. 22:61 The Lord

See Matt. 26:30-35; Mark 14:27-31; John 13:36-38

1. *Satan* (the adversary) represents fear in our personal mind, causing us to take thought for our own safety regardless of the claims of all others.

2. *sift you as wheat*. An unstable faith is largely due to our failure to identify himself with our spiritual source and draw upon divine strength in meeting temptation and tests that seem too much for us to meet successfully.

3. *but I prayed for you*. The Christ prayer of understanding will ultimately bring to our consciousness the pure "wheat" of True Being. When we reach this state of spiritual understanding, we shall be able to "strengthen the

brethren." Only those who have passed through the great stages of overcoming know how to strengthen the weak, who have not made these demonstrations.

4. *I am ready to go with you both to prison and to death*. Simon has not yet learned the great lesson of self-renunciation: he is self-sufficient; we can never go with Christ "to prison and to death," until we demonstrate over self and self-will in Gethsemane; although with self exalted we may think we can demonstrate over "death"; self and spirit are antipodal; self must be dethroned.

Purse, Bag, and Sword

^{22:35} He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?"

They said, "Nothing."

^{22:36} Then he said to them, "But now, whoever has a purse, let him take it, ¹ and likewise a wallet. Whoever has none, let him sell his cloak, and buy a sword. ^{22:37} For I tell you that this which is written must still be fulfilled in me: 'He was counted with the lawless.' [54] For that which concerns me has an end."

^{22:38} They said, "Lord, behold, here are two swords."

He said to them, "That is enough."

See Luke 9:3; Luke 10:4;

1. *But now, whoever has a purse, let him take it*. When you are alive to the Christ's voice, "sending you out" in his service, you will "lack nothing"; you will be provided for and defend-

ed. But when that voice is not heard within, and you are not alive to the spiritual, you had better carefully procure the things of worldly supply and defense

Jesus Prays on the Mount of Olives

^{22:39} He came out, and went, as his custom was, to the Mount of Olives. ¹ His disciples also followed him. ^{22:40} When he was at the place, he said to them, "Pray that you don't enter into temptation."

^{22:41} He was withdrawn from them about a stone's throw, ² and he knelt down and prayed, ^{22:42} saying, "Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."

^{22:43} An angel from heaven appeared to him, strengthening him. ^{22:44} Being in agony he prayed more earnestly. ³ His sweat became like great drops of blood falling down on the ground.

^{22:45} When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief, ^{22:46} and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

^{103:16} For the wind passes over it, and it is gone.
Its place remembers it no more.

^{103:17} But Yahweh's loving kindness is from everlasting to everlasting with those who fear him,

his righteousness to children's children;

^{103:18} to those who keep his covenant,
to those who remember to obey his precepts.

^{103:19} Yahweh has established his throne in the heavens.
His kingdom rules over all.

^{103:20} Praise Yahweh, you angels of his,
who are mighty in strength, who fulfill his word,
obeying the voice of his word.

^{103:21} Praise Yahweh, all you armies of his,
you servants of his, who do his pleasure.

^{103:22} Praise Yahweh, all you works of his,
in all places of his dominion.
Praise Yahweh, my soul!

Psalms 104

^{104:1} Bless Yahweh, my soul.

Yahweh, my God, you are very great.

You are clothed with honor and majesty.

^{104:2} He covers himself with light as with a garment.
He stretches out the heavens like a curtain.

^{104:3} He lays the beams of his chambers in the waters.
He makes the clouds his chariot.
He walks on the wings of the wind.

^{104:4} He makes his messengers [8] winds;
his servants flames of fire.

^{104:5} He laid the foundations of the earth,
that it should not be moved forever.

^{104:6} You covered it with the deep as with a cloak.
The waters stood above the mountains.

^{104:7} At your rebuke they fled.
At the voice of your thunder they hurried away.

^{104:8} The mountains rose,
the valleys sank down,
to the place which you had assigned to them.

^{104:9} You have set a boundary that they may not pass over;
that they don't turn again to cover the earth.

^{104:10} He sends forth springs into the valleys.
They run among the mountains.

^{104:11} They give drink to every animal of the field.
The wild donkeys quench their thirst.

^{104:12} The birds of the sky nest by them.
They sing among the branches.

^{104:13} He waters the mountains from his chambers.
The earth is filled with the fruit of your works.

^{104:14} He causes the grass to grow for the livestock,
and plants for man to cultivate,
that he may bring forth food out of the earth:

^{104:15} wine that makes glad the heart of man,

oil to make his face to shine,
and bread that strengthens man's heart.
104:16 Yahweh's trees are well watered,
the cedars of Lebanon, which he has planted;
104:17 where the birds make their nests.
The stork makes its home in the fir trees.
104:18 The high mountains are for the wild goats.
The rocks are a refuge for the rock badgers.
104:19 He appointed the moon for seasons.
The sun knows when to set.
104:20 You make darkness, and it is night,
in which all the animals of the forest prowl.
104:21 The young lions roar after their prey,
and seek their food from God.
104:22 The sun rises, and they steal away,
and lay down in their dens.
104:23 Man goes forth to his work,
to his labor until the evening.
104:24 Yahweh, how many are your works!
In wisdom have you made them all.
The earth is full of your riches.
104:25 There is the sea, great and wide,
in which are innumerable living things,
both small and large animals.
104:26 There the ships go,
and leviathan, whom you formed to play there.
104:27 These all wait for you,
that you may give them their food in due season.
104:28 You give to them; they gather.
You open your hand; they are satisfied with good.
104:29 You hide your face: they are troubled;
you take away their breath: they die, and return to the dust.
104:30 You send forth your Spirit: they are created.
You renew the face of the ground.
104:31 Let the glory of Yahweh endure forever.
Let Yahweh rejoice in his works.
104:32 He looks at the earth, and it trembles.
He touches the mountains, and they smoke.
104:33 I will sing to Yahweh as long as I live.
I will sing praise to my God while I have any being.
104:34 Let your meditation be sweet to him.
I will rejoice in Yahweh.
104:35 Let sinners be consumed out of the earth.
Let the wicked be no more.
Bless Yahweh, my soul.
Praise Yah!

[8] v104:4. or, angels

Psalms 105

105:1 Give thanks to Yahweh! Call on his name!
Make his doings known among the peoples.

See Matt. 26:26-30; Mark 14:22-26; I Cor. 11:23

1. *until it is fulfilled in the kingdom of God.* The outer symbols used are inadequate to the spiritual appropriation of life and substance. Jesus, in his spiritual consciousness, could take no part in the material observance, but that he would soon be raised to a kingdom where he could partake of the real spiritual life and substance which the bread and wine represent. Those who observe the letter of the law in partaking of the Lord's supper do not receive the essence of spiritual life and substance. Spiritual things must be spiritually discerned and spiritually appropriated.
2. *he broke it.* Bread signifies the body of Christ or divine substance, and it is broken to indicate that we can appropriate it by degrees. No one can assimilate limitless

substance, but each may partake of it according to their understanding or their mental and soul capacity.

3. *do this in remembrance of me.* The disciples had not yet been raised to spiritual consciousness; therefore, they needed the outer representation to lead men to the inner realization of the substance and life which the bread and the wine symbolize.

4. *the new covenant in my blood.* The promise of new life through the appropriation of the principle of the Christ in our life and daily activities.

5. *the hand of him who betrays me is with me on the table.* The betrayer is sense consciousness, whose hand or power enters into all outer manifestation.

The Dispute about Greatness

22:24 There arose also a contention among them, which of them was considered to be greatest. 1 22:25 He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.' 22:26 But not so with you. 2 But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves. 22:27 For who is greater, one who sits at the table, or one who serves? Isn't it he who sits at the table? But I am in the midst of you as one who serves. 22:28 But you are those who have continued with me in my trials. 22:29 I confer on you a kingdom, even as my Father conferred on me, 3 22:30 that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel." 4

See Matt. 20:24-28; Matt. 19:28; Mark 10:41-45

1. *was considered to be greatest.* Before we enter into this Gethsemane experience, self being still enthroned, there will be strife as to "who should be accounted greatest."

2. *not so with you* in the kingdom of heaven: but we that would attain to true spiritual greatness, let us be least as to self: for spiritual eminence is attained by the Gethsemane victory over self by self-renunciation.

3. *even as my Father conferred on me.* What I have done in overcoming, you can do; and, as I have full dominion in my kingdom in the name of the Father, so shall you have full dominion in your kingdom in the name of Christ.

4. *the twelve tribes of Israel.* The number twelve represents spiritual fulfillment or perfection. The twelve tribes of Israel symbolize our twelve faculties, which we raise to perfection through the I AM.

Jesus Predicts Peter's Denial

22:31 The Lord said, "Simon, Simon, behold, Satan 1 asked to have you, that he might sift you as wheat, 2 22:32 but I prayed for you, 3 that your faith wouldn't fail. You, when once you have turned again, establish your brothers[53]."

22:33 He said to him, "Lord, I am ready to go with you both to prison and to death!" 4

22:34 He said, "I tell you, Peter, the rooster will by no means crow today until you deny that you know me three times."

them. ^{22:5} They were glad, and agreed to give him money. ^{22:6} He consented, and sought an opportunity to deliver him to them in the absence of the multitude.

See Matt. 26:1-5; Mark 14:1-2; John 11:47-53

1. *Satan* The deceiving phase of mind that has fixed ideas in opposition to Truth (adversary, liar in wait, accuser, opposer, hater, an enemy). Satan assumes various forms in our consciousness, among which may be mentioned egotism, a puffing up of the personality; and the opposite of this, self-deprecation, which admits the "accuser" into the consciousness. This "accuser" makes us believe that we are inherently evil.

2. *Judas*. Judas Iscariot—the custodian of life. This Judas represents the unredeemed life forces. He also typifies that in humanity which, though it has caught the higher vision of life, still resorts to underhanded methods in order to meet its obligations. Judas carried the money bag, and he betrayed Jesus for thirty pieces of silver.

The Preparation of the Passover

^{22:7} The day of unleavened ¹ bread came, on which the Passover ² must be sacrificed. ^{22:8} He sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat."

^{22:9} They said to him, "Where do you want us to prepare?"

^{22:10} He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters. ^{22:11} Tell the master of the house, 'The Teacher says to you, "Where is the guest room, where I may eat the Passover with my disciples?"'" ^{22:12} He will show you a large, furnished upper room. ³ Make preparations there."

^{22:13} They went, found things as he had told them, and they prepared the Passover.

See Matt. 26:17-19; Mark 14:12-16

1. *leaven*. The law of increase observable throughout the entire creation is represented by leaven. *Unleavened bread*. The coming of a time when sincerity and truth shall form the mainspring of our life.

2. *passover*. The Passover is a symbol of our

passing from sense to spiritual consciousness. It is therefore consistent with the giving up of pretense and duplicity for the sake of sincerity and truth.

3. *large, furnished upper room*. The mind with its exhaustless store of ideas.

The Institution of the Lord's Supper

^{22:14} When the hour had come, he sat down with the twelve apostles. ^{22:15} He said to them, "I have earnestly desired to eat this Passover with you before I suffer, ^{22:16} for I tell you, I will no longer by any means eat of it until it is fulfilled in the Kingdom of God." ¹ ^{22:17} He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves, ^{22:18} for I tell you, I will not drink at all again from the fruit of the vine, until the Kingdom of God comes."

^{22:19} He took bread, and when he had given thanks, he broke it, ² and gave to them, saying, "This is my body which is given for you. Do this in memory of me." ³

^{22:20} Likewise, he took the cup after supper, saying, "This cup is the new covenant in my blood, ⁴ which is poured out for you. ^{22:21} But behold, the hand of him who betrays me is with me on the table. ⁵ ^{22:22} The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!" ^{22:23} They began to question among themselves, which of them it was who would do this thing.

^{105:2} Sing to him, sing praises to him!
Tell of all his marvelous works.
^{105:3} Glory in his holy name.
Let the heart of those who seek Yahweh rejoice.
^{105:4} Seek Yahweh and his strength.
Seek his face forever more.
^{105:5} Remember his marvelous works that he has done;
his wonders, and the judgments of his mouth,
^{105:6} you seed of Abraham, his servant,
you children of Jacob, his chosen ones.
^{105:7} He is Yahweh, our God.
His judgments are in all the earth.
^{105:8} He has remembered his covenant forever,
the word which he commanded to a thousand generations,
^{105:9} the covenant which he made with Abraham,
his oath to Isaac,
^{105:10} and confirmed the same to Jacob for a statute;
to Israel for an everlasting covenant,
^{105:11} saying, "To you I will give the land of Canaan,
the lot of your inheritance;"
^{105:12} when they were but a few men in number,
yes, very few, and foreigners in it.
^{105:13} They went about from nation to nation,
from one kingdom to another people.
^{105:14} He allowed no one to do them wrong.
Yes, he reproved kings for their sakes,
^{105:15} "Don't touch my anointed ones!
Do my prophets no harm!"
^{105:16} He called for a famine on the land.
He destroyed the food supplies.
^{105:17} He sent a man before them.
Joseph was sold for a slave.
^{105:18} They bruised his feet with shackles.
His neck was locked in irons,
^{105:19} until the time that his word happened,
and Yahweh's word proved him true.
^{105:20} The king sent and freed him;
even the ruler of peoples, and let him go free.
^{105:21} He made him lord of his house,
and ruler of all of his possessions;
^{105:22} to discipline his princes at his pleasure,
and to teach his elders wisdom.
^{105:23} Israel also came into Egypt.
Jacob sojourned in the land of Ham.
^{105:24} He increased his people greatly,
and made them stronger than their adversaries.
^{105:25} He turned their heart to hate his people,
to conspire against his servants.
^{105:26} He sent Moses, his servant,
and Aaron, whom he had chosen.
^{105:27} They performed miracles among them,
and wonders in the land of Ham.
^{105:28} He sent darkness, and made it dark.
They didn't rebel against his words.
^{105:29} He turned their waters into blood,
and killed their fish.

105:30 Their land swarmed with frogs,
even in the chambers of their kings.

105:31 He spoke, and swarms of flies came,
and lice in all their borders.

105:32 He gave them hail for rain,
with lightning in their land.

105:33 He struck their vines and also their fig trees,
and shattered the trees of their country.

105:34 He spoke, and the locusts came,
and the grasshoppers, without number,

105:35 ate up every plant in their land;
and ate up the fruit of their ground.

105:36 He struck also all the firstborn in their land,
the first fruits of all their manhood.

105:37 He brought them forth with silver and gold.
There was not one feeble person among his tribes.

105:38 Egypt was glad when they departed,
for the fear of them had fallen on them.

105:39 He spread a cloud for a covering,
fire to give light in the night.

105:40 They asked, and he brought quails,
and satisfied them with the bread of the sky.

105:41 He opened the rock, and waters gushed out.
They ran as a river in the dry places.

105:42 For he remembered his holy word,
and Abraham, his servant.

105:43 He brought forth his people with joy,
his chosen with singing.

105:44 He gave them the lands of the nations.
They took the labor of the peoples in possession,

105:45 that they might keep his statutes,
and observe his laws.
Praise Yah!

Psalms 106

106:1 Praise Yahweh!
Give thanks to Yahweh, for he is good,
for his loving kindness endures forever.

106:2 Who can utter the mighty acts of Yahweh,
or fully declare all his praise?

106:3 Blessed are those who keep justice.
Blessed is one who does what is right at all times.

106:4 Remember me, Yahweh, with the favor that you show to your people.
Visit me with your salvation,

106:5 that I may see the prosperity of your chosen,
that I may rejoice in the gladness of your nation,
that I may glory with your inheritance.

106:6 We have sinned with our fathers.
We have committed iniquity.
We have done wickedly.

106:7 Our fathers didn't understand your wonders in Egypt.
They didn't remember the multitude of your loving kindnesses,

The Kingdom Of God Is Near

21:29 He told them a parable. "See the fig tree, and all the trees. 21:30 When they are already budding, you see it and know by your own selves that the summer is already near. 21:31 Even so you also, when you see these things happening, know that the Kingdom of God is near. 1 21:32 Most certainly I tell you, this generation will not pass away until all things are accomplished. 21:33 Heaven and earth will pass away, but my words will by no means pass away.

1. *the Kingdom of God is near.* Heaven is a condition to be brought about in the affairs of men here on the earth. It is to grow from small beginnings, like the mustard seed or the yeast cake. His disciples were sent forth to sow the seed in a definite

way, by carrying into the midst of men the signs that evidence the power of Spirit through which the kingdom of heaven is to be established, right here on this planet. There is no basis for any other view. Unity Tract; *The Kingdom of God Is At Hand.*

Be Watchful All The Time

21:34 "So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly. 1 21:35 For it will come like a snare on all those who dwell on the surface of all the earth. 21:36 Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man."

21:37 Every day Jesus was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet. 2 21:38 All the people came early in the morning to him in the temple to hear him.

1. *that day will come on you suddenly.* The Christ comes again, as to Jesus, in the mind and heart of man, when he experiences birth into the consciousness of spiritual things.

illuminating oil; high luminous principle; shining mount; exalted enlightenment. A mountain, or ridge of hills, near Jerusalem, to the east of the city. The ascension of Jesus Christ took place there (Acts 1:12),

2. *Olivet.* Mount of Olives; height yielding

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[51] v21:2. literally, "two lepta." 2 lepta was about 1% of a day's wages for an agricultural laborer.

[52] v21:8. or, I AM

Luke 22

The Plot to Kill Jesus

22:1 Now the feast of unleavened bread, which is called the Passover, drew near. 22:2 The chief priests and the scribes sought how they might put him to death, for they feared the people. 22:3 Satan 1 entered into Judas, 2 who was surnamed Iscariot, who was numbered with the twelve. 22:4 He went away, and talked with the chief priests and captains about how he might deliver him to

^{21:7} They asked him, "Teacher, so when will these things be? What is the sign that these things are about to happen?"

^{21:8} He said, "Watch out that you don't get led astray, for many will come in my name, saying, 'I am he[52],' and, 'The time is at hand.' Therefore don't follow them. ^{21:9} When you hear of wars and disturbances, ¹ don't be terrified, for these things must happen first, but the end won't come immediately."

^{21:10} Then he said to them, "Nation will rise against nation, and kingdom against kingdom. ^{21:11} There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven. ^{21:12} But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name's sake. ^{21:13} It will turn out as a testimony for you. ^{21:14} Settle it therefore in your hearts not to meditate beforehand how to answer, ^{21:15} for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict. ^{21:16} You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death. ^{21:17} You will be hated by all men for my name's sake. ^{21:18} And not a hair of your head will perish.

^{21:19} "By your endurance you will win your lives.

1. *wars and disturbances*, Such things have nothing to do with "cosmic events, but result from men's belief in separation and their self-

ish lust for power and possessions. The end is not immediately connected with man's personal or selfish activities.

The Destruction of Jerusalem Foretold

^{21:20} "But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. ^{21:21} Then let those who are in Judea flee to the mountains. Let those who are in the midst of her depart. Let those who are in the country not enter therein. ^{21:22} For these are days of vengeance, that all things which are written may be fulfilled. ^{21:23} Woe to those who are pregnant and to those who nurse infants in those days! ¹ For there will be great distress in the land, and wrath to this people. ^{21:24} They will fall by the edge of the sword, and will be led captive into all the nations. Jerusalem will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.

1. *those days!* Spiritually interpreted, "those days" do not refer to some far off future date, but to man's own consciousness. When we are awakened to the truth about God and man, and begin to practice that that truth, then our

material consciousness is nearing its last days of existence. Every day is the "last day" of the old way of thinking and the "beginning" of the new day. (*Jesus' Soul Evolution* p.1035-6)

The Coming of the Son of Man

^{21:25} There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves; ^{21:26} men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens will be shaken. ^{21:27} Then they will see the Son of Man coming in a cloud with power and great glory. ¹ ^{21:28} But when these things begin to happen, look up, and lift up your heads, because your redemption is near."

1. *glory*. Realization of divine unity; the blending and merging of man's mind with God-Mind. Glorification is the highest spiritual state of consciousness attainable by man. (RW/glor). *the Son of Man coming in a cloud*

with power and great glory. Each one of us is a son of man, and our glory and power is in the keeping of the divine Logos. (*Teach Us To Pray* p.69)

but were rebellious at the sea, even at the Red Sea[9].
^{106:8} Nevertheless he saved them for his name's sake, that he might make his mighty power known.
^{106:9} He rebuked the Red Sea[10] also, and it was dried up; so he led them through the depths, as through a desert.
^{106:10} He saved them from the hand of him who hated them, and redeemed them from the hand of the enemy.
^{106:11} The waters covered their adversaries. There was not one of them left.
^{106:12} Then they believed his words. They sang his praise.
^{106:13} They soon forgot his works. They didn't wait for his counsel,
^{106:14} but gave in to craving in the desert, and tested God in the wasteland.
^{106:15} He gave them their request, but sent leanness into their soul.
^{106:16} They envied Moses also in the camp, and Aaron, Yahweh's saint.
^{106:17} The earth opened and swallowed up Dathan, and covered the company of Abiram.
^{106:18} A fire was kindled in their company. The flame burned up the wicked.
^{106:19} They made a calf in Horeb, and worshiped a molten image.
^{106:20} Thus they exchanged their glory for an image of a bull that eats grass.
^{106:21} They forgot God, their Savior, who had done great things in Egypt,
^{106:22} Wondrous works in the land of Ham, and awesome things by the Red Sea[11].
^{106:23} Therefore he said that he would destroy them, had Moses, his chosen, not stood before him in the breach, to turn away his wrath, so that he wouldn't destroy them.
^{106:24} Yes, they despised the pleasant land. They didn't believe his word,
^{106:25} but murmured in their tents, and didn't listen to Yahweh's voice.
^{106:26} Therefore he swore to them that he would overthrow them in the wilderness, that he would overthrow their seed among the nations, and scatter them in the lands.
^{106:28} They joined themselves also to Baal Peor, and ate the sacrifices of the dead.
^{106:29} Thus they provoked him to anger with their deeds. The plague broke in on them.
^{106:30} Then Phinehas stood up, and executed judgment, so the plague was stopped.
^{106:31} That was credited to him for righteousness, for all generations to come.
^{106:32} They angered him also at the waters of Meribah, so that Moses was troubled for their sakes;
^{106:33} because they were rebellious against his spirit, he spoke rashly with his lips.
^{106:34} They didn't destroy the peoples, as Yahweh commanded them, but mixed themselves with the nations,
^{106:35}

and learned their works.
106:36 They served their idols,
which became a snare to them.
106:37 Yes, they sacrificed their sons and their daughters to demons.
106:38 They shed innocent blood,
even the blood of their sons and of their daughters,
whom they sacrificed to the idols of Canaan.
The land was polluted with blood.
106:39 Thus were they defiled with their works,
and prostituted themselves in their deeds.
106:40 Therefore Yahweh burned with anger against his people.
He abhorred his inheritance.
106:41 He gave them into the hand of the nations.
Those who hated them ruled over them.
106:42 Their enemies also oppressed them.
They were brought into subjection under their hand.
106:43 Many times he delivered them,
but they were rebellious in their counsel,
and were brought low in their iniquity.
106:44 Nevertheless he regarded their distress,
when he heard their cry.
106:45 He remembered for them his covenant,
and repented according to the multitude of his loving kindnesses.
106:46 He made them also to be pitied
by all those who carried them captive.
106:47 Save us, Yahweh, our God,
gather us from among the nations,
to give thanks to your holy name,
to triumph in your praise!
106:48 Blessed be Yahweh, the God of Israel,
from everlasting even to everlasting!
Let all the people say, "Amen."
Praise Yah!

[9] v106:7. or, Sea of Reeds
[10] v106:9. or, Sea of Reeds
[11] v106:22. or, Sea of Reeds

BOOK FIVE

Psalms 107

107:1 Give thanks to Yahweh,
for he is good,
for his loving kindness endures forever.
107:2 Let the redeemed by Yahweh say so,
whom he has redeemed from the hand of the adversary,
107:3 And gathered out of the lands,
from the east and from the west,
from the north and from the south.

receive greater condemnation."

1. <i>disciples</i> . Metaphysically, the faculties of mind.	their acceptance by leaders and masses; the trait that causes a man to crave and seek to gain the applause and esteem of others.
2. <i>scribes</i> . Religious thoughts and beliefs of men which depend for their authority on	

🌿📖 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[46] v20:1. TR adds "chief"
[47] v20:9. NU (in brackets) and TR add "certain"
[48] v20:17. Psalm 118:22
[49] v20:37. Exodus 3:6
[50] v20:43. Psalm 110:1

Luke 21

The Widow’s Offering

21:1 He looked up, and saw the rich people ¹ who were putting their gifts into the treasury. ^{21:2} He saw a certain poor widow ² casting in two small brass coins.[51] ^{21:3} He said, "Truly I tell you, this poor widow put in more ³ than all of them, ^{21:4} for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on."

1. <i>rich people</i> . Thought forces that are active in accumulating material supply, and consequently have always a surplus.	3. <i>this poor widow put in more</i> . The widow gave all; she poured out all her love and substance, thereby exercising self-denial. The rich men gave of their bounty, making great display, but not in any way lessening their own comfort. That kind of giving amounts to but little in the sight of God.
2. <i>poor widow</i> . The affectional or divine love side of the individual, which has become separated from divine wisdom and consequently is impoverished.	

The Destruction of the Temple Foretold

21:5 As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said, ^{21:6} "As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down." ¹

1. <i>there will not be left here one stone on another that will not be thrown down</i> . The old is passing away and the new is being ushered in. Interpreted within ourselves a temple, as here referred to, represents material conditions, which Jesus taught would dissolve and disappear like a dream at the end of the age. No doubt today is the time to which He was looking forward.	This whole chapter refers to regeneration. At the same time it has its outer manifestation. Everything that takes place in the mind also expresses itself in outer changes. It pictures man in his many experiences on the journey from the human to the divine consciousness. (<i>Jesus' Soul Evolution</i> p.1035-6)
--	---

Signs and Persecutions

demands of the external world in which we live, since we can transform it only by our life and example.

Resurrection, Metaphysically Considered

^{20:27} Some of the Sadducees came to him, those who deny that there is a resurrection. ¹ ^{20:28} They asked him, "Teacher, Moses wrote to us that if a man's brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother. ^{20:29} There were therefore seven brothers. The first took a wife, and died childless. ^{20:30} The second took her as wife, and he died childless. ^{20:31} The third took her, and likewise the seven all left no children, and died. ^{20:32} Afterward the woman also died. ^{20:33} Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife."

^{20:34} Jesus said to them, "The children of this age marry, and are given in marriage. ^{20:35} But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage. ² ^{20:36} For they can't die any more, for they are like the angels, and are children of God, being children of the resurrection. ^{20:37} But that the dead are raised, even Moses showed at the bush, when he called the Lord The God of Abraham, the God of Isaac, and the God of Jacob. ^{20:38} Now he is not the God of the dead, but of the living, ³ for all are alive to him."

^{20:39} Some of the scribes answered, "Teacher, you speak well." ^{20:40} They didn't dare to ask him any more questions.

1. *resurrection*. The resurrection is designating the state of consciousness which is completely above or greater than the current human level, even at the highest attainment.

2. *neither marry, nor are given in marriage*. Jesus indicates that on our next higher dimension of consciousness, in the resurrection, human relationships, such as cause us trouble in figuring out now, such as marital, will no

longer be what they now seem to be.

3. *he is not the God of the dead, but of the living*. Jesus is asked a question, but it is based upon a low and faulty level of perception. Jesus simply cannot bring Himself to give the answer on that same level because it would not a really true answer. So He gives the answer on a Truth level. (Ed Rabel NT Lectures, Questions about the Resurrection)

Perfect Being and Divine Love

^{20:41} He said to them, "Why do they say that the Christ ¹ is David's son? ^{20:42} David ² himself says in the book of Psalms,

^{20:43} "The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies the footstool of your feet." "[50]

^{20:44} "David therefore calls him Lord, so how is he his son?"

1. *Christ*. The one complete idea of perfect human being in Divine Mind (MBD/Christ).

2. *David*. divine love individualized in human consciousness (MBD/David).

Beware of the Accepted Authorities

^{20:45} In the hearing of all the people, he said to his disciples, ¹ ^{20:46} "Beware of the scribes, ² who like to walk in long robes, and love greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts; ^{20:47} who devour widows' houses, and for a pretense make long prayers: these will

^{107:4} They wandered in the wilderness in a desert way.
They found no city to live in.
^{107:5} Hungry and thirsty,
their soul fainted in them.
^{107:6} Then they cried to Yahweh in their trouble,
and he delivered them out of their distresses,
^{107:7} he led them also by a straight way,
that they might go to a city to live in.
^{107:8} Let them praise Yahweh for his loving kindness,
for his wonderful works to the children of men!
^{107:9} For he satisfies the longing soul.
He fills the hungry soul with good.
^{107:10} Some sat in darkness and in the shadow of death,
being bound in affliction and iron,
^{107:11} because they rebelled against the words of God,
and condemned the counsel of the Most High.
^{107:12} Therefore he brought down their heart with labor.
They fell down, and there was none to help.
^{107:13} Then they cried to Yahweh in their trouble,
and he saved them out of their distresses.
^{107:14} He brought them out of darkness and the shadow of death,
and broke their bonds in sunder.
^{107:15} Let them praise Yahweh for his loving kindness,
for his wonderful works to the children of men!
^{107:16} For he has broken the gates of brass,
and cut through bars of iron.
^{107:17} Fools are afflicted because of their disobedience,
and because of their iniquities.
^{107:18} Their soul abhors all kinds of food.
They draw near to the gates of death.
^{107:19} Then they cry to Yahweh in their trouble,
he saves them out of their distresses.
^{107:20} He sends his word, and heals them,
and delivers them from their graves.
^{107:21} Let them praise Yahweh for his loving kindness,
for his wonderful works to the children of men!
^{107:22} Let them offer the sacrifices of thanksgiving,
and declare his works with singing.
^{107:23} Those who go down to the sea in ships,
who do business in great waters;
^{107:24} These see Yahweh's works,
and his wonders in the deep.
^{107:25} For he commands, and raises the stormy wind,
which lifts up its waves.
^{107:26} They mount up to the sky; they go down again to the depths.
Their soul melts away because of trouble.
^{107:27} They reel back and forth, and stagger like a drunken man,
and are at their wits' end.
^{107:28} Then they cry to Yahweh in their trouble,
and he brings them out of their distress.
^{107:29} He makes the storm a calm,
so that its waves are still.
^{107:30} Then they are glad because it is calm,
so he brings them to their desired haven.
^{107:31} Let them praise Yahweh for his loving kindness,
for his wonderful works for the children of men!

^{107:32} Let them exalt him also in the assembly of the people,
and praise him in the seat of the elders.
^{107:33} He turns rivers into a desert,
water springs into a thirsty ground,
^{107:34} and a fruitful land into a salt waste,
for the wickedness of those who dwell in it.
^{107:35} He turns a desert into a pool of water,
and a dry land into water springs.
^{107:36} There he makes the hungry live,
that they may prepare a city to live in,
^{107:37} sow fields, plant vineyards,
and reap the fruits of increase.
^{107:38} He blesses them also, so that they are multiplied greatly.
He doesn't allow their livestock to decrease.
^{107:39} Again, they are diminished and bowed down
through oppression, trouble, and sorrow.
^{107:40} He pours contempt on princes,
and causes them to wander in a trackless waste.
^{107:41} Yet he lifts the needy out of their affliction,
and increases their families like a flock.
^{107:42} The upright will see it, and be glad.
All the wicked will shut their mouths.
^{107:43} Whoever is wise will pay attention to these things.
They will consider the loving kindnesses of Yahweh.

Psalms 108

A Song. A Psalm by David.

^{108:1} My heart is steadfast, God.
I will sing and I will make music with my soul.
^{108:2} Wake up, harp and lyre!
I will wake up the dawn.
^{108:3} I will give thanks to you, Yahweh, among the nations.
I will sing praises to you among the peoples.
^{108:4} For your loving kindness is great above the heavens.
Your faithfulness reaches to the skies.
^{108:5} Be exalted, God, above the heavens!
Let your glory be over all the earth.
^{108:6} That your beloved may be delivered,
save with your right hand, and answer us.
^{108:7} God has spoken from his sanctuary: "In triumph,
I will divide Shechem, and measure out the valley of Succoth.
^{108:8} Gilead is mine. Manasseh is mine.
Ephraim also is my helmet.
Judah is my scepter.
^{108:9} Moab is my wash pot.
I will toss my sandal on Edom.
I will shout over Philistia."
^{108:10} Who will bring me into the fortified city?
Who has led me to Edom?
^{108:11} Haven't you rejected us, God?
You don't go forth, God, with our armies.

the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty. ^{20:11} He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty. ^{20:12} He sent yet a third, and they also wounded him, and threw him out. ^{20:13} The lord of the vineyard said, 'What shall I do? I will send my beloved son. ¹ It may be that seeing him, they will respect him.'

^{20:14} "But when the farmers saw him, they reasoned among themselves, saying, 'This is the heir. Come, let's kill him, that the inheritance may be ours.' ^{20:15} They threw him out of the vineyard, ² and killed him. What therefore will the lord of the vineyard do to them? ^{20:16} He will come and destroy these farmers, and will give the vineyard to others."

When they heard it, they said, "May it never be!"

^{20:17} But he looked at them, and said, "Then what is this that is written,

'The stone which the builders rejected,
the same was made the chief cornerstone?'[48]
^{20:18} Everyone who falls on that stone will be broken to pieces,
but it will crush whomever it falls on to dust."

^{20:19} The chief priests and the scribes sought to lay hands on him that very hour, but they feared the people--for they knew he had spoken this parable against them.

1. *man*: God or Divine Mind. *vineyard*: the aggregation of religious ideas in the mind of man. *servants*: desire to keep the law and maintain a just balance between inner nature and expression through the enlightened faculties. *farmer*: the faculties that are given over to the dominance of the personal self. *beloved son*: the Christ or expression of perfect ideas in Divine Mind.

2. *threw him out of the vineyard*. By being put out of man's thought life or by being regarded as an impractical ideal without application to the practical affairs of everyday life, the natural or sense man suppresses or "kills" the Son of Christ by refusing to give it recognition or expression.

Our Inner Spies

^{20:20} They watched him, and sent out spies, ¹ who pretended to be righteous, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor. ^{20:21} They asked him, "Teacher, we know that you say and teach what is right, and aren't partial to anyone, but truly teach the way of God. ^{20:22} Is it lawful for us to pay taxes to Caesar, or not?"

^{20:23} But he perceived their craftiness, and said to them, "Why do you test me? ² ^{20:24} Show me a denarius. Whose image and inscription are on it?"

They answered, "Caesar's."

^{20:25} He said to them, "Then give to Caesar ³ the things that are Caesar's, and to God the things that are God's." ^{20:26} They weren't able to trap him in his words before the people. They marveled at his answer, and were silent.

1. *They watched him, and sent out spies*. The higher self is under continual suspicion of the sense self, which challenges every altruistic motive as ulterior instead.

2. *Why do you test me?* Old, established religious thoughts and beliefs are antagonistic toward Truth.

3. *give to Caesar*. We should recognize the

he said.

- | | |
|---|---|
| <p>1. <i>My house is a house of prayer.</i> The temple of our body consciousness should be constantly in touch with God through meditation and prayer.</p> <p>2. <i>Den of robbers.</i> Through entertaining fears,</p> | <p>worries, anxieties, doubts, suspicions, and other negative thoughts, we lose our peace of mind, and our body becomes a prey to destructive forces.</p> |
|---|---|

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

- [41] v19:13. 10 minas was more than 3 years' wages for an agricultural laborer.
 [42] v19:29. TR, NU read "Bethpage" instead of "Bethsphage"
 [43] v19:38. Psalm 118:26
 [44] v19:46. Isaiah 56:7
 [45] v19:46. Jeremiah 7:11

Luke 20

Who Is Giving You This Authority?

^{20:1} It happened on one of those days, as he was teaching the people in the temple and preaching the Good News, that the [46]priests and scribes came to him with the elders. ^{20:2} They asked him, "Tell us: by what authority do you do these things? Or who is giving you this authority?" ¹

^{20:3} He answered them, "I also will ask you one question. Tell me: ^{20:4} the baptism of John, > was it from heaven, or from men?" ²

^{20:5} They reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why didn't you believe him?' ^{20:6} But if we say, 'From men,' all the people will stone us, for they are persuaded that John was a prophet." ^{20:7} They answered that they didn't know where it was from.

^{20:8} Jesus said to them, "Neither will I tell you by what authority I do these things."

1. *who is giving you this authority?* The Spirit of truth is the one and only authority in the study of Truth. See Matthew 7:29 and John 16:13 (RW/authority)
2. *the baptism of John, was it from heaven, or from men?* Jesus was trying to teach the chief priests and elders to do something for themselves. He told them He could not explain in definite language what to do from the plane of the natural man, symbolized by John the Baptist, but that they must use their inspi-

ration. They had the same source of inspiration that He contacted—God. They should know for themselves that all authority is from God. ... Metaphysically interpreted, the indwelling Christ, symbolized by Jesua is endeavoring to teach the highest religious thoughts in authority—the chief priests and the elders—how to go to the one invisible source and find out for themselves that all authority is from God (Jesus' Soul Evolution pp.797-8)

Throwing Christ Out of the Vineyard

^{20:9} He began to tell the people this parable. "A [47]man planted a vineyard, and rented it out to some farmers, and went into another country for a long time. ^{20:10} At

- ^{108:12} Give us help against the enemy,
 for the help of man is vain.
^{108:13} Through God, we will do valiantly.
 For it is he who will tread down our enemies.

Psalms 109

For the Chief Musician. A Psalm by David.

- ^{109:1} God of my praise, don't remain silent,
^{109:2} for they have opened the mouth of the wicked and the mouth of deceit against me.
 They have spoken to me with a lying tongue.
^{109:3} They have also surrounded me with words of hatred,
 and fought against me without a cause.
^{109:4} In return for my love, they are my adversaries;
 but I am in prayer.
^{109:5} They have rewarded me evil for good,
 and hatred for my love.
^{109:6} Set a wicked man over him.
 Let an adversary stand at his right hand.
^{109:7} When he is judged, let him come forth guilty.
 Let his prayer be turned into sin.
^{109:8} Let his days be few.
 Let another take his office.
^{109:9} Let his children be fatherless,
 and his wife a widow.
^{109:10} Let his children be wandering beggars.
 Let them be sought from their ruins.
^{109:11} Let the creditor seize all that he has.
 Let strangers plunder the fruit of his labor.
^{109:12} Let there be none to extend kindness to him,
 neither let there be any to have pity on his fatherless children.
^{109:13} Let his posterity be cut off.
 In the generation following let their name be blotted out.
^{109:14} Let the iniquity of his fathers be remembered by Yahweh.
 Don't let the sin of his mother be blotted out.
^{109:15} Let them be before Yahweh continually,
 that he may cut off the memory of them from the earth;
^{109:16} because he didn't remember to show kindness,
 but persecuted the poor and needy man,
 the broken in heart, to kill them.
^{109:17} Yes, he loved cursing, and it came to him.
 He didn't delight in blessing, and it was far from him.
^{109:18} He clothed himself also with cursing as with his garment.
 It came into his inward parts like water,
 like oil into his bones.
^{109:19} Let it be to him as the clothing with which he covers himself,
 for the belt that is always around him.
^{109:20} This is the reward of my adversaries from Yahweh,
 of those who speak evil against my soul.
^{109:21} But deal with me, Yahweh the Lord, for your name's sake,
 because your loving kindness is good, deliver me;

109:22 for I am poor and needy.
My heart is wounded within me.
109:23 I fade away like an evening shadow.
I am shaken off like a locust.
109:24 My knees are weak through fasting.
My body is thin and lacks fat.
109:25 I have also become a reproach to them.
When they see me, they shake their head.
109:26 Help me, Yahweh, my God.
Save me according to your loving kindness;
109:27 that they may know that this is your hand;
that you, Yahweh, have done it.
109:28 They may curse, but you bless.
When they arise, they will be shamed,
but your servant shall rejoice.
109:29 Let my adversaries be clothed with dishonor.
Let them cover themselves with their own shame as with a robe.
109:30 I will give great thanks to Yahweh with my mouth.
Yes, I will praise him among the multitude.
109:31 For he will stand at the right hand of the needy,
to save him from those who judge his soul.

Psalms 110

A Psalm by David.

110:1 Yahweh says to my Lord, "Sit at my right hand,
until I make your enemies your footstool for your feet."
110:2 Yahweh will send forth the rod of your strength out of Zion.
Rule in the midst of your enemies.
110:3 Your people offer themselves willingly in the day of your power, in holy array.
Out of the womb of the morning, you have the dew of your youth.
110:4 Yahweh has sworn, and will not change his mind:
"You are a priest forever in the order of Melchizedek."
110:5 The Lord is at your right hand.
He will crush kings in the day of his wrath.
110:6 He will judge among the nations.
He will heap up dead bodies.
He will crush the ruler of the whole earth.
110:7 He will drink of the brook in the way;
therefore he will lift up his head.

Psalms 111

111:1 Praise Yah! [12]
I will give thanks to Yahweh with my whole heart,
in the council of the upright, and in the congregation.
111:2 Yahweh's works are great,
pondered by all those who delight in them.

you untying it?" say to him: "The Lord needs it."³

^{19:32} Those who were sent went away, and found things just as he had told them. ^{19:33} As they were untying the colt, its owners said to them, "Why are you untying the colt?" ^{19:34} They said, "The Lord needs it." ^{19:35} They brought it to Jesus. They threw their cloaks on the colt, and set Jesus on them. ^{19:36} As he went, they spread their cloaks in the way. ^{19:37} As he was now getting near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice ⁴ for all the mighty works which they had seen, ^{19:38} saying, "Blessed is the King who comes in the name of the Lord! [43] Peace in heaven, and glory in the highest!"

^{19:39} Some of the Pharisees ⁵ from the multitude said to him, "Teacher, rebuke your disciples!"

^{19:40} He answered them, "I tell you that if these were silent, the stones would cry out." ⁶

See Matt. 21:1-10; Mark 11:1-11a; John 12:12-19

- | | |
|---|---|
| <p>1. These symbols indicate the centers where the life forces are gathered in the organism. They indicate not only subconscious spiritual potentialities, but also the houses, or cell centers, through which the forces work.</p> <p>2. <i>colt</i>. A burden bearer, and we locate its house, or center, in the abdominal region. Unregenerate people never have sat upon or controlled this animal force, and in the natural order of expression it never has been directed in the right way.</p> <p>3. <i>The Lord needs it</i>. In order to quicken and energize every cell in the organism, it is necessary that a fuller consciousness of</p> | <p>the life force be realized.</p> <p>4. The loud voice represents the outer manifestation through the power of the spoken word. By our words we should joyously express the evidences of life that well up within us.</p> <p>5. <i>Pharisees</i>. The old conservative states of consciousness that would suppress the natural enthusiasm and joy of spirit.</p> <p>6. <i>Stones would cry out</i>. Crystallized and stored-up forces of the organism, which are set free in regeneration, will react upon the nerve centers and will cause them to cry out in pain.</p> |
|---|---|

Jesus Weeps over Jerusalem

^{19:41} When he drew near, he saw the city and wept over it, ^{19:42} saying, "If you, even you, had known today the things which belong to your peace! But now, they are hidden from your eyes. ^{19:43} For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side, ^{19:44} and will dash you and your children within you to the ground. They will not leave in you one stone on another, ¹ because you didn't know the time of your visitation."

- | | |
|---|--|
| <p>1. Jerusalem represents peace. Whoever does not realize peace in himself, but who consciously or unconsciously promotes dis-</p> | <p>cord in his environment and expresses it inwardly, has no understanding of peace. For him there is no true peace of mind.</p> |
|---|--|

Jesus Cleanses the Temple

^{19:45} He entered into the temple, and began to drive out those who bought and sold in it, ^{19:46} saying to them, "It is written, 'My house is a house of prayer,' ¹ [44] but you have made it a 'den of robbers!'" ² [45]

^{19:47} He was teaching daily in the temple, but the chief priests and the scribes and the leading men among the people sought to destroy him. ^{19:48} They couldn't find what they might do, for all the people hung on to every word that

The Parable of the Ten Mina Coins

^{19:11} As they heard these things, he went on and told a parable, because he was near Jerusalem, and they supposed that the Kingdom of God would be revealed immediately. ^{19:12} He said therefore, "A certain nobleman went into a far country to receive for himself a kingdom, ¹ and to return. ^{19:13} He called ten servants of his, and gave them ten mina coins, ² [41] and told them, 'Conduct business until I come.' ^{19:14} But his citizens hated him, and sent an envoy after him, saying, 'We don't want this man to reign over us.'

^{19:15} "It happened when he had come back again, having received the kingdom, that he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business. ³ ^{19:16} The first came before him, saying, 'Lord, your mina has made ten more minas.'

^{19:17} "He said to him, 'Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.' ⁴

^{19:18} "The second came, saying, 'Your mina, Lord, has made five minas.'

^{19:19} "So he said to him, 'And you are to be over five cities.' ^{19:20} Another came, saying, 'Lord, behold, your mina, which I kept laid away in a handkerchief, ^{19:21} for I feared you, because you are an exacting man. You take up that which you didn't lay down, and reap that which you didn't sow.'

^{19:22} "He said to him, 'Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn't lay down, and reaping that which I didn't sow. ^{19:23} Then why didn't you deposit my money in the bank, and at my coming, I might have earned interest on it?' ^{19:24} He said to those who stood by, 'Take the mina away from him, ⁵ and give it to him who has the ten minas.'

^{19:25} "They said to him, 'Lord, he has ten minas!' ^{19:26} 'For I tell you that to everyone who has, will more be given; but from him who doesn't have, even that which he has will be taken away from him. ^{19:27} But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.'"

1. Christ, the Son of Divine Mind, is the nobleman. The kingdom in the far country, which he is to receive, is spiritual dominion.

2. *Servants, mina coins (pounds)*. The servants represent the faculties, and the pounds represent the senses, which are dual in their expression. This incident represents the first quickening, or the first coming to our consciousness of the Christ, or spiritual self. The activity of the senses is under the direction of the faculties.

3. *What they had gained by conducting busi-*

ness. At the second coming, or the second conscious realization of Christ, we are expected to increase the capacity of every faculty, on every plane of consciousness.

4. *have authority over ten cities*. We are given power and dominion over certain thought centers, of cities, and great increase in the ability to realize and demonstrate Spirit.

5. *Take the mina away from him*. The inaction results in atrophy and uselessness. "Take away from him the pound, and give it unto him that hath the ten pounds."

Jesus' Entry into Jerusalem

^{19:28} Having said these things, he went on ahead, going up to Jerusalem.

^{19:29} It happened, when he drew near to Bethsphage[42] and Bethany, ¹ at the mountain that is called Olivet, he sent two of his disciples, ^{19:30} saying, "Go your way into the village on the other side, in which, as you enter, you will find a colt ² tied, whereon no man ever yet sat. Untie it, and bring it. ^{19:31} If anyone asks you, 'Why are

^{111:3} His work is honor and majesty.
His righteousness endures forever.
^{111:4} He has caused his wonderful works to be remembered.
Yahweh is gracious and merciful.
^{111:5} He has given food to those who fear him.
He always remembers his covenant.
^{111:6} He has shown his people the power of his works,
in giving them the heritage of the nations.
^{111:7} The works of his hands are truth and justice.
All his precepts are sure.
^{111:8} They are established forever and ever.
They are done in truth and uprightness.
^{111:9} He has sent redemption to his people.
He has ordained his covenant forever.
His name is holy and awesome!
^{111:10} The fear of Yahweh is the beginning of wisdom.
All those who do his work have a good understanding.
His praise endures forever!

[12] v111:1. Psalm 111 is an acrostic poem, with each verse after the initial "Praise Yah!" starting with a letter of the alphabet (ordered from Alef to Tav).

Psalms 112

^{112:1} Praise Yah! [13]
Blessed is the man who fears Yahweh,
who delights greatly in his commandments.
^{112:2} His seed will be mighty in the land.
The generation of the upright will be blessed.
^{112:3} Wealth and riches are in his house.
His righteousness endures forever.
^{112:4} Light dawns in the darkness for the upright,
gracious, merciful, and righteous.
^{112:5} It is well with the man who deals graciously and lends.
He will maintain his cause in judgment.
^{112:6} For he will never be shaken.
The righteous will be remembered forever.
^{112:7} He will not be afraid of evil news.
His heart is steadfast, trusting in Yahweh.
^{112:8} His heart is established.
He will not be afraid in the end when he sees his adversaries.
^{112:9} He has dispersed, he has given to the poor.
His righteousness endures forever.
His horn will be exalted with honor.
^{112:10} The wicked will see it, and be grieved.
He shall gnash with his teeth, and melt away.
The desire of the wicked will perish.

[13] v112:1. Psalm 112 is an acrostic poem, with each verse after the initial "Praise Yah!" starting with a letter of the alphabet (ordered from Alef to Tav).

Psalms 113

113:1 Praise Yah!
 Praise, you servants of Yahweh,
 praise the name of Yahweh.
 113:2 Blessed be the name of Yahweh,
 from this time forth and forevermore.
 113:3 From the rising of the sun to the going down of the same,
 Yahweh's name is to be praised.
 113:4 Yahweh is high above all nations,
 his glory above the heavens.
 113:5 Who is like Yahweh, our God,
 who has his seat on high,
 113:6 Who stoops down to see in heaven and in the earth?
 113:7 He raises up the poor out of the dust.
 Lifts up the needy from the ash heap;
 113:8 that he may set him with princes,
 even with the princes of his people.
 113:9 He settles the barren woman in her home,
 as a joyful mother of children.
 Praise Yah!

Psalms 114

114:1 When Israel went forth out of Egypt,
 the house of Jacob from a people of foreign language;
 114:2 Judah became his sanctuary,
 Israel his dominion.
 114:3 The sea saw it, and fled.
 The Jordan was driven back.
 114:4 The mountains skipped like rams,
 the little hills like lambs.
 114:5 What was it, you sea, that you fled?
 You Jordan, that you turned back?
 114:6 You mountains, that you skipped like rams;
 you little hills, like lambs?
 114:7 Tremble, you earth, at the presence of the Lord,
 at the presence of the God of Jacob,
 114:8 who turned the rock into a pool of water,
 the flint into a spring of waters.

Psalms 115

115:1 Not to us, Yahweh, not to us,
 but to your name give glory,
 for your loving kindness, and for your truth's sake.
 115:2 Why should the nations say,

him that Jesus of Nazareth was passing by. ^{18:38} He cried out, "Jesus, you son of David, have mercy on me!" ^{18:39} Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David, have mercy on me!"

^{18:40} Standing still, Jesus commanded him to be brought to him. When he had come near, he asked him, ^{18:41} "What do you want me to do?"

He said, "Lord, that I may see again."

^{18:42} Jesus said to him, "Receive your sight. Your faith has healed you."

^{18:43} Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[40] v18:20. Exodus 20:12-16; Deuteronomy 5:16-20

Luke 19

Jesus and Zacchaeus

^{19:1} He entered and was passing through Jericho. ^{19:2} There was a man named Zacchaeus. ¹ He was a chief tax collector, and he was rich. ^{19:3} He was trying to see who Jesus was, and couldn't because of the crowd, because he was short. ^{19:4} He ran on ahead, and climbed up into a sycamore tree to see him, for he was to pass that way. ^{19:5} When Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house." ² ^{19:6} He hurried, came down, and received him joyfully. ^{19:7} When they saw it, they all murmured, saying, "He has gone in to lodge with a man who is a sinner." ³

^{19:8} Zacchaeus stood and said to the Lord, "Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much."

^{19:9} Jesus said to him, "Today, salvation has come to this house, because he also is a son of Abraham. ^{19:10} For the Son of Man came to seek and to save that which was lost." ⁴

1. Zacchaeus means "purified." He was small of stature and smaller still in his dealings with his fellows. Avarice had walled him in within the narrow limits of his own selfishness.

2. Jesus spoke kindly to Zacchaeus, engaged him in conversation, and spent the day as a guest in his home. As He talked He taught Zacchaeus the meaning of honesty, and His own manifest integrity impressed the chief publican.

3. Zacchaeus was honest with himself. He

did not care what people thought of him but satisfied his curiosity at the expense of his dignity. He at least followed his impulses honestly, and when he became interested in goodness (incarnated in Jesus), he at once investigated goodness.

4. Avarice gives place to honesty, and the man is transformed from a petty trickster to an open-minded, fair-dealing citizen, intent on righting the wrongs that he has done in his ignorance.

^{18:15} They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them. ^{18:16} Jesus summoned them, saying, "Allow the little children to come to me, and don't hinder them, for the Kingdom of God belongs to such as these." ^{18:17} Most certainly, I tell you, whoever doesn't receive the Kingdom of God like a little child, he will in no way enter into it."

The Rich Ruler

^{18:18} A certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life?"

^{18:19} Jesus asked him, "Why do you call me good? No one is good, except one-- God." ^{18:20} You know the commandments: 'Don't commit adultery,' 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'" [40]

^{18:21} He said, "I have observed all these things from my youth up."

^{18:22} When Jesus heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

^{18:23} But when he heard these things, he became very sad, for he was very rich.

^{18:24} Jesus, seeing that he became very sad, said, "How hard it is for those who have riches to enter into the Kingdom of God! ^{18:25} For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God."

^{18:26} Those who heard it said, "Then who can be saved?"

^{18:27} But he said, "The things which are impossible with men are possible with God."

^{18:28} Peter said, "Look, we have left everything, and followed you."

^{18:29} He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for the Kingdom of God's sake, ^{18:30} who will not receive many times more in this time, and in the world to come, eternal life."

A Third Time Jesus Foretells His Death and Resurrection

^{18:31} He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem, and all the things that are written through the prophets concerning the Son of Man will be completed. ^{18:32} For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on. ^{18:33} They will scourge and kill him. On the third day, he will rise again."

^{18:34} They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said.

Jesus Heals a Blind Beggar

^{18:35} It happened, as he came near Jericho, a certain blind man sat by the road, begging. ^{18:36} Hearing a multitude going by, he asked what this meant. ^{18:37} They told

"Where is their God, now?"
^{115:3} But our God is in the heavens.
 He does whatever he pleases.
^{115:4} Their idols are silver and gold,
 the work of men's hands.
^{115:5} They have mouths, but they don't speak.
 They have eyes, but they don't see.
^{115:6} They have ears, but they don't hear.
 They have noses, but they don't smell.
^{115:7} They have hands, but they don't feel.
 They have feet, but they don't walk,
 neither do they speak through their throat.
^{115:8} Those who make them will be like them;
 yes, everyone who trusts in them.
^{115:9} Israel, trust in Yahweh!
 He is their help and their shield.
^{115:10} House of Aaron, trust in Yahweh!
 He is their help and their shield.
^{115:11} You who fear Yahweh, trust in Yahweh!
 He is their help and their shield.
^{115:12} Yahweh remembers us. He will bless us.
 He will bless the house of Israel.
 He will bless the house of Aaron.
^{115:13} He will bless those who fear Yahweh,
 both small and great.
^{115:14} May Yahweh increase you more and more,
 you and your children.
^{115:15} Blessed are you by Yahweh,
 who made heaven and earth.
^{115:16} The heavens are the heavens of Yahweh;
 but the earth has he given to the children of men.
^{115:17} The dead don't praise Yah,
 neither any who go down into silence;
^{115:18} But we will bless Yah,
 from this time forth and forevermore.
 Praise Yah!

Psalms 116

^{116:1} I love Yahweh, because he listens to my voice,
 and my cries for mercy.
^{116:2} Because he has turned his ear to me,
 therefore I will call on him as long as I live.
^{116:3} The cords of death surrounded me,
 the pains of Sheol got a hold of me.
 I found trouble and sorrow.
^{116:4} Then I called on the name of Yahweh:
 "Yahweh, I beg you, deliver my soul."
^{116:5} Yahweh is Gracious and righteous.
 Yes, our God is merciful.
^{116:6} Yahweh preserves the simple.
 I was brought low, and he saved me.
^{116:7} Return to your rest, my soul,

for Yahweh has dealt bountifully with you.
 116:8 For you have delivered my soul from death,
 my eyes from tears,
 and my feet from falling.
 116:9 I will walk before Yahweh in the land of the living.
 116:10 I believed, therefore I said,
 "I was greatly afflicted."
 116:11 I said in my haste,
 "All men are liars."
 116:12 What will I give to Yahweh for all his benefits toward me?
 116:13 I will take the cup of salvation, and call on the name of Yahweh.
 116:14 I will pay my vows to Yahweh,
 yes, in the presence of all his people.
 116:15 Precious in the sight of Yahweh is the death of his saints.
 116:16 Yahweh, truly I am your servant.
 I am your servant, the son of your handmaid.
 You have freed me from my chains.
 116:17 I will offer to you the sacrifice of thanksgiving,
 and will call on the name of Yahweh.
 116:18 I will pay my vows to Yahweh,
 yes, in the presence of all his people,
 116:19 in the courts of Yahweh's house,
 in the midst of you, Jerusalem.
 Praise Yah!

Psalms 117

117:1 Praise Yahweh, all you nations!
 Extol him, all you peoples!
 117:2 For his loving kindness is great toward us.
 Yahweh's faithfulness endures forever.
 Praise Yah!

Psalms 118

118:1 Give thanks to Yahweh, for he is good,
 for his loving kindness endures forever.
 118:2 Let Israel now say
 that his loving kindness endures forever.
 118:3 Let the house of Aaron now say
 that his loving kindness endures forever.
 118:4 Now let those who fear Yahweh say
 that his loving kindness endures forever.
 118:5 Out of my distress, I called on Yah.
 Yah answered me with freedom.
 118:6 Yahweh is on my side. I will not be afraid.
 What can man do to me?
 118:7 Yahweh is on my side among those who help me.

He said to them, "Where the body is, there will the vultures also be gathered together."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[39] v17:36. Some Greek manuscripts add: "Two will be in the field: the one taken, and the other left."

Luke 18

The Parable of the Widow and the Unjust Judge

18:1 He also spoke a parable to them that they must always pray, ¹ and not give up, ^{18:2} saying, "There was a judge in a certain city who didn't fear God, ² and didn't respect man. ^{18:3} A widow ³ was in that city, and she often came to him, saying, 'Defend me from my adversary!' ^{18:4} He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man, ^{18:5} yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.'"

18:6 The Lord said, "Listen to what the unrighteous judge says. ^{18:7} Won't God avenge his chosen ones, who are crying out to him day and night, ⁴ and yet he exercises patience with them? ^{18:8} I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find faith on the earth?"

1. *that they must always pray.* Not just audible words, but a prayerful attitude of mind; silent or audible speaking of words

2. *who didn't fear God.* Judge represents intellect, in this case stubborn in a continued way of thinking producing undesirable results

3. *widow.* a belief in lack; though not good in of itself, serves to call attention to judge, in this case, stubborn intellect. Also

note the repeated action of the widow with the same declaration; affirmative prayer.

4. *who are crying out to him day and night.* Jesus compares the judge to God; they are opposites. God is patient and desiring to speedily set things right (justice). The widow wore down the judge, similarly through persistent prayer we wear down our stubborn intellect.

The Parable of the Pharisee and the Tax Collector

18:9 He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others. ^{18:10} "Two men went up into the temple to pray; one was a Pharisee, and the other was a tax collector. ^{18:11} The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. ^{18:12} I fast twice a week. I give tithes of all that I get.' ^{18:13} But the tax collector, standing far away, wouldn't even lift up his eyes to heaven, but beat his breast, saying, 'God, be merciful to me, a sinner!' ^{18:14} I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

Jesus Blesses Little Children

^{17:5} The apostles said to the Lord, "Increase our faith."

^{17:6} The Lord said, "If you had faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you. ^{17:7} But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,' ^{17:8} and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink?' ^{17:9} Does he thank that servant because he did the things that were commanded? I think not. ^{17:10} Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.'"

Jesus Cleanses Ten Lepers

^{17:11} It happened as he was on his way to Jerusalem, that he was passing along the borders of Samaria and Galilee. ^{17:12} As he entered into a certain village, ten men who were lepers met him, who stood at a distance. ^{17:13} They lifted up their voices, saying, "Jesus, Master, have mercy on us!"

^{17:14} When he saw them, he said to them, "Go and show yourselves to the priests." It happened that as they went, they were cleansed. ^{17:15} One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. ^{17:16} He fell on his face at Jesus' feet, giving him thanks; and he was a Samaritan. ^{17:17} Jesus answered, "Weren't the ten cleansed? But where are the nine? ^{17:18} Were there none found who returned to give glory to God, except this stranger?" ^{17:19} Then he said to him, "Get up, and go your way. Your faith has healed you."

The Coming of the Kingdom

^{17:20} Being asked by the Pharisees when the Kingdom of God would come, he answered them, "The Kingdom of God doesn't come with observation; ^{17:21} neither will they say, 'Look, here!' or, 'Look, there!' for behold, the Kingdom of God is within you."

^{17:22} He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it. ^{17:23} They will tell you, 'Look, here!' or 'Look, there!' Don't go away, nor follow after them, ^{17:24} for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day. ^{17:25} But first, he must suffer many things and be rejected by this generation. ^{17:26} As it happened in the days of Noah, even so will it be also in the days of the Son of Man. ^{17:27} They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ship, and the flood came, and destroyed them all. ^{17:28} Likewise, even as it happened in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built; ^{17:29} but in the day that Lot went out from Sodom, it rained fire and sulfur from the sky, and destroyed them all. ^{17:30} It will be the same way in the day that the Son of Man is revealed. ^{17:31} In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back. ^{17:32} Remember Lot's wife! ^{17:33} Whoever seeks to save his life loses it, but whoever loses his life preserves it. ^{17:34} I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left. ^{17:35} There will be two grinding grain together. One will be taken, and the other will be left." ^{17:36} [39]

^{17:37} They, answering, asked him, "Where, Lord?"

Therefore I will look in triumph at those who hate me.

^{118:8} It is better to take refuge in Yahweh,
than to put confidence in man.

^{118:9} It is better to take refuge in Yahweh,
than to put confidence in princes.

^{118:10} All the nations surrounded me,
but in the name of Yahweh, I cut them off.

^{118:11} They surrounded me, yes, they surrounded me.
In the name of Yahweh I indeed cut them off.

^{118:12} They surrounded me like bees.
They are quenched like the burning thorns.
In the name of Yahweh I cut them off.

^{118:13} You pushed me back hard, to make me fall,
but Yahweh helped me.

^{118:14} Yah is my strength and song.
He has become my salvation.

^{118:15} The voice of rejoicing and salvation is in the tents of the righteous.
"The right hand of Yahweh does valiantly."

^{118:16} The right hand of Yahweh is exalted!
The right hand of Yahweh does valiantly!"

^{118:17} I will not die, but live,
and declare Yah's works.

^{118:18} Yah has punished me severely,
but he has not given me over to death.

^{118:19} Open to me the gates of righteousness.
I will enter into them.
I will give thanks to Yah.

^{118:20} This is the gate of Yahweh;
the righteous will enter into it.

^{118:21} I will give thanks to you, for you have answered me,
and have become my salvation.

^{118:22} The stone which the builders rejected has become the head of the corner.

^{118:23} This is Yahweh's doing.
It is marvelous in our eyes.

^{118:24} This is the day that Yahweh has made.
We will rejoice and be glad in it!

^{118:25} Save us now, we beg you, Yahweh!
Yahweh, we beg you, send prosperity now.

^{118:26} Blessed is he who comes in the name of Yahweh!
We have blessed you out of the house of Yahweh.

^{118:27} Yahweh is God, and he has given us light.
Bind the sacrifice with cords, even to the horns of the altar.

^{118:28} You are my God, and I will give thanks to you.
You are my God, I will exalt you.

^{118:29} Oh give thanks to Yahweh, for he is good,
for his loving kindness endures forever.

Psalms 119

ALEPH

^{119:1} Blessed are those whose ways are blameless,
who walk according to Yahweh's law.

^{119:2} Blessed are those who keep his statutes,

who seek him with their whole heart.
 119:3 Yes, they do nothing wrong.
 They walk in his ways.
 119:4 You have commanded your precepts,
 that we should fully obey them.
 119:5 Oh that my ways were steadfast
 to obey your statutes!
 119:6 Then I wouldn't be disappointed,
 when I consider all of your commandments.
 119:7 I will give thanks to you with uprightness of heart,
 when I learn your righteous judgments.
 119:8 I will observe your statutes.
 Don't utterly forsake me.
 BET
 119:9 How can a young man keep his way pure?
 By living according to your word.
 119:10 With my whole heart, I have sought you.
 Don't let me wander from your commandments.
 119:11 I have hidden your word in my heart,
 that I might not sin against you.
 119:12 Blessed are you, Yahweh.
 Teach me your statutes.
 119:13 With my lips,
 I have declared all the ordinances of your mouth.
 119:14 I have rejoiced in the way of your testimonies,
 as much as in all riches.
 119:15 I will meditate on your precepts,
 and consider your ways.
 119:16 I will delight myself in your statutes.
 I will not forget your word.
 GIMEL
 119:17 Do good to your servant.
 I will live and I will obey your word.
 119:18 Open my eyes,
 that I may see wondrous things out of your law.
 119:19 I am a stranger on the earth.
 Don't hide your commandments from me.
 119:20 My soul is consumed with longing for your ordinances at all times.
 119:21 You have rebuked the proud who are cursed,
 who wander from your commandments.
 119:22 Take reproach and contempt away from me,
 for I have kept your statutes.
 119:23 Though princes sit and slander me,
 your servant will meditate on your statutes.
 119:24 Indeed your statutes are my delight,
 and my counselors.
 DALED
 119:25 My soul is laid low in the dust.
 Revive me according to your word!
 119:26 I declared my ways, and you answered me.
 Teach me your statutes.
 119:27 Let me understand the teaching of your precepts!
 Then I will meditate on your wondrous works.
 119:28 My soul is weary with sorrow:
 strengthen me according to your word.
 119:29 Keep me from the way of deceit.
 Grant me your law graciously!

The Rich Man and Lazarus

16:19 "Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day. 16:20 A certain beggar, named Lazarus, was laid at his gate, full of sores, 16:21 and desiring to be fed with the crumbs that fell from the rich man's table. Yes, even the dogs came and licked his sores. 16:22 It happened that the beggar died, and that he was carried away by the angels to Abraham's bosom. The rich man also died, and was buried. 16:23 In Hades[38], he lifted up his eyes, being in torment, and saw Abraham far off, and Lazarus at his bosom. 16:24 He cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.'

16:25 "But Abraham said, 'Son, remember that you, in your lifetime, received your good things, and Lazarus, in like manner, bad things. But now here he is comforted and you are in anguish. 16:26 Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that none may cross over from there to us.'

16:27 "He said, 'I ask you therefore, father, that you would send him to my father's house; 16:28 for I have five brothers, that he may testify to them, so they won't also come into this place of torment.'

16:29 "But Abraham said to him, 'They have Moses and the prophets. Let them listen to them.'

16:30 "He said, 'No, father Abraham, but if one goes to them from the dead, they will repent.'

16:31 "He said to him, 'If they don't listen to Moses and the prophets, neither will they be persuaded if one rises from the dead.'"

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[35] v16:6. 100 batos is about 395 litres, 104 U. S. gallons, or 87 imperial gallons.

[36] v16:7. 100 cors = about 3,910 litres or 600 bushels.

[37] v16:13. "Mammon" refers to riches or a false god of wealth.

[38] v16:23. or, Hell

Luke 17

Some Sayings of Jesus

17:1 He said to the disciples, "It is impossible that no occasions of stumbling should come, but woe to him through whom they come! 17:2 It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 17:3 Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. 17:4 If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him."

yours. ^{15:32} But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[34] ^{v15:8}. A drachma coin was worth about 2 days wages for an agricultural laborer.

Luke 16

The Parable of the Dishonest Manager

^{16:1} He also said to his disciples, "There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions. ^{16:2} He called him, and said to him, 'What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.'

^{16:3} "The manager said within himself, 'What will I do, seeing that my lord is taking away the management position from me? I don't have strength to dig. I am ashamed to beg. ^{16:4} I know what I will do, so that when I am removed from management, they may receive me into their houses.' ^{16:5} Calling each one of his lord's debtors to him, he said to the first, 'How much do you owe to my lord?' ^{16:6} He said, 'A hundred batos[35] of oil.' He said to him, 'Take your bill, and sit down quickly and write fifty.' ^{16:7} Then said he to another, 'How much do you owe?' He said, 'A hundred cors[36] of wheat.' He said to him, 'Take your bill, and write eighty.'

^{16:8} "His lord commended the dishonest manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light. ^{16:9} I tell you, make for yourselves friends by means of unrighteous mammon, so that when you fail, they may receive you into the eternal tents. ^{16:10} He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much. ^{16:11} If therefore you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? ^{16:12} If you have not been faithful in that which is another's, who will give you that which is your own? ^{16:13} No servant can serve two masters, for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You aren't able to serve God and mammon[37]."

The Law and the Kingdom of God

^{16:14} The Pharisees, who were lovers of money, also heard all these things, and they scoffed at him. ^{16:15} He said to them, "You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God. ^{16:16} The law and the prophets were until John. From that time the Good News of the Kingdom of God is preached, and everyone is forcing his way into it. ^{16:17} But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the law to fall. ^{16:18} Everyone who divorces his wife, and marries another, commits adultery. He who marries one who is divorced from a husband commits adultery.

^{119:30} I have chosen the way of truth.
I have set your ordinances before me.
^{119:31} I cling to your statutes, Yahweh.
Don't let me be disappointed.
^{119:32} I run in the path of your commandments,
for you have set my heart free.
HEY
^{119:33} Teach me, Yahweh, the way of your statutes.
I will keep them to the end.
^{119:34} Give me understanding, and I will keep your law.
Yes, I will obey it with my whole heart.
^{119:35} Direct me in the path of your commandments,
for I delight in them.
^{119:36} Turn my heart toward your statutes,
not toward selfish gain.
^{119:37} Turn my eyes away from looking at worthless things.
Revive me in your ways.
^{119:38} Fulfill your promise to your servant,
that you may be feared.
^{119:39} Take away my disgrace that I dread,
for your ordinances are good.
^{119:40} Behold, I long for your precepts!
Revive me in your righteousness.
WAW
^{119:41} Let your loving kindness also come to me, Yahweh,
your salvation, according to your word.
^{119:42} So I will have an answer for him who reproaches me,
for I trust in your word.
^{119:43} Don't snatch the word of truth out of my mouth,
for I put my hope in your ordinances.
^{119:44} So I will obey your law continually,
forever and ever.
^{119:45} I will walk in liberty,
for I have sought your precepts.
^{119:46} I will also speak of your statutes before kings,
and will not be disappointed.
^{119:47} I will delight myself in your commandments,
because I love them.
^{119:48} I reach out my hands for your commandments, which I love.
I will meditate on your statutes.
ZAYIN
^{119:49} Remember your word to your servant,
because you gave me hope.
^{119:50} This is my comfort in my affliction,
for your word has revived me.
^{119:51} The arrogant mock me excessively,
but I don't swerve from your law.
^{119:52} I remember your ordinances of old, Yahweh,
and have comforted myself.
^{119:53} Indignation has taken hold on me,
because of the wicked who forsake your law.
^{119:54} Your statutes have been my songs,
in the house where I live.
^{119:55} I have remembered your name, Yahweh, in the night,
and I obey your law.
^{119:56} This is my way,
that I keep your precepts.

CHET

^{119:57} Yahweh is my portion.
I promised to obey your words.
^{119:58} I sought your favor with my whole heart.
Be merciful to me according to your word.
^{119:59} I considered my ways,
and turned my steps to your statutes.
^{119:60} I will hurry, and not delay,
to obey your commandments.
^{119:61} The ropes of the wicked bind me,
but I won't forget your law.
^{119:62} At midnight I will rise to give thanks to you,
because of your righteous ordinances.
^{119:63} I am a friend of all those who fear you,
of those who observe your precepts.
^{119:64} The earth is full of your loving kindness, Yahweh.
Teach me your statutes.

TET

^{119:65} Do good to your servant,
according to your word, Yahweh.
^{119:66} Teach me good judgment and knowledge,
for I believe in your commandments.
^{119:67} Before I was afflicted, I went astray;
but now I observe your word.
^{119:68} You are good, and do good.
Teach me your statutes.
^{119:69} The proud have smeared a lie upon me.
With my whole heart, I will keep your precepts.
^{119:70} Their heart is as callous as the fat,
but I delight in your law.
^{119:71} It is good for me that I have been afflicted,
that I may learn your statutes.
^{119:72} The law of your mouth is better to me than thousands of pieces of gold and silver.

YUD

^{119:73} Your hands have made me and formed me.
Give me understanding, that I may learn your commandments.
^{119:74} Those who fear you will see me and be glad,
because I have put my hope in your word.
^{119:75} Yahweh, I know that your judgments are righteous,
that in faithfulness you have afflicted me.
^{119:76} Please let your loving kindness be for my comfort,
according to your word to your servant.
^{119:77} Let your tender mercies come to me, that I may live;
for your law is my delight.
^{119:78} Let the proud be disappointed, for they have overthrown me wrongfully.
I will meditate on your precepts.
^{119:79} Let those who fear you turn to me.
They will know your statutes.
^{119:80} Let my heart be blameless toward your decrees,
that I may not be disappointed.

KAF

^{119:81} My soul faints for your salvation.
I hope in your word.
^{119:82} My eyes fail for your word.
I say, "When will you comfort me?"
^{119:83} For I have become like a wineskin in the smoke.

^{15:3} He told them this parable. ^{15:4} "Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it? ^{15:5} When he has found it, he carries it on his shoulders, rejoicing. ^{15:6} When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' ^{15:7} I tell you that even so there will be more joy in heaven over one sinner who repents, than over ninety-nine righteous people who need no repentance.

The Parable of the Lost Coin

^{15:8} Or what woman, if she had ten drachma[34] coins, if she lost one drachma coin, wouldn't light a lamp, sweep the house, and seek diligently until she found it? ^{15:9} When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma which I had lost.' ^{15:10} Even so, I tell you, there is joy in the presence of the angels of God over one sinner repenting."

The Parable of the Prodigal Son and His Brother

^{15:11} He said, "A certain man had two sons. ^{15:12} The younger of them said to his father, 'Father, give me my share of your property.' He divided his livelihood between them. ^{15:13} Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living. ^{15:14} When he had spent all of it, there arose a severe famine in that country, and he began to be in need. ^{15:15} He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs. ^{15:16} He wanted to fill his belly with the husks that the pigs ate, but no one gave him any. ^{15:17} But when he came to himself he said, 'How many hired servants of my father's have bread enough to spare, and I'm dying with hunger! ^{15:18} I will get up and go to my father, and will tell him, "Father, I have sinned against heaven, and in your sight. ^{15:19} I am no more worthy to be called your son. Make me as one of your hired servants."

^{15:20} "He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. ^{15:21} The son said to him, 'Father, I have sinned against heaven, and in your sight. I am no longer worthy to be called your son.'

^{15:22} "But the father said to his servants, 'Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet. ^{15:23} Bring the fattened calf, kill it, and let us eat, and celebrate; ^{15:24} for this, my son, was dead, and is alive again. He was lost, and is found.' They began to celebrate.

^{15:25} "Now his elder son was in the field. As he came near to the house, he heard music and dancing. ^{15:26} He called one of the servants to him, and asked what was going on. ^{15:27} He said to him, 'Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.' ^{15:28} But he was angry, and would not go in. Therefore his father came out, and begged him. ^{15:29} But he answered his father, 'Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends. ^{15:30} But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.'

^{15:31} "He said to him, 'Son, you are always with me, and all that is mine is

^{14:19} "Another said, 'I have bought five yoke of oxen, and I must go try them out. Please have me excused.'

^{14:20} "Another said, 'I have married a wife, and therefore I can't come.'

^{14:21} "That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.'

^{14:22} "The servant said, 'Lord, it is done as you commanded, and there is still room.'

^{14:23} "The lord said to the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.' ^{14:24} For I tell you that none of those men who were invited will taste of my supper."

The Cost of Discipleship

^{14:25} Now great multitudes were going with him. He turned and said to them, ^{14:26} "If anyone comes to me, and doesn't hate his own father, mother, wife, children, brothers, and sisters, yes, and his own life also, he can't be my disciple. ^{14:27} Whoever doesn't bear his own cross, and come after me, can't be my disciple. ^{14:28} For which of you, desiring to build a tower, doesn't first sit down and count the cost, to see if he has enough to complete it? ^{14:29} Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him, ^{14:30} saying, 'This man began to build, and wasn't able to finish.' ^{14:31} Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? ^{14:32} Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace. ^{14:33} So therefore whoever of you who doesn't renounce all that he has, he can't be my disciple."

About Salt

^{14:34} Salt is good, but if the salt becomes flat and tasteless, with what do you season it? ^{14:35} It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him hear."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[33] v14:5. TR reads "donkey" instead of "son"

Luke 15

The Parable of the Lost Sheep

^{15:1} Now all the tax collectors and sinners were coming close to him to hear him. ^{15:2} The Pharisees and the scribes murmured, saying, "This man welcomes sinners, and eats with them."

I don't forget your statutes.
^{119:84} How many are the days of your servant?
When will you execute judgment on those who persecute me?
^{119:85} The proud have dug pits for me,
contrary to your law.
^{119:86} All of your commandments are faithful.
They persecute me wrongfully.
Help me!
^{119:87} They had almost wiped me from the earth,
but I didn't forsake your precepts.
^{119:88} Preserve my life according to your loving kindness,
so I will obey the statutes of your mouth.

LAMED

^{119:89} Yahweh, your word is settled in heaven forever.
^{119:90} Your faithfulness is to all generations.
You have established the earth, and it remains.
^{119:91} Your laws remain to this day,
for all things serve you.
^{119:92} Unless your law had been my delight,
I would have perished in my affliction.
^{119:93} I will never forget your precepts,
for with them, you have revived me.
^{119:94} I am yours.
Save me, for I have sought your precepts.
^{119:95} The wicked have waited for me, to destroy me.
I will consider your statutes.
^{119:96} I have seen a limit to all perfection,
but your commands are boundless.

MEM

^{119:97} How I love your law!
It is my meditation all day.
^{119:98} Your commandments make me wiser than my enemies,
for your commandments are always with me.
^{119:99} I have more understanding than all my teachers,
for your testimonies are my meditation.
^{119:100} I understand more than the aged,
because I have kept your precepts.
^{119:101} I have kept my feet from every evil way,
that I might observe your word.
^{119:102} I have not turned aside from your ordinances,
for you have taught me.
^{119:103} How sweet are your promises to my taste,
more than honey to my mouth!
^{119:104} Through your precepts, I get understanding;
therefore I hate every false way.

NUN

^{119:105} Your word is a lamp to my feet,
and a light for my path.
^{119:106} I have sworn, and have confirmed it,
that I will obey your righteous ordinances.
^{119:107} I am afflicted very much.
Revive me, Yahweh, according to your word.
^{119:108} Accept, I beg you, the willing offerings of my mouth.
Yahweh, teach me your ordinances.
^{119:109} My soul is continually in my hand,
yet I won't forget your law.
^{119:110} The wicked have laid a snare for me,

yet I haven't gone astray from your precepts.
^{119:111} I have taken your testimonies as a heritage forever,
 for they are the joy of my heart.
^{119:112} I have set my heart to perform your statutes forever,
 even to the end.
 SAMEKH
^{119:113} I hate double-minded men,
 but I love your law.
^{119:114} You are my hiding place and my shield.
 I hope in your word.
^{119:115} Depart from me, you evildoers,
 that I may keep the commandments of my God.
^{119:116} Uphold me according to your word, that I may live.
 Let me not be ashamed of my hope.
^{119:117} Hold me up, and I will be safe,
 and will have respect for your statutes continually.
^{119:118} You reject all those who stray from your statutes,
 for their deceit is in vain.
^{119:119} You put away all the wicked of the earth like dross.
 Therefore I love your testimonies.
^{119:120} My flesh trembles for fear of you.
 I am afraid of your judgments.
 AYIN
^{119:121} I have done what is just and righteous.
 Don't leave me to my oppressors.
^{119:122} Ensure your servant's well-being.
 Don't let the proud oppress me.
^{119:123} My eyes fail looking for your salvation,
 for your righteous word.
^{119:124} Deal with your servant according to your loving kindness.
 Teach me your statutes.
^{119:125} I am your servant. Give me understanding,
 that I may know your testimonies.
^{119:126} It is time to act, Yahweh,
 for they break your law.
^{119:127} Therefore I love your commandments more than gold,
 yes, more than pure gold.
^{119:128} Therefore I consider all of your precepts to be right.
 I hate every false way.
 PEY
^{119:129} Your testimonies are wonderful,
 therefore my soul keeps them.
^{119:130} The entrance of your words gives light.
 It gives understanding to the simple.
^{119:131} I opened my mouth wide and panted,
 for I longed for your commandments.
^{119:132} Turn to me, and have mercy on me,
 as you always do to those who love your name.
^{119:133} Establish my footsteps in your word.
 Don't let any iniquity have dominion over me.
^{119:134} Redeem me from the oppression of man,
 so I will observe your precepts.
^{119:135} Make your face shine on your servant.
 Teach me your statutes.
^{119:136} Streams of tears run down my eyes,
 because they don't observe your law.
 TZADI

[31] v13:21. literally, three sata. 3 sata is about 39 litres or a bit more than a bushel
 [32] v13:35. Psalm 118:26

Luke 14

Jesus Heals the Man with Dropsy

^{14:1} It happened, when he went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching him. ^{14:2} Behold, a certain man who had dropsy was in front of him. ^{14:3} Jesus, answering, spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath?"

^{14:4} But they were silent.

He took him, and healed him, and let him go. ^{14:5} He answered them, "Which of you, if your son[33] or an ox fell into a well, wouldn't immediately pull him out on a Sabbath day?"

^{14:6} They couldn't answer him regarding these things.

Humility and Hospitality

^{14:7} He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them, ^{14:8} "When you are invited by anyone to a marriage feast, don't sit in the best seat, since perhaps someone more honorable than you might be invited by him, ^{14:9} and he who invited both of you would come and tell you, 'Make room for this person.' Then you would begin, with shame, to take the lowest place. ^{14:10} But when you are invited, go and sit in the lowest place, so that when he who invited you comes, he may tell you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at the table with you. ^{14:11} For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted."

^{14:12} He also said to the one who had invited him, "When you make a dinner or a supper, don't call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also return the favor, and pay you back. ^{14:13} But when you make a feast, ask the poor, the maimed, the lame, or the blind; ^{14:14} and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous."

The Parable of the Great Dinner

^{14:15} When one of those who sat at the table with him heard these things, he said to him, "Blessed is he who will feast in the Kingdom of God!"

^{14:16} But he said to him, "A certain man made a great supper, and he invited many people. ^{14:17} He sent out his servant at supper time to tell those who were invited, 'Come, for everything is ready now.' ^{14:18} They all as one began to make excuses.

"The first said to him, 'I have bought a field, and I must go and see it. Please have me excused.'

^{13:17} As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

The Parable of the Mustard Seed

^{13:18} He said, "What is the Kingdom of God like? To what shall I compare it? ^{13:19} It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky lodged in its branches."

The Parable of the Yeast

^{13:20} Again he said, "To what shall I compare the Kingdom of God? ^{13:21} It is like yeast, which a woman took and hid in three measures[31] of flour, until it was all leavened."

The Narrow Door

^{13:22} He went on his way through cities and villages, teaching, and traveling on to Jerusalem. ^{13:23} One said to him, "Lord, are they few who are saved?"

He said to them, ^{13:24} "Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able. ^{13:25} When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, 'Lord, Lord, open to us!' then he will answer and tell you, 'I don't know you or where you come from.' ^{13:26} Then you will begin to say, 'We ate and drank in your presence, and you taught in our streets.' ^{13:27} He will say, 'I tell you, I don't know where you come from. Depart from me, all you workers of iniquity.' ^{13:28} There will be weeping and gnashing of teeth, when you see Abraham, Isaac, Jacob, and all the prophets, in the Kingdom of God, and yourselves being thrown outside. ^{13:29} They will come from the east, west, north, and south, and will sit down in the Kingdom of God. ^{13:30} Behold, there are some who are last who will be first, and there are some who are first who will be last."

The Lament over Jerusalem

^{13:31} On that same day, some Pharisees came, saying to him, "Get out of here, and go away, for Herod wants to kill you."

^{13:32} He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I complete my mission. ^{13:33} Nevertheless I must go on my way today and tomorrow and the next day, for it can't be that a prophet perish outside of Jerusalem.'

^{13:34} "Jerusalem, Jerusalem, that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused! ^{13:35} Behold, your house is left to you desolate. I tell you, you will not see me, until you say, 'Blessed is he who comes in the name of the Lord!'"[32]

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

^{119:137} You are righteous, Yahweh.
Your judgments are upright.
^{119:138} You have commanded your statutes in righteousness.
They are fully trustworthy.
^{119:139} My zeal wears me out,
because my enemies ignore your words.
^{119:140} Your promises have been thoroughly tested,
and your servant loves them.
^{119:141} I am small and despised.
I don't forget your precepts.
^{119:142} Your righteousness is an everlasting righteousness.
Your law is truth.
^{119:143} Trouble and anguish have taken hold of me.
Your commandments are my delight.
^{119:144} Your testimonies are righteous forever.
Give me understanding, that I may live.

KUF

^{119:145} I have called with my whole heart.
Answer me, Yahweh!
I will keep your statutes.
^{119:146} I have called to you. Save me!
I will obey your statutes.
^{119:147} I rise before dawn and cry for help.
I put my hope in your words.
^{119:148} My eyes stay open through the night watches,
that I might meditate on your word.
^{119:149} Hear my voice according to your loving kindness.
Revive me, Yahweh, according to your ordinances.
^{119:150} They draw near who follow after wickedness.
They are far from your law.
^{119:151} You are near, Yahweh.
All your commandments are truth.
^{119:152} Of old I have known from your testimonies,
that you have founded them forever.

RESH

^{119:153} Consider my affliction, and deliver me,
for I don't forget your law.
^{119:154} Plead my cause, and redeem me!
Revive me according to your promise.
^{119:155} Salvation is far from the wicked,
for they don't seek your statutes.
^{119:156} Great are your tender mercies, Yahweh.
Revive me according to your ordinances.
^{119:157} Many are my persecutors and my adversaries.
I haven't swerved from your testimonies.
^{119:158} I look at the faithless with loathing,
because they don't observe your word.
^{119:159} Consider how I love your precepts.
Revive me, Yahweh, according to your loving kindness.
^{119:160} All of your words are truth.
Every one of your righteous ordinances endures forever.

SIN AND SHIN

^{119:161} Princes have persecuted me without a cause,
but my heart stands in awe of your words.
^{119:162} I rejoice at your word,
as one who finds great spoil.
^{119:163} I hate and abhor falsehood.

I love your law.
^{119:164} Seven times a day, I praise you,
 because of your righteous ordinances.
^{119:165} Those who love your law have great peace.
 Nothing causes them to stumble.
^{119:166} I have hoped for your salvation, Yahweh.
 I have done your commandments.
^{119:167} My soul has observed your testimonies.
 I love them exceedingly.
^{119:168} I have obeyed your precepts and your testimonies,
 for all my ways are before you.
 TAV
^{119:169} Let my cry come before you, Yahweh.
 Give me understanding according to your word.
^{119:170} Let my supplication come before you.
 Deliver me according to your word.
^{119:171} Let my lips utter praise,
 for you teach me your statutes.
^{119:172} Let my tongue sing of your word,
 for all your commandments are righteousness.
^{119:173} Let your hand be ready to help me,
 for I have chosen your precepts.
^{119:174} I have longed for your salvation, Yahweh.
 Your law is my delight.
^{119:175} Let my soul live, that I may praise you.
 Let your ordinances help me.
^{119:176} I have gone astray like a lost sheep.
 Seek your servant, for I don't forget your commandments.

Psalms 120

A Song of Ascents.

^{120:1} In my distress, I cried to Yahweh.
 He answered me.
^{120:2} Deliver my soul, Yahweh, from lying lips,
 from a deceitful tongue.
^{120:3} What will be given to you, and what will be done more to you,
 you deceitful tongue?
^{120:4} Sharp arrows of the mighty,
 with coals of juniper.
^{120:5} Woe is me, that I live in Meshech,
 that I dwell among the tents of Kedar!
^{120:6} My soul has had her dwelling too long
 with him who hates peace.
^{120:7} I am for peace,
 but when I speak, they are for war.

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[28] v12:5. or, Hell

[29] v12:6. An assarion was a small copper coin worth about an hour's wages for an agricultural laborer.

[30] v12:59. literally, lepton. A lepton is a very small brass Jewish coin worth half a Roman quadrans each, which is worth a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.

Luke 13

Repent or Perish

^{13:1} Now there were some present at the same time who told him about the Galileans, whose blood Pilate had mixed with their sacrifices. ^{13:2} Jesus answered them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered such things? ^{13:3} I tell you, no, but, unless you repent, you will all perish in the same way. ^{13:4} Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse offenders than all the men who dwell in Jerusalem? ^{13:5} I tell you, no, but, unless you repent, you will all perish in the same way."

The Parable of the Barren Fig Tree

^{13:6} He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. ^{13:7} He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?' ^{13:8} He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize it. ^{13:9} If it bears fruit, fine; but if not, after that, you can cut it down.'"

Jesus Heals a Crippled Woman

^{13:10} He was teaching in one of the synagogues on the Sabbath day. ^{13:11} Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up. ^{13:12} When Jesus saw her, he called her, and said to her, "Woman, you are freed from your infirmity." ^{13:13} He laid his hands on her, and immediately she stood up straight, and glorified God.

^{13:14} The ruler of the synagogue, being indignant because Jesus had healed on the Sabbath, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the Sabbath day!"

^{13:15} Therefore the Lord answered him, "You hypocrites! Doesn't each one of you free his ox or his donkey from the stall on the Sabbath, and lead him away to water? ^{13:16} Ought not this woman, being a daughter of Abraham, whom Satan had bound eighteen long years, be freed from this bondage on the Sabbath day?"

he comes and knocks, they may immediately open to him. ^{12:37} Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them. ^{12:38} They will be blessed if he comes in the second or third watch, and finds them so. ^{12:39} But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into. ^{12:40} Therefore be ready also, for the Son of Man is coming in an hour that you don't expect him."

The Faithful or the Unfaithful Slave

^{12:41} Peter said to him, "Lord, are you telling this parable to us, or to everybody?" ^{12:42} The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times? ^{12:43} Blessed is that servant whom his lord will find doing so when he comes. ^{12:44} Truly I tell you, that he will set him over all that he has. ^{12:45} But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken, ^{12:46} then the lord of that servant will come in a day when he isn't expecting him, and in an hour that he doesn't know, and will cut him in two, and place his portion with the unfaithful. ^{12:47} That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes, ^{12:48} but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whoever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

Jesus the Cause of Division

^{12:49} "I came to throw fire on the earth. I wish it were already kindled. ^{12:50} But I have a baptism to be baptized with, and how distressed I am until it is accomplished! ^{12:51} Do you think that I have come to give peace in the earth? I tell you, no, but rather division. ^{12:52} For from now on, there will be five in one house divided, three against two, and two against three. ^{12:53} They will be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

Interpreting the Time

^{12:54} He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens. ^{12:55} When a south wind blows, you say, 'There will be a scorching heat,' and it happens. ^{12:56} You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time?

Settling with Your Opponent

^{12:57} Why don't you judge for yourselves what is right? ^{12:58} For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison. ^{12:59} I tell you, you will by no means get out of there, until you have paid the very last penny.[30]"

Psalms 121

A Song of Ascents.

^{121:1} I will lift up my eyes to the hills.
Where does my help come from?
^{121:2} My help comes from Yahweh,
who made heaven and earth.
^{121:3} He will not allow your foot to be moved.
He who keeps you will not slumber.
^{121:4} Behold, he who keeps Israel
will neither slumber nor sleep.
^{121:5} Yahweh is your keeper.
Yahweh is your shade on your right hand.
^{121:6} The sun will not harm you by day,
nor the moon by night.
^{121:7} Yahweh will keep you from all evil.
He will keep your soul.
^{121:8} Yahweh will keep your going out and your coming in,
from this time forth, and forevermore.

Psalms 122

Song of Praise and Prayer for Jerusalem

A Song of Ascents. By David.

^{122:1} I was glad when they said to me,
"Let's go to Yahweh's house!"
^{122:2} Our feet are standing within your gates, Jerusalem;
^{122:3} Jerusalem, that is built as a city that is compact together;
^{122:4} where the tribes go up, even Yah's tribes,
according to an ordinance for Israel,
to give thanks to the name of Yahweh.
^{122:5} For there are set thrones for judgment,
the thrones of David's house.
^{122:6} Pray for the peace of Jerusalem.
Those who love you will prosper.
^{122:7} Peace be within your walls, ¹
and prosperity within your palaces.
^{122:8} For my brothers' and companions' sakes,
I will now say, "Peace be within you."
^{122:9} For the sake of the house of Yahweh our God,
I will seek your good.

1. *Peace within your walls.* When you want peace of mind get away from things, counseled Emmet Fox, and dwell upon the Presence of God instead.
Your palace is your own consciousness. The walls spoken of in this Bible verse are invisible, but just as real as any stone wall. Your walls are your convictions of Truth which protect you from the negative suggestions that are broadcast all around you. Have a conviction of peace, entertain ideas of peace, seek to be a peace giver to your world.

God does not withhold your good, but neither does [God] force any good upon you. Instead, you must cultivate within yourself the equivalent of what you desire to be made manifest in your life, whether it is peace, joy, prosperity, health, advancement, or whatever good you seek.

First, know that it is your birthright to claim your good.
Second, prepare for that good by building the

equivalent of the good you seek into your own consciousness.
Third, be grateful for the good you seek even before you receive it.

As you practice these steps, you will have peace and prosperity within the walls of your own consciousness.
 Affirm now with feeling: I prepare for my good by being grateful for it now.
 Author Unknown

 Fillmore Study Bible annotations by Mark Hicks

Psalms 123

A Song of Ascents.

- ^{123:1} To you I do lift up my eyes,
 you who sit in the heavens.
^{123:2} Behold, as the eyes of servants look to the hand of their master,
 as the eyes of a maid to the hand of her mistress;
 so our eyes look to Yahweh, our God,
 until he has mercy on us.
^{123:3} Have mercy on us, Yahweh, have mercy on us,
 for we have endured much contempt.
^{123:4} Our soul is exceedingly filled with the scoffing of those who are at ease,
 with the contempt of the proud.

Psalms 124

A Song of Ascents. By David.

- ^{124:1} If it had not been Yahweh who was on our side,
 let Israel now say,
^{124:2} if it had not been Yahweh who was on our side,
 when men rose up against us;
^{124:3} then they would have swallowed us up alive,
 when their wrath was kindled against us;
^{124:4} then the waters would have overwhelmed us,
 the stream would have gone over our soul;
^{124:5} then the proud waters would have gone over our soul.
^{124:6} Blessed be Yahweh,
 who has not given us as a prey to their teeth.
^{124:7} Our soul has escaped like a bird out of the fowler's snare.
 The snare is broken, and we have escaped.
^{124:8} Our help is in the name of Yahweh,
 who made heaven and earth.

^{12:8} "I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God; ^{12:9} but he who denies me in the presence of men will be denied in the presence of the angels of God. ^{12:10} Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. ^{12:11} When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say; ^{12:12} for the Holy Spirit will teach you in that same hour what you must say."

The Parable of the Rich Fool

^{12:13} One of the multitude said to him, "Teacher, tell my brother to divide the inheritance with me."

^{12:14} But he said to him, "Man, who made me a judge or an arbitrator over you?" ^{12:15} He said to them, "Beware! Keep yourselves from covetousness, for a man's life doesn't consist of the abundance of the things which he possesses."

^{12:16} He spoke a parable to them, saying, "The ground of a certain rich man brought forth abundantly. ^{12:17} He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?' ^{12:18} He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods. ^{12:19} I will tell my soul, 'Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry.'"

^{12:20} "But God said to him, 'You foolish one, tonight your soul is required of you. The things which you have prepared--whose will they be?' ^{12:21} So is he who lays up treasure for himself, and is not rich toward God."

Do Not Worry

^{12:22} He said to his disciples, "Therefore I tell you, don't be anxious for your life, what you will eat, nor yet for your body, what you will wear. ^{12:23} Life is more than food, and the body is more than clothing. ^{12:24} Consider the ravens: they don't sow, they don't reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds! ^{12:25} Which of you by being anxious can add a cubit to his height? ^{12:26} If then you aren't able to do even the least things, why are you anxious about the rest? ^{12:27} Consider the lilies, how they grow. They don't toil, neither do they spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. ^{12:28} But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little faith? ^{12:29} Don't seek what you will eat or what you will drink; neither be anxious. ^{12:30} For the nations of the world seek after all of these things, but your Father knows that you need these things. ^{12:31} But seek God's Kingdom, and all these things will be added to you. ^{12:32} Don't be afraid, little flock, for it is your Father's good pleasure to give you the Kingdom. ^{12:33} Sell that which you have, and give gifts to the needy. Make for yourselves purses which don't grow old, a treasure in the heavens that doesn't fail, where no thief approaches, neither moth destroys. ^{12:34} For where your treasure is, there will your heart be also.

Watchful Slaves

^{12:35} "Let your waist be girded and your lamps burning. ^{12:36} Be like men watching for their lord, when he returns from the marriage feast; that, when

bypass justice and the love of God. You ought to have done these, and not to have left the other undone. ^{11:43} Woe to you Pharisees! For you love the best seats in the synagogues, and the greetings in the marketplaces. ^{11:44} Woe to you, scribes and Pharisees, hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

^{11:45} One of the lawyers answered him, "Teacher, in saying this you insult us also."

^{11:46} He said, "Woe to you lawyers also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens. ^{11:47} Woe to you! For you build the tombs of the prophets, and your fathers killed them. ^{11:48} So you testify and consent to the works of your fathers. For they killed them, and you build their tombs. ^{11:49} Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute, ^{11:50} that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; ^{11:51} from the blood of Abel to the blood of Zachariah, who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation. ^{11:52} Woe to you lawyers! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

^{11:53} As he said these things to them, the scribes and the Pharisees began to be terribly angry, and to draw many things out of him; ^{11:54} lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

 Fillmore Study Bible annotations by:

Luke 12

A Warning against Hypocrisy

^{12:1} Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees, which is hypocrisy. ^{12:2} But there is nothing covered up, that will not be revealed, nor hidden, that will not be known. ^{12:3} Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner chambers will be proclaimed on the housetops.

Exhortation to Fearless Confession

^{12:4} "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do. ^{12:5} But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into Gehenna.[28] Yes, I tell you, fear him.

^{12:6} "Aren't five sparrows sold for two assaria coins[29]? Not one of them is forgotten by God. ^{12:7} But the very hairs of your head are all numbered. Therefore don't be afraid. You are of more value than many sparrows.

Psalms 125

A Song of Ascents.

^{125:1} Those who trust in Yahweh are as Mount Zion,
which can't be moved, but remains forever.
^{125:2} As the mountains surround Jerusalem,
so Yahweh surrounds his people from this time forth and forevermore.
^{125:3} For the scepter of wickedness won't remain over the allotment of the
righteous;
so that the righteous won't use their hands to do evil.
^{125:4} Do good, Yahweh, to those who are good,
to those who are upright in their hearts.
^{125:5} But as for those who turn aside to their crooked ways,
Yahweh will lead them away with the workers of iniquity.
Peace be on Israel.

Psalms 126

A Song of Ascents.

^{126:1} When Yahweh brought back those who returned to Zion,
we were like those who dream.
^{126:2} Then our mouth was filled with laughter,
and our tongue with singing.
Then they said among the nations,
"Yahweh has done great things for them."
^{126:3} Yahweh has done great things for us,
and we are glad.
^{126:4} Restore our fortunes again, Yahweh,
like the streams in the Negev.
^{126:5} Those who sow in tears will reap in joy.
^{126:6} He who goes out weeping, carrying seed for sowing,
will certainly come again with joy, carrying his sheaves.

Psalms 127

A Song of Ascents. By Solomon.

^{127:1} Unless Yahweh builds the house,
they labor in vain who build it.
Unless Yahweh watches over the city,
the watchman guards it in vain.
^{127:2} It is vain for you to rise up early,
to stay up late,
eating the bread of toil;
for he gives sleep to his loved ones.
^{127:3} Behold, children are a heritage of Yahweh.

The fruit of the womb is his reward.
^{127:4} As arrows in the hand of a mighty man,
 so are the children of youth.
^{127:5} Happy is the man who has his quiver full of them.
 They won't be disappointed when they speak with their enemies in the gate.

Psalms 128

A Song of Ascents.

^{128:1} Blessed is everyone who fears Yahweh,
 who walks in his ways.
^{128:2} For you will eat the labor of your hands.
 You will be happy, and it will be well with you.
^{128:3} Your wife will be as a fruitful vine,
 in the innermost parts of your house;
 your children like olive plants,
 around your table.
^{128:4} Behold, thus is the man blessed who fears Yahweh.
^{128:5} May Yahweh bless you out of Zion,
 and may you see the good of Jerusalem all the days of your life.
^{128:6} Yes, may you see your children's children.
 Peace be upon Israel.

Psalms 129

A Song of Ascents.

^{129:1} Many times they have afflicted me from my youth up.
 Let Israel now say,
^{129:2} many times they have afflicted me from my youth up,
 yet they have not prevailed against me.
^{129:3} The plowers plowed on my back.
 They made their furrows long.
^{129:4} Yahweh is righteous.
 He has cut apart the cords of the wicked.
^{129:5} Let them be disappointed and turned backward,
 all those who hate Zion.
^{129:6} Let them be as the grass on the housetops,
 which withers before it grows up;
^{129:7} with which the reaper doesn't fill his hand,
 nor he who binds sheaves, his bosom.
^{129:8} Neither do those who go by say,
 "The blessing of Yahweh be on you.
 We bless you in the name of Yahweh."

him his whole armor in which he trusted, and divides his spoils. ^{11:23} "He that is not with me is against me. He who doesn't gather with me scatters."

The Return of the Unclean Spirit

^{11:24} The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.' ^{11:25} When he returns, he finds it swept and put in order. ^{11:26} Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

True Blessedness

^{11:27} It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

^{11:28} But he said, "On the contrary, blessed are those who hear the word of God, and keep it."

The Sign of Jonah

^{11:29} When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of Jonah, the prophet. ^{11:30} For even as Jonah became a sign to the Ninevites, so will also the Son of Man be to this generation. ^{11:31} The Queen of the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, one greater than Solomon is here. ^{11:32} The men of Nineveh will stand up in the judgment with this generation, and will condemn it: for they repented at the preaching of Jonah, and behold, one greater than Jonah is here."

The Light of the Body

^{11:33} "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light. ^{11:34} The lamp of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness. ^{11:35} Therefore see whether the light that is in you isn't darkness. ^{11:36} If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp with its bright shining gives you light."

Jesus Denounces Pharisees and Lawyers

^{11:37} Now as he spoke, a certain Pharisee asked him to dine with him. He went in, and sat at the table. ^{11:38} When the Pharisee saw it, he marveled that he had not first washed himself before dinner. ^{11:39} The Lord said to him, "Now you Pharisees cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness. ^{11:40} You foolish ones, didn't he who made the outside make the inside also? ^{11:41} But give for gifts to the needy those things which are within, and behold, all things will be clean to you. ^{11:42} But woe to you Pharisees! For you tithe mint and rue and every herb, but you

Luke 11

The Lord's Prayer

^{11:1} It happened, that when he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John also taught his disciples."

^{11:2} He said to them, "When you pray, say,

'Our Father in heaven,
may your name be kept holy.
May your Kingdom come.
May your will be done on Earth, as it is in heaven.
^{11:3} Give us day by day our daily bread.
^{11:4} Forgive us our sins,
for we ourselves also forgive everyone who is indebted to us.
Bring us not into temptation,
but deliver us from the evil one.'"

Perseverance in Prayer

^{11:5} He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread, ^{11:6} for a friend of mine has come to me from a journey, and I have nothing to set before him,' ^{11:7} and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you?' ^{11:8} I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

^{11:9} "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you. ^{11:10} For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

^{11:11} "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he? ^{11:12} Or if he asks for an egg, he won't give him a scorpion, will he? ^{11:13} If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him?"

Jesus and Beelzebul

^{11:14} He was casting out a demon, and it was mute. It happened, when the demon had gone out, the mute man spoke; and the multitudes marveled. ^{11:15} But some of them said, "He casts out demons by Beelzebul, the prince of the demons." ^{11:16} Others, testing him, sought from him a sign from heaven. ^{11:17} But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls. ^{11:18} If Satan also is divided against himself, how will his kingdom stand? For you say that I cast out demons by Beelzebul. ^{11:19} But if I cast out demons by Beelzebul, by whom do your children cast them out? Therefore will they be your judges. ^{11:20} But if I by the finger of God cast out demons, then the Kingdom of God has come to you.

^{11:21} "When the strong man, fully armed, guards his own dwelling, his goods are safe. ^{11:22} But when someone stronger attacks him and overcomes him, he takes from

Psalms 130

A Song of Ascents.

^{130:1} Out of the depths I have cried to you, Yahweh.
^{130:2} Lord, hear my voice.
Let your ears be attentive to the voice of my petitions.
^{130:3} If you, Yah, kept a record of sins,
Lord, who could stand?
^{130:4} But there is forgiveness with you,
therefore you are feared.
^{130:5} I wait for Yahweh.
My soul waits.
I hope in his word.
^{130:6} My soul longs for the Lord more than watchmen long for the morning;
more than watchmen for the morning.
^{130:7} Israel, hope in Yahweh,
for with Yahweh there is loving kindness.
With him is abundant redemption.
^{130:8} He will redeem Israel from all their sins.

Psalms 131

A Song of Ascents. By David.

^{131:1} Yahweh, my heart isn't haughty, nor my eyes lofty;
nor do I concern myself with great matters,
or things too wonderful for me.
^{131:2} Surely I have stilled and quieted my soul,
like a weaned child with his mother,
like a weaned child is my soul within me.
^{131:3} Israel, hope in Yahweh,
from this time forth and forevermore.

Psalms 132

A Song of Ascents.

^{132:1} Yahweh, remember David and all his affliction,
^{132:2} how he swore to Yahweh,
and vowed to the Mighty One of Jacob:
^{132:3} "Surely I will not come into the structure of my house,
nor go up into my bed;
^{132:4} I will not give sleep to my eyes,
or slumber to my eyelids;
^{132:5} until I find out a place for Yahweh,
a dwelling for the Mighty One of Jacob."

^{132:6} Behold, we heard of it in Ephrathah.
We found it in the field of Jaar:
^{132:7} "We will go into his dwelling place.
We will worship at his footstool.
^{132:8} Arise, Yahweh, into your resting place;
you, and the ark of your strength.
^{132:9} Let your priest be clothed with righteousness.
Let your saints shout for joy!"
^{132:10} For your servant David's sake,
don't turn away the face of your anointed one.
^{132:11} Yahweh has sworn to David in truth.
He will not turn from it:
"I will set the fruit of your body on your throne.
^{132:12} If your children will keep my covenant,
my testimony that I will teach them,
their children also will sit on your throne forevermore."
^{132:13} For Yahweh has chosen Zion.
He has desired it for his habitation.
^{132:14} "This is my resting place forever.
Here I will live, for I have desired it.
^{132:15} I will abundantly bless her provision.
I will satisfy her poor with bread.
^{132:16} Her priests I will also clothe with salvation.
Her saints will shout aloud for joy.
^{132:17} There I will make the horn of David to bud.
I have ordained a lamp for my anointed.
^{132:18} I will clothe his enemies with shame,
but on himself, his crown will be resplendent."

Psalms 133

A Song of Ascents. By David.

^{133:1} See how good and how pleasant it is
for brothers to live together in unity!
^{133:2} It is like the precious oil on the head,
that ran down on the beard,
even Aaron's beard;
that came down on the edge of his robes;
^{133:3} like the dew of Hermon,
that comes down on the hills of Zion:
for there Yahweh gives the blessing,
even life forevermore.

Psalms 134

A Song of Ascents.

^{134:1} Look! Praise Yahweh, all you servants of Yahweh,

shall I do to inherit eternal life?"

^{10:26} He said to him, "What is written in the law? How do you read it?"

^{10:27} He answered, "You shall love the Lord your God with all your heart,
with all your soul, with all your strength, and with all your mind; [26] and your
neighbor as yourself." [27]

^{10:28} He said to him, "You have answered correctly. Do this, and you will
live."

^{10:29} But he, desiring to justify himself, asked Jesus, "Who is my neighbor?"

^{10:30} Jesus answered, "A certain man was going down from Jerusalem to
Jericho, and he fell among robbers, who both stripped him and beat him, and
departed, leaving him half dead. ^{10:31} By chance a certain priest was going down
that way. When he saw him, he passed by on the other side. ^{10:32} In the same
way a Levite also, when he came to the place, and saw him, passed by on the
other side. ^{10:33} But a certain Samaritan, as he traveled, came where he was.
When he saw him, he was moved with compassion, ^{10:34} came to him, and bound
up his wounds, pouring on oil and wine. He set him on his own animal, and
brought him to an inn, and took care of him. ^{10:35} On the next day, when he
departed, he took out two denarii, and gave them to the host, and said to him,
'Take care of him. Whatever you spend beyond that, I will repay you when I
return.' ^{10:36} Now which of these three do you think seemed to be a neighbor to
him who fell among the robbers?"

^{10:37} He said, "He who showed mercy on him."

Then Jesus said to him, "Go and do likewise."

Jesus Visits Martha and Mary

^{10:38} It happened as they went on their way, he entered into a certain
village, and a certain woman named Martha received him into her house. ^{10:39}
She had a sister called Mary, who also sat at Jesus' feet, and heard his word.
^{10:40} But Martha was distracted with much serving, and she came up to him, and
said, "Lord, don't you care that my sister left me to serve alone? Ask her
therefore to help me."

^{10:41} Jesus answered her, "Martha, Martha, you are anxious and troubled
about many things, ^{10:42} but one thing is needed. Mary has chosen the good part,
which will not be taken away from her."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[24] v10:1. literally, "before his face"

[25] v10:15. Hades is the lower realm of the dead, or Hell.

[26] v10:27. Deuteronomy 6:5

[27] v10:27. Leviticus 19:18

sent them two by two ahead of him^[24] into every city and place, where he was about to come. ^{10:2} Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest. ^{10:3} Go your ways. Behold, I send you out as lambs among wolves. ^{10:4} Carry no purse, nor wallet, nor sandals. Greet no one on the way. ^{10:5} Into whatever house you enter, first say, 'Peace be to this house.' ^{10:6} If a son of peace is there, your peace will rest on him; but if not, it will return to you. ^{10:7} Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house. ^{10:8} Into whatever city you enter, and they receive you, eat the things that are set before you. ^{10:9} Heal the sick who are therein, and tell them, 'The Kingdom of God has come near to you.' ^{10:10} But into whatever city you enter, and they don't receive you, go out into its streets and say, ^{10:11} 'Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that the Kingdom of God has come near to you.' ^{10:12} I tell you, it will be more tolerable in that day for Sodom than for that city.

Woes to Unrepentant Cities

^{10:13} "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. ^{10:14} But it will be more tolerable for Tyre and Sidon in the judgment than for you. ^{10:15} You, Capernaum, who are exalted to heaven, will be brought down to Hades.[25] ^{10:16} Whoever listens to you listens to me, and whoever rejects you rejects me. Whoever rejects me rejects him who sent me."

The Return of the Seventy

^{10:17} The seventy returned with joy, saying, "Lord, even the demons are subject to us in your name!"

^{10:18} He said to them, "I saw Satan having fallen like lightning from heaven. ^{10:19} Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way hurt you. ^{10:20} Nevertheless, don't rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."

Jesus Rejoices

^{10:21} In that same hour Jesus rejoiced in the Holy Spirit, and said, "I thank you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, Father, for so it was well-pleasing in your sight."

^{10:22} Turning to the disciples, he said, "All things have been delivered to me by my Father. No one knows who the Son is, except the Father, and who the Father is, except the Son, and he to whomever the Son desires to reveal him."

^{10:23} Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see, ^{10:24} for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

The Parable of the Good Samaritan

^{10:25} Behold, a certain lawyer stood up and tested him, saying, "Teacher, what

who stand by night in Yahweh's house!
^{134:2} Lift up your hands in the sanctuary.
 Praise Yahweh!
^{134:3} May Yahweh bless you from Zion;
 even he who made heaven and earth.

Psalms 135

^{135:1} Praise Yah!
 Praise the name of Yahweh!
 Praise him, you servants of Yahweh,
^{135:2} you who stand in the house of Yahweh,
 in the courts of our God's house.
^{135:3} Praise Yah, for Yahweh is good.
 Sing praises to his name, for that is pleasant.
^{135:4} For Yah has chosen Jacob for himself;
 Israel for his own possession.
^{135:5} For I know that Yahweh is great,
 that our Lord is above all gods.
^{135:6} Whatever Yahweh pleased, that he has done,
 in heaven and in earth, in the seas and in all deeps;
^{135:7} who causes the clouds to rise from the ends of the earth;
 who makes lightnings with the rain;
 who brings forth the wind out of his treasures;
^{135:8} Who struck the firstborn of Egypt,
 both of man and animal;
^{135:9} Who sent signs and wonders into the midst of you, Egypt,
 on Pharaoh, and on all his servants;
^{135:10} who struck many nations,
 and killed mighty kings,
^{135:11} Sihon king of the Amorites,
 Og king of Bashan,
 and all the kingdoms of Canaan,
^{135:12} and gave their land for a heritage,
 a heritage to Israel, his people.
^{135:13} Your name, Yahweh, endures forever;
 your renown, Yahweh, throughout all generations.
^{135:14} For Yahweh will judge his people,
 and have compassion on his servants.
^{135:15} The idols of the nations are silver and gold,
 the work of men's hands.
^{135:16} They have mouths, but they can't speak.
 They have eyes, but they can't see.
^{135:17} They have ears, but they can't hear;
 neither is there any breath in their mouths.
^{135:18} Those who make them will be like them;
 yes, everyone who trusts in them.
^{135:19} House of Israel, praise Yahweh!
 House of Aaron, praise Yahweh!
^{135:20} House of Levi, praise Yahweh!
 You who fear Yahweh, praise Yahweh!
^{135:21} Blessed be Yahweh from Zion,
 Who dwells at Jerusalem.

Praise Yah!

Psalms 136

136:1 Give thanks to Yahweh, for he is good;
for his loving kindness endures forever.

136:2 Give thanks to the God of gods;
for his loving kindness endures forever.

136:3 Give thanks to the Lord of lords;
for his loving kindness endures forever:

136:4 To him who alone does great wonders;
for his loving kindness endures forever:

136:5 To him who by understanding made the heavens;
for his loving kindness endures forever:

136:6 To him who spread out the earth above the waters;
for his loving kindness endures forever:

136:7 To him who made the great lights;
for his loving kindness endures forever:

136:8 The sun to rule by day;
for his loving kindness endures forever;

136:9 The moon and stars to rule by night;
for his loving kindness endures forever:

136:10 To him who struck down the Egyptian firstborn;
for his loving kindness endures forever;

136:11 And brought out Israel from among them;
for his loving kindness endures forever;

136:12 With a strong hand, and with an outstretched arm;
for his loving kindness endures forever:

136:13 To him who divided the Red Sea[14] apart;
for his loving kindness endures forever;

136:14 And made Israel to pass through its midst;
for his loving kindness endures forever;

136:15 But overthrew Pharaoh and his army in the Red Sea[15];
for his loving kindness endures forever:

136:16 To him who led his people through the wilderness;
for his loving kindness endures forever:

136:17 To him who struck great kings;
for his loving kindness endures forever;

136:18 And killed mighty kings;
for his loving kindness endures forever:

136:19 Sihon king of the Amorites;
for his loving kindness endures forever;

136:20 Og king of Bashan;
for his loving kindness endures forever;

136:21 And gave their land as an inheritance;
for his loving kindness endures forever;

136:22 Even a heritage to Israel his servant;
for his loving kindness endures forever:

136:23 Who remembered us in our low estate;
for his loving kindness endures forever;

136:24 And has delivered us from our adversaries;
for his loving kindness endures forever:

^{9:50} Jesus said to him, "Don't forbid him, for he who is not against us is for us."

A Samaritan Village Refuses to Receive Jesus

^{9:51} It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem, ^{9:52} and sent messengers before his face. They went, and entered into a village of the Samaritans, so as to prepare for him. ^{9:53} They didn't receive him, because he was traveling with his face set towards Jerusalem. ^{9:54} When his disciples, James and John, saw this, they said, "Lord, do you want us to command fire to come down from the sky, and destroy them, just as Elijah did?"

^{9:55} But he turned and rebuked them, "You don't know of what kind of spirit you are. ^{9:56} For the Son of Man didn't come to destroy men's lives, but to save them."

Would-Be Followers of Jesus

They went to another village. ^{9:57} As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

^{9:58} Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

^{9:59} He said to another, "Follow me!"

But he said, "Lord, allow me first to go and bury my father."

^{9:60} But Jesus said to him, "Leave the dead to bury their own dead, but you go and announce the Kingdom of God."

^{9:61} Another also said, "I want to follow you, Lord, but first allow me to bid farewell to those who are at my house."

^{9:62} But Jesus said to him, "No one, having put his hand to the plow, and looking back, is fit for the Kingdom of God."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[21] v9:1. TR reads "his twelve disciples" instead of "the twelve"

[22] v9:23. TR, NU add "daily"

[23] v9:31. literally, "exodus"

Luke 10

The Mission of the Seventy

^{10:1} Now after these things, the Lord also appointed seventy others, and

^{9:28} It happened about eight days after these sayings, that he took with him Peter, John, and James, and went up onto the mountain to pray. ^{9:29} As he was praying, the appearance of his face was altered, and his clothing became white and dazzling. ^{9:30} Behold, two men were talking with him, who were Moses and Elijah, ^{9:31} who appeared in glory, and spoke of his departure, [23] which he was about to accomplish at Jerusalem.

^{9:32} Now Peter and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him. ^{9:33} It happened, as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. Let's make three tents: one for you, and one for Moses, and one for Elijah," not knowing what he said.

^{9:34} While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud. ^{9:35} A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!" ^{9:36} When the voice came, Jesus was found alone. They were silent, and told no one in those days any of the things which they had seen.

Jesus Heals a Boy with a Demon

^{9:37} It happened on the next day, when they had come down from the mountain, that a great multitude met him. ^{9:38} Behold, a man from the crowd called out, saying, "Teacher, I beg you to look at my son, for he is my only child. ^{9:39} Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely. ^{9:40} I begged your disciples to cast it out, and they couldn't."

^{9:41} Jesus answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

^{9:42} While he was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. ^{9:43} They were all astonished at the majesty of God.

Jesus Again Foretells His Death

But while all were marveling at all the things which Jesus did, he said to his disciples, ^{9:44} "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men." ^{9:45} But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

True Greatness

^{9:46} There arose an argument among them about which of them was the greatest. ^{9:47} Jesus, perceiving the reasoning of their hearts, took a little child, and set him by his side, ^{9:48} and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

Another Exorcist

^{9:49} John answered, "Master, we saw someone casting out demons in your name, and we forbade him, because he doesn't follow with us."

^{136:25} Who gives food to every creature;
for his loving kindness endures forever.
^{136:26} Oh give thanks to the God of heaven;
for his loving kindness endures forever.

[14] v136:13. or, Sea of Reeds

[15] v136:15. or, Sea of Reeds

Psalms 137

^{137:1} By the rivers of Babylon, there we sat down.
Yes, we wept, when we remembered Zion.
^{137:2} On the willows in its midst,
we hung up our harps.
^{137:3} For there, those who led us captive asked us for songs.
Those who tormented us demanded songs of joy:
"Sing us one of the songs of Zion!"
^{137:4} How can we sing Yahweh's song in a foreign land?
^{137:5} If I forget you, Jerusalem,
let my right hand forget its skill.
^{137:6} Let my tongue stick to the roof of my mouth if I don't remember you;
if I don't prefer Jerusalem above my chief joy.
^{137:7} Remember, Yahweh, against the children of Edom,
the day of Jerusalem;
who said, "Raze it!
Raze it even to its foundation!"
^{137:8} Daughter of Babylon, doomed to destruction,
he will be happy who rewards you,
as you have served us.
^{137:9} Happy shall he be,
who takes and dashes your little ones against the rock.

Psalms 138

By David.

^{138:1} I will give you thanks with my whole heart.
Before the gods[16], I will sing praises to you.
^{138:2} I will bow down toward your holy temple,
and give thanks to your Name for your loving kindness and for your truth;
for you have exalted your Name and your Word above all.
^{138:3} In the day that I called, you answered me.
You encouraged me with strength in my soul.
^{138:4} All the kings of the earth will give you thanks, Yahweh,
for they have heard the words of your mouth.
^{138:5} Yes, they will sing of the ways of Yahweh;
for great is Yahweh's glory.

^{138:6} For though Yahweh is high, yet he looks after the lowly;
but the proud, he knows from afar.
^{138:7} Though I walk in the midst of trouble, you will revive me.
You will stretch forth your hand against the wrath of my enemies.
Your right hand will save me.
^{138:8} Yahweh will fulfill that which concerns me;
your loving kindness, Yahweh, endures forever.
Don't forsake the works of your own hands.

[16] v138:1. The word *elohim*, used here, usually means "God," but can also mean "gods," "princes," or "angels."

Psalms 139

For the Chief Musician. A Psalm by David.

^{139:1} Yahweh, you have searched me,
and you know me.
^{139:2} You know my sitting down and my rising up.
You perceive my thoughts from afar.
^{139:3} You search out my path and my lying down,
and are acquainted with all my ways.
^{139:4} For there is not a word on my tongue,
but, behold, Yahweh, you know it altogether.
^{139:5} You hem me in behind and before.
You laid your hand on me.
^{139:6} This knowledge is beyond me.
It's lofty.
I can't attain it.
^{139:7} Where could I go from your Spirit?
Or where could I flee from your presence?
^{139:8} If I ascend up into heaven, you are there.
If I make my bed in Sheol, behold, you are there!
^{139:9} If I take the wings of the dawn,
and settle in the uttermost parts of the sea;
^{139:10} Even there your hand will lead me,
and your right hand will hold me.
^{139:11} If I say, "Surely the darkness will overwhelm me;
the light around me will be night;"
^{139:12} even the darkness doesn't hide from you,
but the night shines as the day.
The darkness is like light to you.
^{139:13} For you formed my inmost being.
You knit me together in my mother's womb.
^{139:14} I will give thanks to you,
for I am fearfully and wonderfully made.
Your works are wonderful.
My soul knows that very well.
^{139:15} My frame wasn't hidden from you,
when I was made in secret,
woven together in the depths of the earth.
^{139:16} Your eyes saw my body.
In your book they were all written,

such things?" He sought to see him.

Feeding the Five Thousand

^{9:10} The apostles, when they had returned, told him what things they had done. He took them, and withdrew apart to a deserted place of a city called Bethsaida. ^{9:11} But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of the Kingdom of God, and he cured those who needed healing. ^{9:12} The day began to wear away; and the twelve came, and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

^{9:13} But he said to them, "You give them something to eat."

They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people." ^{9:14} For they were about five thousand men.

He said to his disciples, "Make them sit down in groups of about fifty each." ^{9:15} They did so, and made them all sit down. ^{9:16} He took the five loaves and the two fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude. ^{9:17} They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

Peter's Declaration about Jesus

^{9:18} It happened, as he was praying alone, that the disciples were with him, and he asked them, "Who do the multitudes say that I am?"

^{9:19} They answered, "'John the Baptizer,' but others say, 'Elijah,' and others, that one of the old prophets is risen again."

^{9:20} He said to them, "But who do you say that I am?"

Peter answered, "The Christ of God."

Jesus Foretells His Death and Resurrection

^{9:21} But he warned them, and commanded them to tell this to no one, ^{9:22} saying, "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and scribes, and be killed, and the third day be raised up."

^{9:23} He said to all, "If anyone desires to come after me, let him deny himself, take up his cross, [22] and follow me. ^{9:24} For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it. ^{9:25} For what does it profit a man if he gains the whole world, and loses or forfeits his own self? ^{9:26} For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the Father, and of the holy angels. ^{9:27} But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see the Kingdom of God."

The Transfiguration

When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'"

^{8:46} But Jesus said, "Someone did touch me, for I perceived that power has gone out of me." ^{8:47} When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately. ^{8:48} He said to her, "Daughter, cheer up. Your faith has made you well. Go in peace."

^{8:49} While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the Teacher."

^{8:50} But Jesus hearing it, answered him, "Don't be afraid. Only believe, and she will be healed."

^{8:51} When he came to the house, he didn't allow anyone to enter in, except Peter, John, James, the father of the child, and her mother. ^{8:52} All were weeping and mourning her, but he said, "Don't weep. She isn't dead, but sleeping."

^{8:53} They were ridiculing him, knowing that she was dead. ^{8:54} But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!" ^{8:55} Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat. ^{8:56} Her parents were amazed, but he commanded them to tell no one what had been done.

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[18] v8:3. TR reads "him" instead of "them"

[19] v8:10. Isaiah 6:9

[20] v8:44. or, tassel

Luke 9

The Mission of the Twelve

^{9:1} He called the twelve^[21] together, and gave them power and authority over all demons, and to cure diseases. ^{9:2} He sent them forth to preach the Kingdom of God, and to heal the sick. ^{9:3} He said to them, "Take nothing for your journey--neither staffs, nor wallet, nor bread, nor money; neither have two coats apiece. ^{9:4} Into whatever house you enter, stay there, and depart from there. ^{9:5} As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them." ^{9:6} They departed, and went throughout the villages, preaching the Good News, and healing everywhere.

Herod's Perplexity

^{9:7} Now Herod the tetrarch heard of all that was done by him; and he was very perplexed, because it was said by some that John had risen from the dead, ^{9:8} and by some that Elijah had appeared, and by others that one of the old prophets had risen again. ^{9:9} Herod said, "John I beheaded, but who is this, about whom I hear

the days that were ordained for me, when as yet there were none of them.

^{139:17} How precious to me are your thoughts, God!
How vast is the sum of them!

^{139:18} If I would count them, they are more in number than the sand.
When I wake up, I am still with you.

^{139:19} If only you, God, would kill the wicked.
Get away from me, you bloodthirsty men!

^{139:20} For they speak against you wickedly.
Your enemies take your name in vain.

^{139:21} Yahweh, don't I hate those who hate you?
Am I not grieved with those who rise up against you?

^{139:22} I hate them with perfect hatred.
They have become my enemies.

^{139:23} Search me, God, and know my heart.
Try me, and know my thoughts.

^{139:24} See if there is any wicked way in me,
and lead me in the everlasting way.

Psalms 140

For the Chief Musician. A Psalm by David.

^{140:1} Deliver me, Yahweh, from the evil man.
Preserve me from the violent man;
^{140:2} those who devise mischief in their hearts.
They continually gather themselves together for war.

^{140:3} They have sharpened their tongues like a serpent.
Viper's poison is under their lips.
Selah.

^{140:4} Yahweh, keep me from the hands of the wicked.
Preserve me from the violent men who have determined to trip my feet.

^{140:5} The proud have hidden a snare for me,
they have spread the cords of a net by the path.
They have set traps for me.
Selah.

^{140:6} I said to Yahweh, "You are my God."
Listen to the cry of my petitions, Yahweh.

^{140:7} Yahweh, the Lord, the strength of my salvation,
you have covered my head in the day of battle.

^{140:8} Yahweh, don't grant the desires of the wicked.
Don't let their evil plans succeed, or they will become proud.
Selah.

^{140:9} As for the head of those who surround me,
let the mischief of their own lips cover them.

^{140:10} Let burning coals fall on them.
Let them be thrown into the fire,
into miry pits, from where they never rise.

^{140:11} An evil speaker won't be established in the earth.
Evil will hunt the violent man to overthrow him.

^{140:12} I know that Yahweh will maintain the cause of the afflicted,
and justice for the needy.

^{140:13} Surely the righteous will give thanks to your name.
The upright will dwell in your presence.

Psalms 141

A Psalm by David.

^{141:1} Yahweh, I have called on you.
Come to me quickly!
Listen to my voice when I call to you.
^{141:2} Let my prayer be set before you like incense;
the lifting up of my hands like the evening sacrifice.
^{141:3} Set a watch, Yahweh, before my mouth.
Keep the door of my lips.
^{141:4} Don't incline my heart to any evil thing,
to practice deeds of wickedness with men who work iniquity.
Don't let me eat of their delicacies.
^{141:5} Let the righteous strike me, it is kindness;
let him reprove me, it is like oil on the head;
don't let my head refuse it;
Yet my prayer is always against evil deeds.
^{141:6} Their judges are thrown down by the sides of the rock.
They will hear my words, for they are well spoken.
^{141:7} "As when one plows and breaks up the earth,
our bones are scattered at the mouth of Sheol."
^{141:8} For my eyes are on you, Yahweh, the Lord.
In you, I take refuge.
Don't leave my soul destitute.
^{141:9} Keep me from the snare which they have laid for me,
from the traps of the workers of iniquity.
^{141:10} Let the wicked fall together into their own nets,
while I pass by.

Psalms 142

A contemplation by David, when he was in the cave. A Prayer.

^{142:1} I cry with my voice to Yahweh.
With my voice, I ask Yahweh for mercy.
^{142:2} I pour out my complaint before him.
I tell him my troubles.
^{142:3} When my spirit was overwhelmed within me,
you knew my path.
In the way in which I walk,
they have hidden a snare for me.
^{142:4} Look on my right, and see;
for there is no one who is concerned for me.
Refuge has fled from me.
No one cares for my soul.

Jesus Calms a Storm

^{8:22} Now it happened on one of those days, that he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out. ^{8:23} But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water. ^{8:24} They came to him, and awoke him, saying, "Master, master, we are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm. ^{8:25} He said to them, "Where is your faith?" Being afraid they marveled, saying one to another, "Who is this, then, that he commands even the winds and the water, and they obey him?"

Jesus Heals the Gerasene Demoniac

^{8:26} They arrived at the country of the Gadarenes, which is opposite Galilee. ^{8:27} When Jesus stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs. ^{8:28} When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What do I have to do with you, Jesus, you Son of the Most High God? I beg you, don't torment me!" ^{8:29} For Jesus was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

^{8:30} Jesus asked him, "What is your name?"

He said, "Legion," for many demons had entered into him. ^{8:31} They begged him that he would not command them to go into the abyss. ^{8:32} Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them. ^{8:33} The demons came out from the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned. ^{8:34} When those who fed them saw what had happened, they fled, and told it in the city and in the country.

^{8:35} People went out to see what had happened. They came to Jesus, and found the man from whom the demons had gone out, sitting at Jesus' feet, clothed and in his right mind; and they were afraid. ^{8:36} Those who saw it told them how he who had been possessed by demons was healed. ^{8:37} All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. He entered into the boat, and returned. ^{8:38} But the man from whom the demons had gone out begged him that he might go with him, but Jesus sent him away, saying, ^{8:39} "Return to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Jesus had done for him.

A Girl Restored to Life and a Woman Healed

^{8:40} It happened, when Jesus returned, that the multitude welcomed him, for they were all waiting for him. ^{8:41} Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Jesus' feet, and begged him to come into his house, ^{8:42} for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him. ^{8:43} A woman who had a flow of blood for twelve years, who had spent all her living on physicians, and could not be healed by any, ^{8:44} came behind him, and touched the fringe[20] of his cloak, and immediately the flow of her blood stopped. ^{8:45} Jesus said, "Who touched me?"

him were the twelve, ^{8:2} and certain women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom seven demons had gone out; ^{8:3} and Joanna, the wife of Chuzas, Herod's steward; Susanna; and many others; who served them[18] from their possessions.

The Parable of the Sower

^{8:4} When a great multitude came together, and people from every city were coming to him, he spoke by a parable. ^{8:5} "The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it. ^{8:6} Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture. ^{8:7} Other fell amid the thorns, and the thorns grew with it, and choked it. ^{8:8} Other fell into the good ground, and grew, and brought forth fruit one hundred times." As he said these things, he called out, "He who has ears to hear, let him hear!"

The Purpose of the Parables

^{8:9} Then his disciples asked him, "What does this parable mean?"

^{8:10} He said, "To you it is given to know the mysteries of the Kingdom of God, but to the rest in parables; that 'seeing they may not see, and hearing they may not understand.' [19]

The Parable of the Sower Explained

^{8:11} Now the parable is this: The seed is the word of God. ^{8:12} Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. ^{8:13} Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who believe for a while, then fall away in time of temptation. ^{8:14} That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. ^{8:15} That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and bring forth fruit with patience.

A Lamp under a Jar

^{8:16} "No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light. ^{8:17} For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light. ^{8:18} Be careful therefore how you hear. For whoever has, to him will be given; and whoever doesn't have, from him will be taken away even that which he thinks he has."

The True Kindred of Jesus

^{8:19} His mother and brothers came to him, and they could not come near him for the crowd. ^{8:20} It was told him by some saying, "Your mother and your brothers stand outside, desiring to see you."

^{8:21} But he answered them, "My mother and my brothers are these who hear the word of God, and do it."

^{142:5} I cried to you, Yahweh.
I said, "You are my refuge,
my portion in the land of the living."
^{142:6} Listen to my cry,
for I am in desperate need.
deliver me from my persecutors,
For they are stronger than me.
^{142:7} Bring my soul out of prison,
that I may give thanks to your name.
The righteous will surround me,
for you will be good to me.

Psalms 143

A Psalm by David.

^{143:1} Hear my prayer, Yahweh.
Listen to my petitions.
In your faithfulness and righteousness, relieve me.
^{143:2} Don't enter into judgment with your servant,
for in your sight no man living is righteous.
^{143:3} For the enemy pursues my soul.
He has struck my life down to the ground.
He has made me live in dark places, as those who have been long dead.
^{143:4} Therefore my spirit is overwhelmed within me.
My heart within me is desolate.
^{143:5} I remember the days of old.
I meditate on all your doings.
I contemplate the work of your hands.
^{143:6} I spread forth my hands to you.
My soul thirsts for you, like a parched land.
Selah.
^{143:7} Hurry to answer me, Yahweh.
My spirit fails.
Don't hide your face from me,
so that I don't become like those who go down into the pit.
^{143:8} Cause me to hear your loving kindness in the morning,
for I trust in you.
Cause me to know the way in which I should walk,
for I lift up my soul to you.
^{143:9} Deliver me, Yahweh, from my enemies.
I flee to you to hide me.
^{143:10} Teach me to do your will,
for you are my God.
Your Spirit is good.
Lead me in the land of uprightness.
^{143:11} Revive me, Yahweh, for your name's sake.
In your righteousness, bring my soul out of trouble.
^{143:12} In your loving kindness, cut off my enemies,
and destroy all those who afflict my soul,
For I am your servant.

Psalms 144

By David.

144:1 Blessed be Yahweh, my rock,
who teaches my hands to war,
and my fingers to battle:
144:2 my loving kindness, my fortress,
my high tower, my deliverer,
my shield, and he in whom I take refuge;
who subdues my people under me.
144:3 Yahweh, what is man, that you care for him?
Or the son of man, that you think of him?
144:4 Man is like a breath.
His days are like a shadow that passes away.
144:5 Part your heavens, Yahweh, and come down.
Touch the mountains, and they will smoke.
144:6 Throw out lightning, and scatter them.
Send out your arrows, and rout them.
144:7 Stretch out your hand from above,
rescue me, and deliver me out of great waters,
out of the hands of foreigners;
144:8 whose mouths speak deceit,
Whose right hand is a right hand of falsehood.
144:9 I will sing a new song to you, God.
On a ten-stringed lyre, I will sing praises to you.
144:10 You are he who gives salvation to kings,
who rescues David, his servant, from the deadly sword.
144:11 Rescue me, and deliver me out of the hands of foreigners,
whose mouths speak deceit,
whose right hand is a right hand of falsehood.
144:12 Then our sons will be like well-nurtured plants,
our daughters like pillars carved to adorn a palace.
144:13 Our barns are full, filled with all kinds of provision.
Our sheep bring forth thousands and ten thousands in our fields.
144:14 Our oxen will pull heavy loads.
There is no breaking in, and no going away,
and no outcry in our streets.
144:15 Happy are the people who are in such a situation.
Happy are the people whose God is Yahweh.

Psalms 145

A praise psalm by David.[17]

145:1 I will exalt you, my God, the King.
I will praise your name forever and ever.
145:2 Every day I will praise you.
I will extol your name forever and ever.
145:3 Great is Yahweh, and greatly to be praised!
His greatness is unsearchable.

'Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners!' ^{7:35} Wisdom is justified by all her children."

A Sinful Woman Forgiven

^{7:36} One of the Pharisees invited him to eat with him. He entered into the Pharisee's house, and sat at the table. ^{7:37} Behold, a woman in the city who was a sinner, when she knew that he was reclining in the Pharisee's house, she brought an alabaster jar of ointment. ^{7:38} Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment. ^{7:39} Now when the Pharisee who had invited him saw it, he said to himself, "This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner."

^{7:40} Jesus answered him, "Simon, I have something to tell you."

He said, "Teacher, say on."

^{7:41} "A certain lender had two debtors. The one owed five hundred denarii, and the other fifty. ^{7:42} When they couldn't pay, he forgave them both. Which of them therefore will love him most?"

^{7:43} Simon answered, "He, I suppose, to whom he forgave the most."

He said to him, "You have judged correctly." ^{7:44} Turning to the woman, he said to Simon, "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head. ^{7:45} You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet. ^{7:46} You didn't anoint my head with oil, but she has anointed my feet with ointment. ^{7:47} Therefore I tell you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little." ^{7:48} He said to her, "Your sins are forgiven."

^{7:49} Those who sat at the table with him began to say to themselves, "Who is this who even forgives sins?"

^{7:50} He said to the woman, "Your faith has saved you. Go in peace."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[16] v7:27. Malachi 3:1
[17] v7:31. TR adds "But the Lord said,"

Luke 8

Some Women Accompany Jesus

^{8:1} It happened soon afterwards, that he went about through cities and villages, preaching and bringing the good news of the Kingdom of God. With

to the multitude who followed him, "I tell you, I have not found such great faith, no, not in Israel." ^{7:10} Those who were sent, returning to the house, found that the servant who had been sick was well.

Jesus Raises the Widow's Son at Nain

^{7:11} It happened soon afterwards, that he went to a city called Nain. Many of his disciples, along with a great multitude, went with him. ^{7:12} Now when he drew near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her. ^{7:13} When the Lord saw her, he had compassion on her, and said to her, "Don't cry." ^{7:14} He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!" ^{7:15} He who was dead sat up, and began to speak. And he gave him to his mother.

^{7:16} Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!" ^{7:17} This report went out concerning him in the whole of Judea, and in all the surrounding region.

Messengers from John the Baptist

^{7:18} The disciples of John told him about all these things. ^{7:19} John, calling to himself two of his disciples, sent them to Jesus, saying, "Are you the one who is coming, or should we look for another?" ^{7:20} When the men had come to him, they said, "John the Baptizer has sent us to you, saying, 'Are you he who comes, or should we look for another?'"

^{7:21} In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight. ^{7:22} Jesus answered them, "Go and tell John the things which you have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them. ^{7:23} Blessed is he who is not offended by me."

^{7:24} When John's messengers had departed, he began to tell the multitudes about John, "What did you go out into the wilderness to see? A reed shaken by the wind? ^{7:25} But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings' courts. ^{7:26} But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet. ^{7:27} This is he of whom it is written,

'Behold, I send my messenger before your face,
who will prepare your way before you.' [16]

^{7:28} "For I tell you, among those who are born of women there is not a greater prophet than John the Baptizer, yet he who is least in the Kingdom of God is greater than he."

^{7:29} When all the people and the tax collectors heard this, they declared God to be just, having been baptized with John's baptism. ^{7:30} But the Pharisees and the lawyers rejected the counsel of God, not being baptized by him themselves.

^{7:31} [17] "To what then will I liken the people of this generation? What are they like? ^{7:32} They are like children who sit in the marketplace, and call one to another, saying, 'We piped to you, and you didn't dance. We mourned, and you didn't weep.' ^{7:33} For John the Baptizer came neither eating bread nor drinking wine, and you say, 'He has a demon.' ^{7:34} The Son of Man has come eating and drinking, and you say,

^{145:4} One generation will commend your works to another,
and will declare your mighty acts.
^{145:5} Of the glorious majesty of your honor,
of your wondrous works, I will meditate.
^{145:6} Men will speak of the might of your awesome acts.
I will declare your greatness.
^{145:7} They will utter the memory of your great goodness,
and will sing of your righteousness.
^{145:8} Yahweh is gracious, merciful,
slow to anger, and of great loving kindness.
^{145:9} Yahweh is good to all.
His tender mercies are over all his works.
^{145:10} All your works will give thanks to you, Yahweh.
Your saints will extol you.
^{145:11} They will speak of the glory of your kingdom,
and talk about your power;
^{145:12} to make known to the sons of men his mighty acts,
the glory of the majesty of his kingdom.
^{145:13} Your kingdom is an everlasting kingdom.
Your dominion endures throughout all generations.
Yahweh is faithful in all his words, [18]
and loving in all his deeds.
^{145:14} Yahweh upholds all who fall,
and raises up all those who are bowed down.
^{145:15} The eyes of all wait for you.
You give them their food in due season.
^{145:16} You open your hand,
and satisfy the desire of every living thing.
^{145:17} Yahweh is righteous in all his ways,
and gracious in all his works.
^{145:18} Yahweh is near to all those who call on him,
to all who call on him in truth.
^{145:19} He will fulfill the desire of those who fear him.
He also will hear their cry, and will save them.
^{145:20} Yahweh preserves all those who love him,
but all the wicked he will destroy.
^{145:21} My mouth will speak the praise of Yahweh.
Let all flesh bless his holy name forever and ever.

[17] v145:0. This is an acrostic psalm, with every verse (including the second half of verse 13) starting with a consecutive letter of the Hebrew alphabet.

[18] v145:13. Some manuscripts omit these last two lines.

Psalms 146

^{146:1} Praise Yah!
Praise Yahweh, my soul.
^{146:2} While I live, I will praise Yahweh.
I will sing praises to my God as long as I exist.
^{146:3} Don't put your trust in princes,
each a son of man in whom there is no help.
^{146:4} His spirit departs, and he returns to the earth.

In that very day, his thoughts perish.
^{146:5} Happy is he who has the God of Jacob for his help,
 whose hope is in Yahweh, his God:
^{146:6} who made heaven and earth,
 the sea, and all that is in them;
 who keeps truth forever;
^{146:7} who executes justice for the oppressed;
 who gives food to the hungry.
 Yahweh frees the prisoners.
^{146:8} Yahweh opens the eyes of the blind.
 Yahweh raises up those who are bowed down.
 Yahweh loves the righteous.
^{146:9} Yahweh preserves the foreigners.
 He upholds the fatherless and widow,
 but the way of the wicked he turns upside down.
^{146:10} Yahweh will reign forever;
 your God, O Zion, to all generations.
 Praise Yah!

Psalms 147

^{147:1} Praise Yah,
 for it is good to sing praises to our God;
 for it is pleasant and fitting to praise him.
^{147:2} Yahweh builds up Jerusalem.
 He gathers together the outcasts of Israel.
^{147:3} He heals the broken in heart,
 and binds up their wounds.
^{147:4} He counts the number of the stars.
 He calls them all by their names.
^{147:5} Great is our Lord, and mighty in power.
 His understanding is infinite.
^{147:6} Yahweh upholds the humble.
 He brings the wicked down to the ground.
^{147:7} Sing to Yahweh with thanksgiving.
 Sing praises on the harp to our God,
^{147:8} who covers the sky with clouds,
 who prepares rain for the earth,
 who makes grass grow on the mountains.
^{147:9} He provides food for the livestock,
 and for the young ravens when they call.
^{147:10} He doesn't delight in the strength of the horse.
 He takes no pleasure in the legs of a man.
^{147:11} Yahweh takes pleasure in those who fear him,
 in those who hope in his loving kindness.
^{147:12} Praise Yahweh, Jerusalem!
 Praise your God, Zion!
^{147:13} For he has strengthened the bars of your gates.
 He has blessed your children within you.
^{147:14} He makes peace in your borders.
 He fills you with the finest of the wheat.
^{147:15} He sends out his commandment to the earth.
 His word runs very swiftly.

when you yourself don't see the beam that is in your own eye? You hypocrite!
 First remove the beam from your own eye, and then you can see clearly to
 remove the speck of chaff that is in your brother's eye.

A Tree and Its Fruit

^{6:43} For there is no good tree that brings forth rotten fruit; nor again a
 rotten tree that brings forth good fruit. ^{6:44} For each tree is known by its own
 fruit. For people don't gather figs from thorns, nor do they gather grapes from
 a bramble bush. ^{6:45} The good man out of the good treasure of his heart brings
 out that which is good, and the evil man out of the evil treasure of his heart
 brings out that which is evil, for out of the abundance of the heart, his mouth
 speaks.

The Two Foundations

^{6:46} "Why do you call me, 'Lord, Lord,' and don't do the things which I say?
^{6:47} Everyone who comes to me, and hears my words, and does them, I will show
 you who he is like. ^{6:48} He is like a man building a house, who dug and went
 deep, and laid a foundation on the rock. When a flood arose, the stream broke
 against that house, and could not shake it, because it was founded on the rock.
^{6:49} But he who hears, and doesn't do, is like a man who built a house on the
 earth without a foundation, against which the stream broke, and immediately
 it fell, and the ruin of that house was great."

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[13] v6:26. TR adds "to you"
 [14] v6:26. TR adds "all"
 [15] v6:38. literally, into your bosom.

Luke 7

Jesus Heals a Centurion's Servant

^{7:1} After he had finished speaking in the hearing of the people, he entered
 into Capernaum. ^{7:2} A certain centurion's servant, who was dear to him, was
 sick and at the point of death. ^{7:3} When he heard about Jesus, he sent to him
 elders of the Jews, asking him to come and save his servant. ^{7:4} When they
 came to Jesus, they begged him earnestly, saying, "He is worthy for you to do
 this for him, ^{7:5} for he loves our nation, and he built our synagogue for us." ^{7:6}
 Jesus went with them. When he was now not far from the house, the centurion
 sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not
 worthy for you to come under my roof. ^{7:7} Therefore I didn't even think myself
 worthy to come to you; but say the word, and my servant will be healed. ^{7:8} For
 I also am a man placed under authority, having under myself soldiers. I tell this
 one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my
 servant, 'Do this,' and he does it."

^{7:9} When Jesus heard these things, he marveled at him, and turned and said

for yours is the Kingdom of God.
^{6:21} Blessed are you who hunger now,
 for you will be filled.
 Blessed are you who weep now,
 for you will laugh.
^{6:22} Blessed are you when men shall hate you, and when they shall exclude and
 mock you, and throw out your name as evil, for the Son of Man's sake.
^{6:23} Rejoice in that day, and leap for joy, for behold, your reward is great in
 heaven, for their fathers did the same thing to the prophets.
^{6:24} "But woe to you who are rich!
 For you have received your consolation.
^{6:25} Woe to you, you who are full now,
 for you will be hungry.
 Woe to you who laugh now,
 for you will mourn and weep.
^{6:26} Woe,[13] when[14] men speak well of you,
 for their fathers did the same thing to the false prophets.

Love for Enemies

^{6:27} "But I tell you who hear: love your enemies, do good to those who hate you,
^{6:28} bless those who curse you, and pray for those who mistreat you. ^{6:29} To him who
 strikes you on the cheek, offer also the other; and from him who takes away your
 cloak, don't withhold your coat also. ^{6:30} Give to everyone who asks you, and don't
 ask him who takes away your goods to give them back again.

^{6:31} "As you would like people to do to you, do exactly so to them. ^{6:32} If you love
 those who love you, what credit is that to you? For even sinners love those who love
 them. ^{6:33} If you do good to those who do good to you, what credit is that to you? For
 even sinners do the same. ^{6:34} If you lend to those from whom you hope to receive,
 what credit is that to you? Even sinners lend to sinners, to receive back as much. ^{6:35}
 But love your enemies, and do good, and lend, expecting nothing back; and your
 reward will be great, and you will be children of the Most High; for he is kind toward
 the unthankful and evil.

^{6:36} Therefore be merciful,
 even as your Father is also merciful.

Judging Others

^{6:37} Don't judge,
 and you won't be judged.
 Don't condemn,
 and you won't be condemned.
 Set free,
 and you will be set free.

^{6:38} "Give, and it will be given to you: good measure, pressed down, shaken
 together, and running over, will be given to you.[15] For with the same measure you
 measure it will be measured back to you."

^{6:39} He spoke a parable to them. "Can the blind guide the blind? Won't they both
 fall into a pit? ^{6:40} A disciple is not above his teacher, but everyone when he is fully
 trained will be like his teacher. ^{6:41} Why do you see the speck of chaff that is in your
 brother's eye, but don't consider the beam that is in your own eye? ^{6:42} Or how can
 you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,'

^{147:16} He gives snow like wool,
 and scatters frost like ashes.
^{147:17} He hurls down his hail like pebbles.
 Who can stand before his cold?
^{147:18} He sends out his word, and melts them.
 He causes his wind to blow, and the waters flow.
^{147:19} He shows his word to Jacob;
 his statutes and his ordinances to Israel.
^{147:20} He has not done this for just any nation.
 They don't know his ordinances.
 Praise Yah!

Psalms 148

^{148:1} Praise Yah!
 Praise Yahweh from the heavens!
 Praise him in the heights!
^{148:2} Praise him, all his angels!
 Praise him, all his army!
^{148:3} Praise him, sun and moon!
 Praise him, all you shining stars!
^{148:4} Praise him, you heavens of heavens,
 You waters that are above the heavens.
^{148:5} Let them praise the name of Yahweh,
 For he commanded, and they were created.
^{148:6} He has also established them forever and ever.
 He has made a decree which will not pass away.
^{148:7} Praise Yahweh from the earth,
 you great sea creatures, and all depths!
^{148:8} Lightning and hail, snow and clouds;
 stormy wind, fulfilling his word;
^{148:9} mountains and all hills;
 fruit trees and all cedars;
^{148:10} wild animals and all livestock;
 small creatures and flying birds;
^{148:11} kings of the earth and all peoples;
 princes and all judges of the earth;
^{148:12} both young men and maidens;
 old men and children:
^{148:13} let them praise the name of Yahweh,
 for his name alone is exalted.
 His glory is above the earth and the heavens.
^{148:14} He has lifted up the horn of his people,
 the praise of all his saints;
 even of the children of Israel, a people near to him.
 Praise Yah!

Psalms 149

^{149:1} Praise Yahweh!
Sing to Yahweh a new song,
his praise in the assembly of the saints.
^{149:2} Let Israel rejoice in him who made them.
Let the children of Zion be joyful in their King.
^{149:3} Let them praise his name in the dance!
Let them sing praises to him with tambourine and harp!
^{149:4} For Yahweh takes pleasure in his people.
He crowns the humble with salvation.
^{149:5} Let the saints rejoice in honor.
Let them sing for joy on their beds.
^{149:6} May the high praises of God be in their mouths,
and a two-edged sword in their hand;
^{149:7} To execute vengeance on the nations,
and punishments on the peoples;
^{149:8} To bind their kings with chains,
and their nobles with fetters of iron;
^{149:9} to execute on them the written judgment.
All his saints have this honor.
Praise Yah!

Psalms 150

^{150:1} Praise Yah!
Praise God in his sanctuary!
Praise him in his heavens for his acts of power!
^{150:2} Praise him for his mighty acts!
Praise him according to his excellent greatness!
^{150:3} Praise him with the sounding of the trumpet!
Praise him with harp and lyre!
^{150:4} Praise him with tambourine and dancing!
Praise him with stringed instruments and flute!
^{150:5} Praise him with loud cymbals!
Praise him with resounding cymbals!
^{150:6} Let everything that has breath praise Yah!
Praise Yah!

Luke 6

The Question about the Sabbath

^{6:1} Now it happened on the second Sabbath after the first, that he was going through the grain fields. His disciples plucked the heads of grain, and ate, rubbing them in their hands. ^{6:2} But some of the Pharisees said to them, "Why do you do that which is not lawful to do on the Sabbath day?"

^{6:3} Jesus, answering them, said, "Haven't you read what David did when he was hungry, he, and those who were with him; ^{6:4} how he entered into the house of God, and took and ate the show bread, and gave also to those who were with him, which is not lawful to eat except for the priests alone?" ^{6:5} He said to them, "The Son of Man is lord of the Sabbath."

The Man with a Withered Hand

^{6:6} It also happened on another Sabbath that he entered into the synagogue and taught. There was a man there, and his right hand was withered. ^{6:7} The scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, that they might find an accusation against him. ^{6:8} But he knew their thoughts; and he said to the man who had the withered hand, "Rise up, and stand in the middle." He arose and stood. ^{6:9} Then Jesus said to them, "I will ask you something: Is it lawful on the Sabbath to do good, or to do harm? To save a life, or to kill?" ^{6:10} He looked around at them all, and said to the man, "Stretch out your hand." He did, and his hand was restored as sound as the other. ^{6:11} But they were filled with rage, and talked with one another about what they might do to Jesus.

Jesus Chooses the Twelve Apostles

^{6:12} It happened in these days, that he went out to the mountain to pray, and he continued all night in prayer to God. ^{6:13} When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles: ^{6:14} Simon, whom he also named Peter; Andrew, his brother; James; John; Philip; Bartholomew; ^{6:15} Matthew; Thomas; James, the son of Alphaeus; Simon, who was called the Zealot; ^{6:16} Judas the son of James; and Judas Iscariot, who also became a traitor.

Jesus Teaches and Heals

^{6:17} He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; ^{6:18} as well as those who were troubled by unclean spirits, and they were being healed. ^{6:19} All the multitude sought to touch him, for power came out from him and healed them all.

Blessings and Woes

^{6:20} He lifted up his eyes to his disciples, and said,

"Blessed are you who are poor,

^{5:17} It happened on one of those days, that he was teaching; and there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee, Judea, and Jerusalem. The power of the Lord was with him to heal them. ^{5:18} Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Jesus. ^{5:19} Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the midst before Jesus. ^{5:20} Seeing their faith, he said to him, "Man, your sins are forgiven you."

^{5:21} The scribes and the Pharisees began to reason, saying, "Who is this that speaks blasphemies? Who can forgive sins, but God alone?"

^{5:22} But Jesus, perceiving their thoughts, answered them, "Why are you reasoning so in your hearts? ^{5:23} Which is easier to say, 'Your sins are forgiven you;' or to say, 'Arise and walk?' ^{5:24} But that you may know that the Son of Man has authority on earth to forgive sins" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

^{5:25} Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God. ^{5:26} Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."

Jesus Calls Levi

^{5:27} After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!"

^{5:28} He left everything, and rose up and followed him. ^{5:29} Levi made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them. ^{5:30} Their scribes and the Pharisees murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners?" ^{5:31} Jesus answered them, "Those who are healthy have no need for a physician, but those who are sick do. ^{5:32} I have not come to call the righteous, but sinners to repentance."

The Question about Fasting

^{5:33} They said to him, "Why do John's disciples often fast and pray, likewise also the disciples of the Pharisees, but yours eat and drink?"

^{5:34} He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them? ^{5:35} But the days will come when the bridegroom will be taken away from them. Then they will fast in those days." ^{5:36} He also told a parable to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old. ^{5:37} No one puts new wine into old wineskins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed. ^{5:38} But new wine must be put into fresh wineskins, and both are preserved. ^{5:39} No man having drunk old wine immediately desires new, for he says, 'The old is better.'"

 Fillmore Study Bible annotations by:

Obadiah

Online Version: <https://www.truthunity.net/web/obadiah>

Introduction to Obadiah

Obadiah 1

Proud Edom Will Be Brought Low

^{1:1} The vision of Obadiah. ¹ This is what the Lord Yahweh says about Edom. ² We have heard news from Yahweh, and an ambassador is sent among the nations, saying, "Arise, and let's rise up against her in battle. ^{1:2} Behold, I have made you small among the nations. You are greatly despised. ^{1:3} The pride of your heart ³ has deceived you, you who dwell in the clefts of the rock, whose habitation is high, who says in his heart, 'Who will bring me down to the ground?' ^{1:4} Though you mount on high as the eagle, ⁴ and though your nest is set among the stars, I will bring you down from there," says Yahweh.

1. *Obadiah*. The higher thoughts in man that serve and worship God through the I AM, Jehovah, indwelling Christ. They are faithful and true. They are thoughts that are obedient to spiritual ideals, that hear and heed the voice of Spirit.

2. *Edom*. A nation descended from Esau, Jacob's brother. As Jacob and Esau had a contentious relationship, so did Edom and Israel. When Jerusalem fell to the Babylonians, Edomites took advantage and earned the ire of the Jews. Metaphysically represents the outer man, the body, or the carnal, physical phase of man's consciousness

and organism; sense consciousness.

3. *The pride of your heart*. Edom was located on higher elevations in the mountains of Seir; Edomites thought very highly of themselves and superior to the Israelites. Metaphysically, sense thoughts seem more important than spiritual ones and thus can be easily prioritized.

4. *Though you mount on high as the eagle*. When operating apart from God, pridefully, and dominated by sense consciousness, man will be brought down, humbled.

Pillage and Slaughter Will Repay Edom's Cruelty

^{1:5} "If thieves came to you, if robbers by night--oh, what disaster awaits you--wouldn't they only steal until they had enough? If grape pickers came to you, wouldn't they leave some gleanings? ^{1:6} How Esau will be ransacked! How his hidden treasures are sought out! ^{1:7} All the men of your alliance have brought you on your way, even to the border. The men who were at peace with you have deceived you, and prevailed against you. Friends who eat your bread lay a snare under you. There is no understanding in him."

^{1:8} "Won't I in that day," says Yahweh, "destroy the wise men out of Edom, ¹ and understanding out of the mountain of Esau? ^{1:9} Your mighty men, Teman, ² will be dismayed, to the end that everyone may be cut off from the mountain

of Esau by slaughter.

1. *Destroy the wise men out of Edom.* As Edom has done to the Israelites, so it will be done to them.

2. *Teman.* Refers to the realm of the subcon-

sciousness with its inherently rich stores of substance and good. Here this realm is under the influence of the Edom phase of mind in the individual; under material thought.

Edom Mistreated His Brother

^{1:10} For the violence done to your brother ¹ Jacob, shame will cover you, and you will be cut off forever. ^{1:11} In the day that you stood on the other side, in the day that strangers carried away his substance, and foreigners entered into his gates, and cast lots for Jerusalem, even you were like one of them. ^{1:12} But don't look down on your brother in the day of his disaster, and don't rejoice over the children of Judah in the day of their destruction. Don't speak proudly in the day of distress. ^{1:13} Don't enter into the gate of my people in the day of their calamity. Don't look down on their affliction in the day of their calamity, neither seize their wealth on the day of their calamity. ^{1:14} Don't stand in the crossroads to cut off those of his who escape. Don't deliver up those of his who remain in the day of distress. ^{1:15} For the day of Yahweh is near all the nations! As you have done, it will be done to you. ² Your deeds will return upon your own head. ^{1:16} For as you have drunk on my holy mountain, so will all the nations drink continually. Yes, they will drink, swallow down, and will be as though they had not been.

1. *For the violence done to your brother.* Referencing the violence Edomites committed against the descendants of Jacob, the Israelites. The atrocities are detailed here.

2. *as you have done, it will be done to you.*

Obadiah's message is now applied to all nations and peoples. Those who act pridefully, and harm others, will one day receive what they've given. Proud nations will be judged.

Israel's Final Triumph

^{1:17} But in Mount Zion, ¹ there will be those who escape, and it will be holy. The house of Jacob will possess their possessions. ^{1:18} The house of Jacob will be a fire, the house of Joseph a flame, and the house of Esau for stubble. ² They will burn among them, and devour them. There will not be any remaining to the house of Esau. Indeed, Yahweh has spoken.

^{1:19} Those of the South will possess ³ the mountain of Esau, and those of the lowland, the Philistines. They will possess the field of Ephraim, and the field of Samaria. Benjamin will possess Gilead. ^{1:20} The captives of this army of the children of Israel, who are among the Canaanites, will possess even to Zarephath; and the captives of Jerusalem, who are in Sepharad, will possess the cities of the Negev. ^{1:21} Saviors will go up on Mount Zion to judge the mountains of Esau, and the kingdom will be Yahweh's.

1. *Mount Zion.* Dwelling place of high, holy thoughts and ideals; love's abode. As we learn to harmonize ourselves with God, we escape the harms that come with living in sense consciousness; we experience holiness or wholeness [Turner, Let There Be Light].

2. *stubble.* Cut stalks of grain plants left sticking out of the ground after the grain is har-

vested. Joseph is Jacob's son. Metaphysically, spiritual or I AM consciousness (Jacob) and imagination (Joseph) will overcome the animal mind (Esau).

3. *will possess.* Metaphysically, a description of change in consciousness culminating in higher forms of thought overcoming those of sense consciousness.

 Fillmore Study Bible annotations by Mark Hicks and Eddy Rodriguez.

World English Bible Footnotes:

[7] v4:4. Deuteronomy 8:3

[8] v4:8. Deuteronomy 6:13

[9] v4:11. Psalm 91:11-12

[10] v4:12. Deuteronomy 6:16

[11] v4:18. NU omits "to heal the brokenhearted"

[12] v4:19. Isaiah 61:1-2

Luke 5

Jesus Calls the First Disciples

^{5:1} Now it happened, while the multitude pressed on him and heard the word of God, that he was standing by the lake of Gennesaret. ^{5:2} He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets. ^{5:3} He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat. ^{5:4} When he had finished speaking, he said to Simon, "Put out into the deep, and let down your nets for a catch."

^{5:5} Simon answered him, "Master, we worked all night, and took nothing; but at your word I will let down the net." ^{5:6} When they had done this, they caught a great multitude of fish, and their net was breaking. ^{5:7} They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink. ^{5:8} But Simon Peter, when he saw it, fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, Lord." ^{5:9} For he was amazed, and all who were with him, at the catch of fish which they had caught; ^{5:10} and so also were James and John, sons of Zebedee, who were partners with Simon.

Jesus said to Simon, "Don't be afraid. From now on you will be catching people alive." ^{5:11} When they had brought their boats to land, they left everything, and followed him. ^{5:12}

Jesus Cleanses a Leper

It happened, while he was in one of the cities, behold, there was a man full of leprosy. When he saw Jesus, he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."

^{5:13} He stretched out his hand, and touched him, saying, "I want to. Be made clean."

Immediately the leprosy left him. ^{5:14} He commanded him to tell no one, "But go your way, and show yourself to the priest, and offer for your cleansing according to what Moses commanded, for a testimony to them." ^{5:15} But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities. ^{5:16} But he withdrew himself into the desert, and prayed.

Jesus Heals a Paralytic

^{4:23} He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum, do also here in your hometown.'" ^{4:24} He said, "Most certainly I tell you, no prophet is acceptable in his hometown." ^{4:25} But truly I tell you, there were many widows in Israel in the days of Elijah, when the sky was shut up three years and six months, when a great famine came over all the land. ^{4:26} Elijah was sent to none of them, except to Zarephath, in the land of Sidon, to a woman who was a widow. ^{4:27} There were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, except Naaman, the Syrian."

^{4:28} They were all filled with wrath in the synagogue, as they heard these things. ^{4:29} They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff. ^{4:30} But he, passing through the midst of them, went his way.

The Man with an Unclean Spirit

^{4:31} He came down to Capernaum, a city of Galilee. He was teaching them on the Sabbath day, ^{4:32} and they were astonished at his teaching, for his word was with authority. ^{4:33} In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice, ^{4:34} saying, "Ah! what have we to do with you, Jesus of Nazareth? Have you come to destroy us? I know you who you are: the Holy One of God!"

^{4:35} Jesus rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in their midst, he came out of him, having done him no harm.

^{4:36} Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!" ^{4:37} News about him went out into every place of the surrounding region.

Healings at Simon's House

^{4:38} He rose up from the synagogue, and entered into Simon's house. Simon's mother-in-law was afflicted with a great fever, and they begged him for her. ^{4:39} He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them. ^{4:40} When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them. ^{4:41} Demons also came out from many, crying out, and saying, "You are the Christ, the Son of God!" Rebuking them, he didn't allow them to speak, because they knew that he was the Christ.

Jesus Preaches in the Synagogues

^{4:42} When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he wouldn't go away from them. ^{4:43} But he said to them, "I must preach the good news of the Kingdom of God to the other cities also. For this reason I have been sent." ^{4:44} He was preaching in the synagogues of Galilee.

 Fillmore Study Bible annotations by:

Jonah

Online Version: <https://www.truthunity.net/web/jonah>

Introduction to Jonah

Jonah 1

Jonah Tries to Run Away from God

^{1:1} Now the word of Yahweh came to Jonah ¹ the son of Amittai, ² saying, ^{1:2} "Arise, go to Nineveh, ³ that great city, and preach against it, for their wickedness has come up before me."

^{1:3} But Jonah rose up to flee to Tarshish ⁴ from the presence of Yahweh. He went down to Joppa, and found a ship going to Tarshish; so he paid its fare, and went down into it, to go with them to Tarshish from the presence of Yahweh. ^{1:4} But Yahweh sent out a great wind ⁵ on the sea, and there was a mighty storm on the sea, so that the ship was likely to break up. ^{1:5} Then the mariners were afraid, and cried every man to his god. They threw the cargo that was in the ship into the sea, to lighten it. But Jonah had gone down into the innermost parts of the ship, and he was laying down, and was fast asleep. ^{1:6} So the shipmaster came to him, and said to him, "What do you mean, sleeper? Arise, call on your God[1]! Maybe your God[2] will notice us, so that we won't perish."

^{1:7} They all said to each other, "Come, let us cast lots, that we may know for whose cause this evil is on us." So they cast lots, and the lot fell on Jonah. ^{1:8} Then they asked him, "Tell us, please, for whose cause this evil is on us. What is your occupation? Where do you come from? What is your country? Of what people are you?"

^{1:9} He said to them, "I am a Hebrew, and I fear Yahweh, the God of heaven, who has made the sea and the dry land."

^{1:10} Then were the men exceedingly afraid, and said to him, "What is this that you have done?" For the men knew ⁶ that he was fleeing from the presence of Yahweh, because he had told them. ^{1:11} Then said they to him, "What shall we do to you, that the sea may be calm to us?" For the sea grew more and more stormy. ^{1:12} He said to them, "Take me up, and throw me into the sea. Then the sea will be calm for you; for I know that because of me this great storm is on you."

^{1:13} Nevertheless the men rowed hard to get them back to the land; but they could not, for the sea grew more and more stormy against them. ^{1:14} Therefore they cried to Yahweh, and said, "We beg you, Yahweh, we beg you,

let us not perish for this man's life, and don't lay on us innocent blood; for you, Yahweh, have done as it pleased you." ^{1:15} So they took up Jonah, and threw him into the sea; ⁷ and the sea ceased its raging. ^{1:16} Then the men feared Yahweh exceedingly; and they offered a sacrifice to Yahweh, and made vows.

^{1:17} Yahweh prepared a great fish ⁸ to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights. ⁹

1. *Jonah*. Jonah represents a phase of spiritual consciousness which sees the enormity of evil and the dire consequences of evil. Jonah fell short because he allowed himself to be intimidated by the seeming mightiness of evil, and failed to appreciate the redeeming power of eternal Good. So Jonah represents a state of mind without divine love, set in cause and effect, under which error sowing cannot be redeemed or forgiven.

2. *Amitai*. Tendency to adhere to Truth but on an intellectual level alone.

3. *Nineveh*. Seat of natural, animal forces in man's body consciousness. Nineveh's people, though not willfully wicked, awaited spiritual instruction to turn away from the outer and material.

4. *Tarshish*. Unyielding, argumentative, pure intellectual and reasoning nature in man.

5. *Wind*. Life currents that come from within and surround the whole being; the executive power of mind clearing the way to higher states of consciousness.

6. *For the men knew*. It is evident that Jonah was fully aware of his actions, clearly choosing pure reasoning and intellect away from God, which already was bringing trouble.

7. *threw him into the sea*. The sea is the waters of the subconscious mind. "There are two realms of thought; the thoughts of the mind working in the subconscious that is called in the Scripture letting the waters bring forth abundantly that is, in the waters of the mind."

8. *great fish*. The great fish (whale) has been interpreted both negatively and positively. The negative view was held by Charles Fillmore and Elizabeth Sand Turner, who viewed the great fish as a disastrous state of affairs into which we fall because of negative thinking. (Charles Fillmore sermon August 20, 1916 and *Let There Be Light* p.236) In contrast, Ed Rabel spoke of the great fish positively. He says that Jonah requests to be thrown into the sea as a solution to a bad situation resulting from his choice, but God rescues him by sending a fish, or a very great truth idea, which totally consumes Jonah. Despite terrible circumstances, God provides Jonah an opportunity to emerge transformed. Ed Rabel, Old Testament Lectures, Jonah.

9. *three days and three nights*. Cf. The Sign of Jonah (12:40): "for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12:41-42

 Fillmore Study Bible annotations by Mark Hicks and Eddy Rodriguez.

World English Bible Footnotes:

[1] v1:6. or, gods

[2] v1:6. or, gods

Jonah 2

A Psalm of Thanksgiving

^{2:1} Then Jonah prayed ¹ to Yahweh, his God, out of the fish's belly. ^{2:2} He said,

"I called because of my affliction to Yahweh.
He answered me.
Out of the belly of Sheol I cried.
You heard my voice.

^{2:3} For you threw me into the depths,
in the heart of the seas.
The flood was all around me.

^{2:4} All your waves and your billows passed over me.
I said, 'I have been banished from your sight;

^{4:4} Jesus answered him, saying, "It is written, 'Man shall not live by bread alone, but by every word of God.'" [7]

^{4:5} The devil, leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time. ^{4:6} The devil said to him, "I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want. ^{4:7} If you therefore will worship before me, it will all be yours."

^{4:8} Jesus answered him, "Get behind me Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'" [8]

^{4:9} He led him to Jerusalem, and set him on the pinnacle of the temple, and said to him, "If you are the Son of God, cast yourself down from here, ^{4:10} for it is written,

'He will put his angels in charge of you, to guard you;'

^{4:11} and,

'On their hands they will bear you up,
lest perhaps you dash your foot against a stone.'" [9]

^{4:12} Jesus answering, said to him, "It has been said, 'You shall not tempt the Lord your God.'" [10]

^{4:13} When the devil had completed every temptation, he departed from him until another time.

The Beginning of the Galilean Ministry

^{4:14} Jesus returned in the power of the Spirit into Galilee, and news about him spread through all the surrounding area. ^{4:15} He taught in their synagogues, being glorified by all.

The Rejection of Jesus at Nazareth

^{4:16} He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. ^{4:17} The book of the prophet Isaiah was handed to him. He opened the book, and found the place where it was written,

^{4:18} "The Spirit of the Lord is on me,
because he has anointed me to preach good news to the poor.
He has sent me to heal the brokenhearted, [11]
to proclaim release to the captives,
recovering of sight to the blind,
to deliver those who are crushed,
and to proclaim the acceptable year of the Lord." [12]

^{4:20} He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him. ^{4:21} He began to tell them, "Today, this Scripture has been fulfilled in your hearing."

^{4:22} All testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?"

^{3:18} Then with many other exhortations he preached good news to the people, ^{3:19} but Herod the tetrarch, being reprov'd by him for Herodias, his brother's[5] wife, and for all the evil things which Herod had done, ^{3:20} added this also to them all, that he shut up John in prison.

The Baptism of Jesus

^{3:21} Now it happened, when all the people were baptized, Jesus also had been baptized, and was praying. The sky was opened, ^{3:22} and the Holy Spirit descended in a bodily form as a dove on him; and a voice came out of the sky, saying "You are my beloved Son. In you I am well pleased."

The Ancestors of Jesus

^{3:23} Jesus himself, when he began to teach, was about thirty years old, being the son (as was supposed) of Joseph, the son of Heli, ^{3:24} the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, ^{3:25} the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, ^{3:26} the son of Maath, the son of Mattathias, the son of Semein, the son of Joseph, the son of Judah, ^{3:27} the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, ^{3:28} the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, ^{3:29} the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, ^{3:30} the son of Simeon, the son of Judah, the son of Joseph, the son of Jonan, the son of Eliakim, ^{3:31} the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, ^{3:32} the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, ^{3:33} the son of Amminadab, the son of Aram,[6] the son of Hezron, the son of Perez, the son of Judah, ^{3:34} the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, ^{3:35} the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, ^{3:36} the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, ^{3:37} the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, ^{3:38} the son of Enos, the son of Seth, the son of Adam, the son of God.

 Fillmore Study Bible annotations by:

World English Bible Footnotes:

[4] v3:6. Isaiah 40:3-5

[5] v3:19. TR reads "brother Philip's" instead of "brother's"

[6] v3:33. NU reads "Admin, the son of Arni" instead of "Aram"

Luke 4

The Temptation of Jesus

^{4:1} Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit into the wilderness ^{4:2} for forty days, being tempted by the devil. He ate nothing in those days. Afterward, when they were completed, he was hungry. ^{4:3} The devil said to him, "If you are the Son of God, command this stone to become bread."

yet I will look again toward your holy temple.'
^{2:5} The waters surrounded me,
 even to the soul.
 The deep was around me.
^{2:6} The weeds were wrapped around my head.
 I went down to the bottoms of the mountains.
 The earth barred me in forever:
 yet have you brought up my life from the pit, ² Yahweh my God.
^{2:7} "When my soul fainted within me, I remembered Yahweh.
 My prayer came in to you, into your holy temple.
^{2:8} Those who regard lying vanities forsake their own mercy.
 But I will sacrifice to you with the voice of thanksgiving.
 I will pay that which I have vowed.
 Salvation belongs to Yahweh."

^{2:10} Yahweh spoke to the fish, ³ and it vomited out Jonah on the dry land.

1. *Then Jonah prayed.* Jonah's prayer acknowledges his circumstances but then moves into affirmative prayer, detailing that his prayers are heard and answered, followed by thanksgiving for his coming rescue.

2. *Yet hast thou brought up my life from the pit.* Jonah's rescue could be safety in

the whale or the return to dry land. See 1:17.

3. *And Jehovah spake unto the fish.* After Jonah's time in this new truth idea and affirmative prayer, God returns Jonah to dry land, forgiven; a clear change in circumstances.

 Fillmore Study Bible annotations by Mark Hicks and Eddy Rodriguez.

Jonah 3

Conversion of Nineveh

^{3:1} The word of Yahweh came to Jonah the second time, saying, ^{3:2} "Arise, go to Nineveh, ¹ that great city, and preach to it the message that I give you."

^{3:3} So Jonah arose, and went to Nineveh, according to the word of Yahweh. Now Nineveh was an exceedingly great city, three days' journey across. ^{3:4} Jonah began to enter into the city a day's journey, and he cried out, and said, "Yet forty days, and Nineveh shall be overthrown!" ²

^{3:5} The people of Nineveh believed God; and they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. ^{3:6} The news reached the king of Nineveh, and he arose from his throne, and took off his royal robe, covered himself with sackcloth, and sat in ashes. ^{3:7} He made a proclamation and published through Nineveh by the decree of the king and his nobles, saying, "Let neither man nor animal, herd nor flock, taste anything; let them not feed, nor drink water; ^{3:8} but let them be covered with sackcloth, both man and animal, ³ and let them cry mightily to God. Yes, let them turn everyone from his evil way, and from the violence that is in his hands. ^{3:9} Who knows whether God will not turn and relent, and turn away from his fierce anger, so that we might not perish?"

^{3:10} God saw their works, ⁴ that they turned from their evil way. God relented of the disaster which he said he would do to them, and he didn't do it.

1. *Nineveh, Jonah.* Nineveh (exterior growth, growing vigor) represents the first manifest expression of the truth that the spirit, soul, and body of man are free and are not bound by limitations of matter. Jonah (a dove) represents the prophetic state of mind, which, if used without divine love, fixes a person in bondage to belief in a law of cause and effect, wherein error sowing cannot be redeemed or forgiven.

2. *and Nineveh shall be overthrown.* Jonah's message is dogmatic, tempered by no conditions and lightened by no promise of escape. He typifies the natural man, who sees only disaster as the inevitable consequence of sin and is unable to accept the teaching that repentance for sin can alter or wipe out the consequences that would otherwise ensue.

3. *but let them be covered with sackcloth, both man and animal.* Cattle represent physi-

cal strength, and pertain to the animal forces of the organism. These are not necessarily evil. Their unfoldment and expression depend on the understanding and directive thoughts of the individual. They may be elevated to the spiritual expression and may be used constructively, for the good only. Such a large sweeping change occurs throughout the city that even the animals will bear the symbol of repentance.

4. *And God saw their works.* Though Jonah preached the city's destruction, upon immediately and completely reversing error habits, they had aligned themselves with divine Truth, which uplifts and redeems, and therefore could no longer be destroyed. This phase of Jonah's spiritual consciousness falls short in allowing itself to be intimidated by the seeming mightiness of evil, and failing to appreciate the redeeming power of eternal Good.

 Fillmore Study Bible annotations by Mark Hicks and Eddy Rodriguez.

Jonah 4

Jonah's Anger

^{4:1} But it displeased Jonah exceedingly, ¹ and he was angry. ^{4:2} He prayed to Yahweh, and said, "Please, Yahweh, wasn't this what I said when I was still in my own country? ² Therefore I hurried to flee to Tarshish, for I knew that you are a gracious God, and merciful, slow to anger, and abundant in loving kindness, and you relent of doing harm. ^{4:3} Therefore now, Yahweh, take, I beg you, my life from me; for it is better for me to die than to live." ³

^{4:4} Yahweh said, "Is it right for you to be angry?" ⁴

^{4:5} Then Jonah went out of the city, and sat on the east side of the city, and there made himself a booth, and sat under it in the shade, until he might see what would become of the city. ⁵ ^{4:6} Yahweh God prepared a vine, and made it to come up over Jonah, that it might be a shade over his head, to deliver him from his discomfort. So Jonah was exceedingly glad because of the vine. ^{4:7} But God prepared a worm at dawn the next day, and it chewed on the vine, so that it withered. ^{4:8} It happened, when the sun arose, that God prepared a sultry east wind; and the sun beat on Jonah's head, so that he fainted, and requested for himself that he might die, and said, "It is better for me to die than to live." ⁶

1. *it displeased Jonah exceedingly, and he was angry.* Jonah was angry because God did not destroy Nineveh; his prophesy of destruction was not fulfilled. Jonah saw the enormity of evil and its consequences and believed the city should be destroyed; cause and effect.

2. *wasn't this what I said when I was still in my own country?* Jonah lashes out at God, saying that he knew this might happen and that it is the reason he tried to flee in the first place. Despite listing qualities of God such as mercy and lovingkindness, Jonah is only thinking with his intellect absent of divine love, failing to

understand God's willingness to forgive. This showcases that without redemptive thoughts through prayer the consciousness becomes negative, rebellious, and focused on fault-finding.

3. *for it is better for me to die than to live.* So deep rooted is his belief that the city should be destroyed that Jonah wishes for death.

4. *Is it right for you to be angry?* God asks plainly will Jonah's anger do him any good. Jonah walks away, leaving God's question unanswered.

[2] v2:24. Leviticus 12:8

[3] v2:26. "Christ" (Greek) and "Messiah" (Hebrew) both mean "Anointed One"

Luke 3

The Proclamation of John the Baptist

^{3:1} Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, ^{3:2} in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. ^{3:3} He came into all the region around the Jordan, preaching the baptism of repentance for remission of sins. ^{3:4} As it is written in the book of the words of Isaiah the prophet,

"The voice of one crying in the wilderness,
'Make ready the way of the Lord.
Make his paths straight.

^{3:5} Every valley will be filled.
Every mountain and hill will be brought low.
The crooked will become straight,
and the rough ways smooth.

^{3:6} All flesh will see God's salvation."^[4]

^{3:7} He said therefore to the multitudes who went out to be baptized by him, "You offspring of vipers, who warned you to flee from the wrath to come? ^{3:8} Bring forth therefore fruits worthy of repentance, and don't begin to say among yourselves, 'We have Abraham for our father;' for I tell you that God is able to raise up children to Abraham from these stones! ^{3:9} Even now the axe also lies at the root of the trees. Every tree therefore that doesn't bring forth good fruit is cut down, and thrown into the fire."

^{3:10} The multitudes asked him, "What then must we do?"

^{3:11} He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

^{3:12} Tax collectors also came to be baptized, and they said to him, "Teacher, what must we do?"

^{3:13} He said to them, "Collect no more than that which is appointed to you."

^{3:14} Soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

^{3:15} As the people were in expectation, and all men reasoned in their hearts concerning John, whether perhaps he was the Christ, ^{3:16} John answered them all, "I indeed baptize you with water, but he comes who is mightier than I, the latchet of whose sandals I am not worthy to loosen. He will baptize you in the Holy Spirit and fire, ^{3:17} whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire."

4. *Anna*. Anna, the prophetess, who had long been a worshiper in the Temple, represents a certain conservation of spiritual life that has been built up by devotion and faithfulness. This spiritual life is transmitted through many

incarnations as an inheritance of the soul and is of great importance in forming the Christ body. Nothing is lost in the evolution of the soul.

The Return to Galilee

^{2:39} When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, ¹ to their own city, Nazareth. ^{2:40} The child was growing, and was becoming strong in spirit, being filled with wisdom, ² and the grace of God was upon him. ^{2:41} His parents went every year to Jerusalem at the feast of the Passover.

1. *returned into Galilee*. When the conscious and subconscious minds (Joseph and Mary) have united in carrying into effect in the body (temple) the freeing power of Spirit (all things that were according to the law of the Lord"), the mind comes down from its state of high exaltation and resumes the practical trend of everyday affairs ("they returned into Galilee, to their own city Nazareth"). Galilee means

"circuit," and in this connection means that the normal round of life was again resumed.

2. *waxed strong, filled with wisdom*. As we consciously dwell upon the thought of the Christ Spirit within and submit ourself to it as our guiding principle, we grow in spiritual strength and gain true wisdom.

The Boy Jesus in the Temple

^{2:42} When he was twelve years old, they went up to Jerusalem according to the custom of the feast, ^{2:43} and when they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem. Joseph and his mother didn't know it, ^{2:44} but supposing him to be in the company, they went a day's journey, and they looked for him among their relatives and acquaintances. ^{2:45} When they didn't find him, ¹ they returned to Jerusalem, looking for him. ^{2:46} It happened after three days they found him in the temple, sitting in the midst of the teachers, both listening to them, and asking them questions. ^{2:47} All who heard him were amazed at his understanding and his answers. ^{2:48} When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."

^{2:49} He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" ^{2:50} They didn't understand the saying which he spoke to them. ^{2:51} And he went down with them, and came to Nazareth. He was subject to them, and his mother kept all these sayings in her heart. ^{2:52} And Jesus increased in wisdom and stature, and in favor with God and men.

1. *didn't find him*. Mary and Joseph thought that the boy Jesus was lost, and all of us have gone through this, when our thinking and feeling nature, Mary and Joseph, thought that the boy Jesus was lost. All of us have gone through this when our thinking and feeling nature, Mary and Joseph, thought that they had lost their spiritual awareness, but it is not lost. We

can lose sight of it, but even when spiritual awareness is not working or functioning through us on the level of conscious awareness, it is in the temple about our Father's business, nevertheless; so do not ever think you can lose your spiritual awareness. Ed Rabel. New Testament Lectures, the Childhood of Jesus.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[1] v2:23. Exodus 13:2,12

5. *until he might see what would become of the city*. Jonah was determined to see the city destroyed.

6. *It is better for me to die than to live*. The symbols and the situations in these verses represent the changing attitudes in the mind of one who is uncertain of his spiritual guidance. The prophetic state of

mind, on its highest plane, is a dove, a declarer of ultimate peace and good. When it functions on the intellectual or personal plane, it becomes oppressive, destructive, in that it proclaims evil and disaster continuously, and when this belief in evil becomes intensified on the bodily plane it destroys itself.

Jonah Is Reproved

^{4:9} God said to Jonah, "Is it right for you to be angry about the vine?" ¹

He said, "I am right to be angry, even to death."

^{4:10} Yahweh said, "You have been concerned for the vine, for which you have not labored, neither made it grow; which came up in a night, and perished in a night. ^{4:11} Shouldn't I be concerned for Nineveh, ² that great city, in which are more than one hundred twenty thousand persons who can't discern between their right hand and their left hand; and also much livestock?"

1. *Is it right for you to be angry about the vine?* God speaks to Jonah once again, questioning his anger, but Jonah insists on his anger

2. *Shouldn't I be concerned for Nineveh* God shows Jonah the folly of his childish anger by comparing his love for the tree to that

of an entire city that repents. The same wisdom that made a tree is more than capable of judging an entire city. No man should question divine mercy. God will always redeem and transform those that change their ways.

 Fillmore Study Bible annotations by Mark Hicks and Eddy Rodriguez.

The Good News According to John

Online Version: <https://www.truthunity.net/web/john>

Introduction to John

METAPHYSICAL BIBLE students recognize in the Gospel of John a certain spiritual quality that is not found in the other Gospels. Although this is not true of all Bible readers, it may be said that those who look for the mystical find it in the language of this book. The book is distinctive in this respect and is so successful in setting forth metaphysical truths that little interpretation is necessary. Only in a few instances does the original writing conceal the deep truths that the student seeks to discern. Written language is at best a reflection of inner ideas, and even though a teacher couples ideas and words as adroitly as Jesus does, elucidation is sometimes difficult.

Nevertheless ideas are catching, and this may be the best reason for publishing another book about this spirit-arousing Fourth Gospel. We are all heavily charged with ideas, and when these ideas are released they spring forth and pass from mind to mind, being "recorded" as they fly, and when they are expressed the whole race is lifted up—if the idea is charged with the uplifting Spirit. Jesus was God's idea of man made manifest in the flesh; so He was warranted in making that dynamic assertion, "I, if I be lifted up from the earth, will draw all men unto myself." Nowhere in all literature has this truth of the unity of God, man, and creation been so fearlessly expressed and affirmed by man as in the Book of John.

Here the question arises as to God's responsibility for all that appears in the flesh, both good and evil, which seems to confound our logic and understanding. We are in human consciousness the fruit of a tree that stemmed from the soil of Being. The laws instituted in the aeons and ages of the past still prevail in the present. Interpreting Being from a personal standpoint, we have ignored the principles and laws at the very foundation of all creation and substituted a personal God, and many contradictions have followed. Now through the unfoldment of the spiritual man implanted in us in the beginning we are discerning the unchangeable laws of the good and the absolute necessity of conforming to them.

So we see that Jesus taught plainly that God functions in and through man and nature instead of being a person somewhere in the skies; also that we demonstrate God by making His Spirit manifest in our life. "He that hath seen me hath seen the Father." Socrates was asked, "What is a good man?" He replied, "A man who does good." Again he was asked, "What is good?" "What the good man does," he replied.

No extended definition of good is necessary to those who follow Jesus; even converted savages understand good and do it. The universal desire among awakened Christians to love God and man is part of the law constantly operating through man when he finds his right relation to God.

The status of evil is that of a parasite. It has no permanent life of itself; its whole existence depends on the life it borrows from its parent, and when its connection

^{2:21} When eight days were fulfilled for the circumcision ¹ of the child, his name was called Jesus, which was given by the angel before he was conceived in the womb.

1. *circumcision*. symbolical of the cutting off of mortal tendencies, and is indicative of purification and cleanliness. Under the law of Jesus Christ, circumcision is fulfilled in its spiritual meaning—the purification of the individual from the law of sin and death. We are circumcised in the true inner significance of the word only by being thor-

oughly purified in soul. Then the glory of the inner soul cleansing and purifying works out into the outer consciousness and the body and sets us free from all sensual, corruptible thoughts and activities. Thus we manifest wholeness and perfection throughout our being.

Jesus Is Presented in the Temple

^{2:22} When the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord ^{2:23} (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"), ¹ and to offer a sacrifice according to that which is said in the law of the Lord, "A pair of turtledoves, or two young pigeons." ²

^{2:25} Behold, there was a man in Jerusalem whose name was Simeon. ¹ This man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was on him. ² It had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. ³ He came in the Spirit into the temple. When the parents brought in the child, Jesus, that they might do concerning him according to the custom of the law, ^{2:28} then he received him into his arms, and blessed God, and said,

^{2:29} "Now you are releasing your servant, Master,
according to your word, in peace;
^{2:30} for my eyes have seen your salvation,
^{2:31} which you have prepared before the face of all peoples;
^{2:32} a light for revelation to the nations,
and the glory of your people Israel."

^{2:33} Joseph and his mother were marveling at the things which were spoken concerning him, ^{2:34} and Simeon blessed them, and said to Mary, his mother, "Behold, this child is set for the falling and the rising of many in Israel, ³ and for a sign which is spoken against. ^{2:35} Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed."

^{2:36} There was one Anna, ⁴ a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, ^{2:37} and she had been a widow for about eighty-four years), who didn't depart from the temple, worshipping with fastings and petitions night and day. ^{2:38} Coming up at that very hour, she gave thanks to the Lord, and spoke of him to all those who were looking for redemption in Jerusalem.

1. *Simeon*. Simeon means "one who listens and obeys". The listening faculty of mind shows itself in the devout Christian as the mental state that looks for and expects spiritual guidance and instruction direct from God. Its meaning may be summed up in the word obedient.

2. *and the Holy Spirit was on him*. One who believes that God communes with us, and who opens the way to such communion by being obedient to every hint received in vi-

sions, or dreams, or from the "still small voice," is guided by the Holy Spirit.

3. *the falling and the rising of many in Israel*. Those who experience birth into the Christ consciousness find it necessary to readjust their religious convictions in many respects, discarding those which are no longer convincing in the light of spiritual understanding, and embracing instead ideas that are new to them but compelling in their reasonableness.

opment of the soul. The instinct of the soul to express the life of God (the infant Jesus) enters into even the animal life and occupies it.

The Shepherds and the Angels

^{2:8} There were shepherds in the same country staying in the field, and keeping watch by night over their flock. ¹ ^{2:9} Behold, an angel of the Lord ² stood by them, and the glory of the Lord shone around them, and they were terrified. ^{2:10} The angel said to them, "Don't be afraid, for behold, I bring you good news of great joy which will be to all the people. ^{2:11} For there is born to you, this day, ³ in the city of David, ⁴ a Savior, who is Christ the Lord. ⁵ ^{2:12} This is the sign to you: ⁶ you will find a baby wrapped in strips of cloth, lying in a feeding trough." ^{2:13} Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,

^{2:14} "Glory to God in the highest,
on earth peace, good will toward men." ⁷

^{2:15} It happened, when the angels went away from them into the sky, that the shepherds said one to another, "Let's go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us." ^{2:16} They came with haste, and found both Mary and Joseph, and the baby was lying in the feeding trough. ^{2:17} When they saw it, they publicized widely the saying which was spoken to them about this child. ^{2:18} All who heard it wondered at the things which were spoken to them by the shepherds. ^{2:19} But Mary kept all these sayings, pondering them in her heart. ⁸ ^{2:20} The shepherds returned, glorifying and praising God ⁹ for all the things that they had heard and seen, just as it was told them.

1. *shepherds, flocks, by night.* The flocks represent the divine natural forces in the subconscious, which are under the divine law of protection (shepherds), but obscure (night) to outer consciousness. Vigilance in watching our flocks (thoughts) makes us receptive to the spiritual side of existence. As the shepherds in Oriental countries have a name for every sheep, which is trained to come and go at command, so we should be familiar with our thoughts, and discipline them so thoroughly that they will be obedient to us when we send forth our desire. This familiarity with our mental realm leads to an acquaintance with the character, and gives one an opportunity to strengthen the weak points and transform the undesirable tendencies. It thus clears up and harmonizes the soul so that it is receptive to divine ideas.

2. *an angel of the Lord.* Angels are the thoughts in Divine Mind expressed to do a specific work. Christ is the sum total of the ideas of Divine Mind incarnating in man, while the angels are special thoughts expressed by Divine Mind, working in purity and untainted by matter or material limitations.

3. *there is born to you this day.* The spiritual birth of the Christ.

4. *city of David.* The City of David is Bethlehem, which means "house of bread", metaphysically, the substance center in our consciousness.

5. *who is Christ the Lord.* "Christ" signifies our divinity or our higher self born or realized in consciousness. God's idea of a perfect human being has always existed. It was before Adam, before David, and before Jesus. As Jesus explained in Matthew 22:41-45.

6. *And this is the sign to you:* The physical birth of Jesus, a sign of the spiritual birth of Christ. "Jesus" signifies the Child who was brought into the manifest world.

7. *on earth peace, good will toward men.* The proclamation of peace on earth by the heavenly host symbolizes the calling together of a great multitude of angelic thoughts praising God and giving thanks for the great demonstration. The higher or heavenly realms of consciousness praise God for this evidence in the body (or earth) of a force that will restore peace and harmony.

8. *But Mary kept all these sayings, pondering them in her heart.* Mary represents the mother principle of the soul; by subjective thought and mediation the mother principle (Mary) builds the manifestation of the new realization of life (body of the babe).

9. *And the shepherds returned, glorifying and praising God.* The shepherds' return represents the spirit of devotion and praise, which should continue to exalt to spiritual consciousness all things that have been externally perceived.

with the parent is severed nothing remains. Apparent evil is the result of ignorance, and when the truth is presented the error disappears. Jesus called it a liar and the father of lies.

Men personalize good and evil in a multiplicity of Is and devils, but Truth students follow Jesus in recognizing the supreme Spirit in man as the "one God and Father of all."

— Charles Fillmore, *Mysteries of John*

John 1

The Prologue

^{1:1} In the beginning was the Word, ¹ and the Word was with God, and the Word was God. ^{1:2} The same was in the beginning with God. ^{1:3} All things were made through him. ² Without him was not anything made that has been made. ^{1:4} In him was life, and the life was the light of men. ^{1:5} The light shines in the darkness, and the darkness hasn't overcome[1] it. ^{1:6} There came a man, sent from God, whose name was John. ^{1:7} The same came as a witness, that he might testify about the light, ³ that all might believe through him. ^{1:8} He was not the light, but was sent that he might testify about the light. ^{1:9} The true light that enlightens everyone was coming into the world. ⁴

^{1:10} He was in the world, and the world was made through him, and the world didn't recognize him. ^{1:11} He came to his own, and those who were his own didn't receive him. ^{1:12} But as many as received him, ⁵ to them he gave the right to become God's children, to those who believe in his name: ^{1:13} who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

^{1:14} The Word became flesh, ⁶ and lived among us. We saw his glory, such glory as of the one and only Son of the Father, full of grace and truth. ^{1:15} John testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.'" ^{1:16} From his fullness we all received grace upon grace. ^{1:17} For the law was given through Moses. Grace and truth came through Jesus Christ. ⁷ ^{1:18} No one has seen God at any time. The one and only Son,[2] who is in the bosom of the Father, he has declared him. ⁸

1. *In the beginning was the Word.* In pure metaphysics there is but one word, the Word of God. This is the original creative Word or thought of Being. It is the "God said" of Genesis. The Greek original refers to it in the 1st chapter of John as *logos*. *Logos* cannot be adequately translated into English. In the original it denotes wisdom, judgment, power, and in fact all the inherent potentialities of Being. This divine *Logos* was and always is in God; in fact it is God as creative power.

2. *All things were made through him.* Divine Mind creates under law; that is, spiritual law. Humans may get a comprehension of the creative process of Being by analyzing the action of one's own mind. First is

mind, then the idea in mind of what the act is to be, then the act itself. Thus the Word and the divine process of creating are identical.

3. *that he might testify about the light.* Humans in their darkened, ignorant state dwell in a realm of material thoughts and perceives nothing higher until one arrives at the point of unfoldment where one is ready to receive understanding of the Christ Truth. The person then enters into the "John the Baptist" or intellectual perception of Truth. The intellectual perception of Truth by the natural man (John the Baptist) is not the true light (the Christ) but bears witness to the light and prepares the way for its dawning in consciousness.

Jesus Is Named

4. *The true light that enlightens everyone was coming into the world.* The true light (the Christ or Word) that lights every man coming into the world is and ever has been in man. Even the outer man was formed and came into existence through it. Up to a certain stage in his unfolding man does not recognize this truth; now however this mystery, which is "Christ in you, the hope of glory," is being revealed to the race with more and more clarity and with greatly increased power.

5. *But as many as received him.* According to the 12th and 13th verses, the same truth that held good for Jesus will hold good for as many as receive Him (the Christ) and believe in His resurrecting power as Jesus believed in it.

6. *And the Word became flesh.* Jesus recognized this truth that the Christ, the divine-idea man or Word of God, was His true self and that He was consequently the Son of God. Because Jesus held to this perfect image of the divine man, the Christ or Word entered consciously into every atom of His being, even

to the very cells of His outer organism, and transformed all His body into pure, immortal, spiritual substance and life. Thus "the Word became flesh." The resurrecting of His whole being included His body. Jesus entered alive and entire into the spiritual realm.

7. *Grace and truth came through Jesus Christ.* The real saving, redeeming, transforming power came to man through the work that Jesus did in establishing for the race a new and higher consciousness in the earth. We can enter into that consciousness by faith in Him and by means of the inner spirit of the law that He taught and practiced.

8. *The one and only Son ... he has declared him.* Through the Christ in us we come into an understanding of the Father, since the Son (the Word) ever exists in God, and Father and Son are one and are omnipresent in man and in the universe. Spirit Truth is discerned through Spirit only; not in outer ways or through intellectual perception do we come to know God.

The Testimony of John

^{1:19} This is John's testimony, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

^{1:20} He confessed, and didn't deny, but he confessed, "I am not the Christ."

^{1:21} They asked him, "What then? Are you Elijah?"

He said, "I am not."

"Are you the prophet?"

He answered, "No."

^{1:22} They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"

^{1:23} He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' [3] as Isaiah the prophet said."

^{1:24} The ones who had been sent were from the Pharisees. ^{1:25} They asked him, "Why then do you baptize, if you are not the Christ, nor Elijah, nor the prophet?"

^{1:26} John answered them, "I baptize in water, ¹ but among you stands one whom you don't know. ^{1:27} He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen." ^{1:28} These things were done in Bethany beyond the Jordan, where John was baptizing.

1. *I baptize in water* In the regeneration two states of mind are constantly at work. First comes the cleansing or denial state, in which all the error thoughts are eliminated. This includes forgiveness for sins committed and a general clearing up of the whole conscious-

ness. The idea is to get back into the pure, natural consciousness of Spirit. This state of mind is typified by John the Baptist, who came out of the wilderness a child of nature whose mission it was to make straight the way for One who was to follow.

among people of good will. It is the duty of everyone whose vision of the kingdom of heaven is a vision of the heart transformed. This transformation cannot take place in a heart that is disturbed or in a state of unrest.

3. *you, child, will be called a prophet.* Is it possible for us to become our own prophet? Yes. As we learn to recognize causes and relate them to their effects we can tell what will follow the setting in motion of a cause. We can, by our own efforts, develop clearer understanding. The desire and the will to do right brings enlightenment. The

"sun of righteousness" makes the way clear to those who habitually walk by it's light.

4. *knowledge of salvation.* The Son of God was born under the law "that is not first which is spiritual, but that which is natural; then that which is spiritual." Evolution from sense to Spirit is under law, otherwise the command "Be ye transformed by the renewing of your mind" would be meaningless. Perfection creates after its kind, sometimes immediately, at other times by a gradual process; but in every case the divine will is that the race with its individuals shall "receive the adoption of sons."

 Fillmore Study Bible annotations by Mark Hicks

Luke 2

The Birth of Jesus

^{2:1} Now it happened in those days, that a decree went out from Caesar Augustus ¹ that all the world should be enrolled. ² ^{2:2} This was the first enrollment made when Quirinius ³ was governor of Syria. ^{2:3} All went to enroll themselves, everyone to his own city. ^{2:4} Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David; ^{2:5} to enroll himself with Mary, ⁴ who was pledged to be married to him as wife, being pregnant.

^{2:6} It happened, while they were there, that the day had come that she should give birth. ⁵ ^{2:7} She brought forth her firstborn son, and she wrapped him in bands of cloth, ⁶ and laid him in a feeding trough ⁷, because there was no room for them in the inn.

1. *decree from Caesar Augustus.* It represents the arbitrary action of the will, ruling in selfishness and directed by human reason, to exercise domination over all the thoughts.

2. *all the world should be enrolled.* Despite the intention of Caesar, the enrollment was in the Christ consciousness—The expression of good will under the guidance of enlightened reason and understanding.

3. *Quirinius.* The name means "armed peace," and Quirinius signifies the ruling power in the egotistic, purely intellectual thought. The imposing of the will of the intellect on all people leads to recognition of the rule of force. The world believes that peace can be maintained only by military force. The state of armed peace now existing in the world is proof of the failure of this conception to bring real peace.

4. *Joseph, Mary.* Joseph and Mary represent wisdom and love, which have been ideas in mind, but are now to bring forth a manifes-

tation in substance.

5. *and she gave birth.* The birth of the Christ takes place in the individual soul when the soul awakens to a realization of the truth that life is spiritual, not material. The Christ is the divine-idea human.

6. *and wrapped him in bands of cloth (swaddling clothes).* Swaddling clothes were bands of cloth in which it was customary to wrap young children. These swaddling clothes represent the confinement to the limitations of the physical nature ("manger") of this first emanation of Divine Life, "there being no room for them in the inn" (outer consciousness).

7. *and laid him in a feeding trough (manger).* A manger represents the animal life of the body in which the new life is first manifested. In humans this is the stomach. The inn represents the outer consciousness of spiritual things which cannot conceive, or give room to such an insignificant beginning of the great spiritual devel-

The Lamb of God

They all marveled. ^{1:64} His mouth was opened immediately, and his tongue freed, and he spoke, blessing God. ^{1:65} Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea. ^{1:66} All who heard them laid them up in their heart, saying, "What then will this child be?" ⁴ The hand of the Lord was with him.

1. *she brought forth a son.* The fruit of spiritual consciousness in the innocent soul is a new idea, or outward expression, of grace and mercy. The new concept of grace and mercy frees the consciousness from undesirable thoughts habits, and the soul overflows with joy. This freeing thought has come from one's own mind; it is one's own son.

2. *And his mother answered.* The first thought is that the offspring of wisdom and love (Zacharias and Elisabeth) should be, like the father, an exponent of the divine law only, but mother love (Elisabeth) determines that John, meaning grace and mercy, shall be the dominant characteristic of their offspring.

3. *His name is John.* Deep in the soul is the conviction that a special function of Spirit performs the work of preparing us to free ourself from the clutch of sense. As long as we labor under a burden of condemnation, either that of our own conscience or the external censure

of others, the way to achieve freedom is not open to us. Only when we perceive the truth that grace and mercy are included in the divine law as a very integral part of it do we find the voice of praise and blessing in our own heart. So the forerunner of freedom is the knowledge that grace and mercy are inalienable from the divine law, "His name is John."

4. *What then shall this child be?* "And fear came on all that dwelt round about them" does not necessarily mean a state of dread or anxiety in the mind. It means rather a consciousness of an idea not fully understood, but so all-pervading and so tenacious as to be instinctive. The understanding that grace and mercy are inseparable from the redeeming action of the higher law opens up a realm of boundless expectation. "What then shall this child be?"

Zechariah's Prophecy

^{1:67} His father, Zacharias, was filled with the Holy Spirit, and prophesied, ¹ saying,

^{1:68} "Blessed be the Lord, the God of Israel,
for he has visited and worked redemption ² for his people;
^{1:69} and has raised up a horn of salvation for us in the house of his servant David
^{1:70} (as he spoke by the mouth of his holy prophets who have been from of old),
^{1:71} salvation from our enemies, and from the hand of all who hate us;
^{1:72} to show mercy towards our fathers,
to remember his holy covenant,
^{1:73} the oath which he spoke to Abraham, our father,
^{1:74} to grant to us that we, being delivered out of the hand of our enemies,
^{1:75} should serve him without fear,
In holiness and righteousness before him all the days of our life.
^{1:76} And you, child, will be called a prophet ³ of the Most High,
^{1:77} for you will go before the face of the Lord to make ready his ways,
to give knowledge of salvation ⁴ to his people by the remission of their sins,
^{1:78} because of the tender mercy of our God,
whereby the dawn from on high will visit us,
^{1:79} to shine on those who sit in darkness and the shadow of death;
to guide our feet into the way of peace."

^{1:80} The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel.

1. *and prophesied.* Zacharias, symbolizing a prophetic state of consciousness has here received the inspiration of Spirit according to his understanding of law and is here imparting that prophecy to all responding thoughts in

consciousness.

2. *Redemption.* The "redemption" that the exaltation of reality brings is a quickening of the Christ concept in the heart. The expression of this concept leads to the establishing of peace

^{1:29} The next day, he saw Jesus coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! ^{1:30} This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' ^{1:31} I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel." ^{1:32} John testified, ¹ saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. ^{1:33} I didn't recognize him, but he who sent me to baptize in water, he said to me, 'On whomever you will see the Spirit descending, and remaining on him, the same is he who baptizes in the Holy Spirit.' ² ^{1:34} I have seen, and have testified that this is the Son of God."

1. *John testified.* Metaphysically interpreted, John the Baptist symbolizes in each individual the natural man, but with an illumined intellect. His face is turned toward the light in the measure that he recognizes and pays homage to the higher self within the individual. John baptized with water all those who believed that Jesus was soon to make His appearance. This is a cleansing, purifying process, preparing the individual to see spiritually and to discern spiritually.

2. *baptizes in the Holy Spirit.* The Father-

Mind is the living principle, the absolute, the unlimited. The Son is the living Word. "Word" is used to designate man's I AM identity. The Holy Spirit is the action or outpouring or activity of the living Word. This activity produces what may be termed the light of Spirit, the breath of God, the "personality" of Being. The outpouring of the Holy Spirit is the sign by which the natural man recognizes the divine. Jesus, who became the "Lamb of God" or perfect expression of God, baptized in the Holy Spirit.

The First Disciples of Jesus

^{1:35} Again, the next day, John was standing with two of his disciples, ^{1:36} and he looked at Jesus as he walked, and said, "Behold, the Lamb of God!" ^{1:37} The two disciples heard him speak, and they followed Jesus. ^{1:38} Jesus turned, and saw them following, and said to them, "What are you looking for?"

They said to him, "Rabbi" (which is to say, being interpreted, Teacher), "where are you staying?"

^{1:39} He said to them, "Come, and see."

They came and saw where he was staying, and they stayed with him that day. It was about the tenth hour. ^{1:40} One of the two who heard John, and followed him, was Andrew, Simon Peter's brother. ^{1:41} He first found his own brother, Simon, and said to him, "We have found the Messiah!" ¹ (which is, being interpreted, Christ[5]). ^{1:42} He brought him to Jesus. Jesus looked at him, and said, "You are Simon ² the son of Jonah. You shall be called Cephas" (which is by interpretation, Peter).

1. *We have found the Messiah.* When the conscious mind recognizes the Christ Mind, the various faculties gradually awaken and attach themselves to it. Andrew is the first apostle mentioned, and with him was one whose name is not given here but who is supposed to have been John (love). Love is modest and retiring, "seeketh not its own." Andrew represents the strength of the mind, which, greatly rejoiced when it finds

the inexhaustible source of all strength, exclaims, "We have found the Messiah."

2. *You are Simon.* Strength is clearly related to substance (Simon), which in spirit we call faith. "Faith is the substance of things hoped for" (A.V.). What we hope for and mentally see as a possibility in our life comes into visibility, and we call it substantial.

Jesus Calls Philip and Nathanael

^{1:43} On the next day, he was determined to go out into Galilee, and he found Philip. Jesus said to him, "Follow me." ^{1:44} Now Philip was from Bethsaida, ¹ of the city of Andrew and Peter. ^{1:45} Philip found Nathanael, and

said to him, "We have found him, of whom Moses in the law, and the prophets, wrote: Jesus of Nazareth, the son of Joseph."

^{1:46} Nathanael said to him, "Can any good thing come out of Nazareth?"

Philip said to him, "Come and see."

^{1:47} Jesus saw Nathanael coming to him, and said about him, "Behold, an Israelite indeed, in whom is no deceit!"

^{1:48} Nathanael said to him, "How do you know me?"

Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you."

^{1:49} Nathanael answered him, "Rabbi, you are the Son of God! You are King of Israel!"

^{1:50} Jesus answered him, "Because I told you, 'I saw you underneath the fig tree,' do you believe? You will see greater things than these!" ^{1:51} He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, ² and the angels of God ascending and descending on the Son of Man."

1. *Philip was from Bethsaida.* The name Philip means "lover of horses," and Philip is symbolic of the vigor, power, vitality, and energy of the mind. Philip, Andrew, and Peter are of the same "city," Bethsaida. The name Bethsaida means "house of fishing," and Bethsaida signifies a group of thoughts in consciousness that have as their central idea a belief in the increase of ideas and their expression and manifestation in outer form.

2. *You will see the heaven opened.* Among the apostles, Bartholomew represents the imagination. He is called Nathanael in the 1st chapter of John, where it is recorded that Jesus saw him under the fig tree, the inference being that He discerned Nathanael's presence before the latter came into visibility. This would indicate that images of people and things are projected into the imaging chamber

of the mind and that by giving them attention one can understand their relation to outer things. Mind readers, clairvoyants, and dreamers have developed this capacity to varying degree. Consciousness is what is concerned with soul unfoldment both primarily, and secondarily and all the way! Forms are always manifestations of ideas. Whoever understands this can interpret the symbols shown him in dreams and visions, but lack of understanding of this law makes one a psychic without discernment. With this spiritual faculty it is possible for man to penetrate into the "fourth dimension" or what is usually called the "kingdom of the heavens" and to discern the trend of the spiritual forces. The angels of God are spiritual forces active in the Sons of God, the spiritually quickened.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[1] v1:5. The word translated "overcome" (katelaben) can also be translated "comprehended." It refers to getting a grip on an enemy to defeat him.

[2] v1:18. NU reads "God"

[3] v1:23. Isaiah 40:3

[4] v1:39. 4:00 PM.

[5] v1:41. "Messiah" (Hebrew) and "Christ" (Greek) both mean "Anointed One".

1. *the babe leaped in her womb.* This Scripture no doubt has an esoteric meaning; yet it is also historical. The power represented by Elisabeth on the intellectual plane corresponds to that represented by Mary on the spiritual plane. These thought forces are closely related. In truth Elisabeth represents the intellectual soul and Mary the spiritual soul. Being closely related, they

are naturally drawn to each other. "The babe leaped in her womb" reveals a close soul sympathy between the two reincarnating souls, John and Jesus. The song of Mary is the expression of a soul that is convinced that it is working according to law, and that the blessings of the Most High are being poured out upon it.

Mary's Song of Praise

^{1:46} Mary said,

"My soul magnifies the Lord. ¹

^{1:47} My spirit has rejoiced in God my Savior,
^{1:48} for he has looked at the humble state of his handmaid.
^{1:49} For behold, from now on, all generations will call me blessed.
^{1:50} For he who is mighty has done great things for me.
^{1:51} Holy is his name.
^{1:52} His mercy is for generations of generations on those who fear him.
^{1:53} He has shown strength with his arm.
^{1:54} He has scattered the proud in the imagination of their heart.
^{1:55} He has put down princes from their thrones.
^{1:56} And has exalted the lowly.
^{1:57} He has filled the hungry with good things.
^{1:58} He has sent the rich away empty.
^{1:59} He has given help to Israel, his servant, that he might remember mercy,
^{1:60} As he spoke to our fathers,
^{1:61} to Abraham and his seed forever."

^{1:56} Mary stayed with her about three months, and then returned to her house.

1. *My soul magnifies the Lord.* The creative faculty of imagination. We habitually exercise this faculty either consciously or unconsciously. Imagination makes the soul the fertile side of our nature, out of which spring the issues of life. The soul has power to magnify whatever enters it. Since it is the seat of the emotions, which control man's happiness, it is important that we

learn to magnify only that which is good and wholesome. It magnifies whatever is held in the conscious mind. In sense consciousness the soul magnifies trouble, disaster, and other negative thoughts, taking the good as a matter of course and leaving it to pass unacknowledged. In higher levels of consciousness the soul magnifies the good.

The Birth of John the Baptist

^{1:57} Now the time that Elizabeth should give birth was fulfilled, and she brought forth a son. ¹ ^{1:58} Her neighbors and her relatives heard that the Lord had magnified his mercy towards her, and they rejoiced with her. ^{1:59} It happened on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father. ^{1:60} His mother answered, ² "Not so; but he will be called John."

^{1:61} They said to her, "There is no one among your relatives who is called by this name." ^{1:62} They made signs to his father, what he would have him called.

^{1:63} He asked for a writing tablet, and wrote, "His name is John." ³

9. *Elizabeth his wife conceived.* Elisabeth represents the soul, which, after many apparently fruitless experiences and a long-continued search for the way of life, conceives the idea of divine grace (John) as the law of man's be-

ing. In order to receive the blessing of a son something positive was required of Zacharias; namely the establishment of his faith in the invisible good as being present and active.

The Birth of Jesus Foretold

^{1:26} Now in the sixth month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth, ^{1:27} to a virgin pledged to be married to a man whose name was Joseph, of the house of David. The virgin's name was Mary. ^{1:28} Having come in, the angel said to her, "Rejoice, you highly favored one! The Lord is with you. Blessed are you among women!"

^{1:29} But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be. ^{1:30} The angel said to her, "Don't be afraid, Mary, for you have found favor with God. ^{1:31} Behold, you will conceive in your womb, and bring forth a son, and will call his name 'Jesus.' ^{1:32} He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father, David, ^{1:33} and he will reign over the house of Jacob forever. There will be no end to his Kingdom."

^{1:34} Mary said to the angel, "How can this be, seeing I am a virgin?"

^{1:35} The angel answered her, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. ¹ Therefore also the holy one who is born from you will be called the Son of God. ^{1:36} Behold, Elizabeth, your relative, also has conceived a son in her old age; and this is the sixth month with her who was called barren. ^{1:37} For everything spoken by God is possible."

^{1:38} Mary said, "Behold, the handmaid of the Lord; ² be it to me according to your word."

1. *the power of the Most High will overshadow you.* As explained by the angel to Mary, we should not overlook the fact that this coming into activity of the Christ body is the result of an exalted idea sown in the mind and brought forth in the soul. Therefore, Mary, the soul, becomes devout and expectant and believes in the so-called miraculous as a possibility. Mary expected the birth of the Messiah as the Holy Spirit had promised. She was overshadowed by that high idea and it formed in her mind the

seed that quickened into the cell and in due season there were aggregations of cells strong enough in their activity to attract the attention of the consciousness, and what is called the birth of Jesus took place.

2. *Behold, the handmaid of the Lord.* The word of God is all-powerful, all-potential, as is proved by the experience of Elisabeth in bringing forth John, and Mary in bringing forth Jesus.

Mary Visits Elizabeth

The angel departed from her. ^{1:39} Mary arose in those days and went into the hill country with haste, into a city of Judah, ^{1:40} and entered into the house of Zacharias and greeted Elizabeth. ^{1:41} It happened, when Elizabeth heard Mary's greeting, that the baby leaped in her womb, ¹ and Elizabeth was filled with the Holy Spirit. ^{1:42} She called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb! ^{1:43} Why am I so favored, that the mother of my Lord should come to me? ^{1:44} For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy! ^{1:45} Blessed is she who believed, for there will be a fulfillment of the things which have been spoken to her from the Lord!"

John 2

The Wedding at Cana

^{2:1} The third day, there was a marriage ¹ in Cana ² of Galilee. Jesus' mother was there. ^{2:2} Jesus also was invited, with his disciples, to the marriage. ^{2:3} When the wine ran out, Jesus' mother said to him, "They have no wine."

^{2:4} Jesus said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

^{2:5} His mother said to the servants, "Whatever he says to you, do it." ^{2:6} Now there were six water pots of stone ³ set there after the Jews' manner of purifying, containing two or three metretres[6] apiece. ^{2:7} Jesus said to them, "Fill the water pots with water." They filled them up to the brim. ^{2:8} He said to them, "Now draw some out, and take it to the ruler of the feast." ⁴ So they took it. ^{2:9} When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom, ^{2:10} and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!" ^{2:11} This beginning of his signs Jesus did in Cana of Galilee, and revealed his glory; and his disciples believed in him.

^{2:12} After this, he went down to Capernaum, ⁵ he, and his mother, his brothers, and his disciples; and they stayed there a few days.

1. *a marriage.* Spiritually, a marriage represents the union of two dominant states of consciousness. Mary, the mother of Jesus, represents intuition, the spiritual soul, Eve, "the mother of all living." Jesus is the personal I AM and His apostles are the twelve faculties.

2. *in Cana.* Cana is a "place of reeds"; so is the larynx found in the body. The name Galilee means "to whirl"; air is rapidly forced through the larynx in speaking or singing. The apostles represent the dominant nerve centers, the spiritual symbolism of each being concealed in the name. Philip means "one who is fond of horses." The horse symbolizes vigor, vitality, power. Vigor or its opposite, weakness, is betrayed by the voice, so we designate Philip as the power faculty, and his place in body expression is in the larynx (at Cana).

3. *six waterpots of stone.* Six nerve centers in the body. Water may be compared to natural or human life, and wine to spiritual

life. In the regeneration spirit and body are united, but before this union can be accomplished the exhausted natural life must be quickened with spirit (symbolized by the turning of water into wine).

4. *the ruler of the feast.* The supreme I AM, pronounced the transformed water to be superior to the best wine. This transformation of the negative, watery fluid of the organism into vitalizing Spirit is accomplished by adding to every word a spiritual idea. The idea of omnipresent life will then quicken the natural life in man, and it will make conscious contact with the one life and draw it out for the benefit of the many.

5. *went down to Capernaum* Capernaum designates or represents an inner conviction of the abiding compassion and restoring power of Being. When one enters this state of consciousness a healing virtue pours out of the soul and transforms all discord into harmony.

Jesus Cleanses the Temple

^{2:13} The Passover of the Jews was at hand, ¹ and Jesus went up to Jerusalem. ^{2:14} He found in the temple those who sold oxen, sheep, and doves, and the changers of money ² sitting. ^{2:15} He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables. ^{2:16} To those who sold the doves, he said, "Take these things out of here! Don't make my Father's house a

marketplace!" ^{2:17} His disciples remembered that it was written, "Zeal for your house will eat me up." ³ [7]

^{2:18} The Jews therefore answered him, "What sign do you show us, seeing that you do these things?"

^{2:19} Jesus answered them, "Destroy this temple, and in three days I will raise it up." ⁴

^{2:20} The Jews therefore said, "Forty-six years was this temple in building, and will you raise it up in three days?" ^{2:21} But he spoke of the temple of his body. ^{2:22} When therefore he was raised from the dead, his disciples remembered that he said this, and they believed the Scripture, and the word which Jesus had said.

^{2:23} Now when he was in Jerusalem at the Passover, during the feast, many believed in his name, observing his signs which he did. ^{2:24} But Jesus didn't trust himself to them, because he knew everyone, ^{2:25} and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

1. *the passover of the Jews was at hand.* In individual consciousness, the "passover of the Jews" represents the time set aside for fasting and prayer, the cleansing and renewing of the body temple through denial and affirmation, making it ready for the coming of the Lord.

2. *"Those that sold oxen and sheep and doves" and "the changers of money" are errors in the subconsciousness.*

3. *Zeal for thy house will eat me up.* "Zeal," by its very nature, is intense activity. If allowed to take possession of the mind, it turns the attention to observance of forms, follow-

ing the line of action that brings the appearance of greatest results, and the Spirit is lost sight of. To the Greek philosophers, passion (zeal) was a problem. That is because the ancients did not want to become a "beast." This contrasts with contemporary philosophy which is more concerned about becoming a "machine."

4. *and in three days.* The three degrees or parts of man's consciousness: spirit, soul and body. The spiritual I Am must establish its mastery in these before the Word of God is fulfilled and the perfect man brought forth.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[6] v2:6. 2 to 3 metretres is about 20 to 30 U. S. Gallons, 16 to 25 imperial gallons, or 75 to 115 litres.

[7] v2:17. Psalm 69:9

John 3

Nicodemus Visits Jesus

^{3:1} Now there was a man of the Pharisees named Nicodemus, ¹ a ruler of the Jews. ² ^{3:2} The same came to him by night, and said to him, "Rabbi, we know that you are a teacher ³ come from God, for no one can do these signs that you do, unless God is with him."

^{3:3} Jesus answered him, "Most certainly, I tell you, unless one is born anew, ⁴ [8] he can't see the Kingdom of God."

^{3:4} Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"

him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

^{1:18} Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

^{1:19} The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. ^{1:20} Behold, you will be silent and not able to speak, ⁸ until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time."

^{1:21} The people were waiting for Zacharias, and they marveled that he delayed in the temple. ^{1:22} When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute. ^{1:23} It happened, when the days of his service were fulfilled, he departed to his house. ^{1:24} After these days Elizabeth, his wife, conceived, ⁹ and she hid herself five months, saying, ^{1:25} "Thus has the Lord done to me in the days in which he looked at me, to take away my reproach among men."

1. *Zacharias.* Zacharias represents in individual consciousness the spiritual phase of consciousness. Zacharias means "remembered by Jehovah." His work is in the temple. He is wedded to Elisabeth, who may be compared to the soul in the exalted state that it attains through living an entirely blameless, devoted life.

2. *Elizabeth.* The literal meaning of Elisabeth is "my God is my oath," or "a worshiper of God." The soul, in its adoration of God, is blameless, and its world is a world of innocence and peace.

3. *They had no child.* They had fallen into a belief in years; that they had failed to bring forth the fruit of mature spirituality, which is a consciousness of spiritual substance, life, and intelligence. The fruit of mature spirituality is symbolized by John, "the grace of the Lord." And it is this which every spiritual-minded individual is expected to bring forth.

4. *enter into the temple of the Lord.* The priest's entering into the temple represents spiritual meditation—metaphysically called "going into the silence." All extraneous thoughts, interests, and aspirations collect by degrees around the transmuting process ("the whole multitude of the people were praying at the hour of incense"). In deep concentration on the desired Truth of one's being, one becomes aware of the thought of the Lord (the angel, Gabriel). The thought that we as spiritual beings can control our destinies, and that we are even now making our lives what they are, at first instills fear. Zacharias was afraid of the angel. Humility of spirit hesitates to take to itself power that hitherto has been conceded to God only. However, the thought of God persistently held brings us the assurance that we are on the right road. The angel of the Lord stood "on the right side of the altar of incense."

5. *and burn incense.* The burning of the incense signifies the transmutation of the finer essences of the body. These essences are transmuted to what may be termed the fourth or radiant dimension, and a foundation is laid for an organism of permanent character. Paul calls it the "celestial body." This process takes place whenever the I AM makes union in the body with the Lord, or Higher Self.

6. *call him John.* John symbolizes the fruit of the union of the soul with spiritual consciousness. The union of soul and spiritual consciousness brings forth an ego that prepares the way for one greater than itself, the Christ of God, the highest expression of Divine Mind in man.

7. *strong drink.* The parentage of John the Baptist accounts for the statement that he would drink no wine or strong drink but would be "filled with the Holy Spirit, even from his mother's womb" in this respect, that when the soul is united with the spiritual consciousness the result of the union is dedication or consecration to God. John was so consecrated from before his birth. Consecration implies a concentration of all the thoughts and energies on the subject. Wine and strong drink scatter man's forces, making concentration impossible. It was therefore foreign to John's experience.

8. *not able to speak.* The work of the Spirit goes so far beyond what the mortal consciousness can grasp, that man is rendered dumb when the nature of spiritual life and its ways are proclaimed to him for the first time. These soul processes being unusual, even the spiritually minded do not understand what is taking place, and what the result will be, although assured by the messengers of the Lord of a propitious outcome. Where no explanation can be offered, the natural attitude of the individual is one of silence.

The Good News According to Luke

Online Version: <https://www.truthunity.net/web/luke>

Introduction to Luke

Luke 1

Dedication to Theophilus

^{1:1} Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us, ^{1:2} even as those who from the beginning were eyewitnesses and servants of the word delivered them to us, ^{1:3} it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus; ^{1:4} that you might know the certainty concerning the things in which you were instructed. ¹

1. *What is the meaning of the name Luke, and what is its significance in connection with the third Synoptic Gospel?* The name means "luminous," "enlightening," "instructing." The

Book of Luke is a luminous record of events in the life of Jesus Christ, instructing and enlightening the reader in the way of Truth. ¹

The Birth of John the Baptist Foretold

^{1:5} There was in the days of Herod, the king of Judea, a certain priest named Zacharias, ¹ of the priestly division of Abijah. He had a wife of the daughters of Aaron, and her name was Elizabeth. ² ^{1:6} They were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. ^{1:7} But they had no child, ³ because Elizabeth was barren, and they both were well advanced in years. ^{1:8} Now it happened, while he executed the priest's office before God in the order of his division, ^{1:9} according to the custom of the priest's office, his lot was to enter into the temple of the Lord ⁴ and burn incense. ⁵ ^{1:10} The whole multitude of the people were praying outside at the hour of incense.

^{1:11} An angel of the Lord appeared to him, standing on the right side of the altar of incense. ^{1:12} Zacharias was troubled when he saw him, and fear fell upon him. ^{1:13} But the angel said to him, "Don't be afraid, Zacharias, because your request has been heard, and your wife, Elizabeth, will bear you a son, and you shall call his name John. ⁶ ^{1:14} You will have joy and gladness; and many will rejoice at his birth. ^{1:15} For he will be great in the sight of the Lord, and he will drink no wine nor strong drink. ⁷ He will be filled with the Holy Spirit, even from his mother's womb. ^{1:16} He will turn many of the children of Israel to the Lord, their God. ^{1:17} He will go before

^{3:5} Jesus answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into the Kingdom of God! ^{3:6} That which is born of the flesh is flesh. That which is born of the Spirit is spirit. ^{3:7} Don't marvel that I said to you, 'You must be born anew.' ^{3:8} The wind[9] blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of the Spirit." ⁵

^{3:9} Nicodemus answered him, "How can these things be?"

^{3:10} Jesus answered him, "Are you the teacher of Israel, and don't understand these things? ^{3:11} Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness. ^{3:12} If I told you earthly things and you don't believe, how will you believe if I tell you heavenly things? ^{3:13} No one has ascended into heaven, but he who descended out of heaven, ⁶ the Son of Man, who is in heaven. ^{3:14} As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, ⁷ ^{3:15} that whoever believes in him should not perish, but have eternal life. ^{3:16} For God so loved the world, ⁸ that he gave his one and only Son, that whoever believes in him should not perish, but have eternal life. ^{3:17} For God didn't send his Son into the world to judge the world, but that the world should be saved through him. ^{3:18} He who believes in him is not judged. He who doesn't believe has been judged already, ⁹ because he has not believed in the name of the one and only Son of God. ^{3:19} This is the judgment, that the light has come into the world, and men loved the darkness rather than the light; ¹⁰ for their works were evil. ^{3:20} For everyone who does evil hates the light, and doesn't come to the light, lest his works would be exposed. ^{3:21} But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

1. *a man of the Pharisees named Nicodemus.* All "inheritance" of ideas and beliefs has a mental basis. We "inherit" some states of mind from our ancestors. An "inherited" or transmitted religion is a dark state, if there is no real understanding in it. This is the Nicodemus mentality. Nicodemus was a Pharisee and a ruler of the Jews. He represents the Pharisaical side of our mentality that observes the external forms of religion without understanding their real meaning.

2. *a ruler of the Jews.* This should be properly translated "a ruler of the Judeans." Jesus was from Galilee, not from Judea. Much of the hostile language in the Gospel of John toward "the Jews" reflects hostility between the Galileans, of which was Jesus, and the Judeans, who were invested in temple sacrifice and conservative religious thought.

3. *We know that you are a teacher.* The Pharisees refused to be baptized by John. They did not consider that they needed the repentance that he demanded. They thought they were good enough to take the high places in the kingdom of God because of their popularly accepted religious supremacy.

4. *Except one be born anew.* The new birth is an uncertainty to the intellectual Christian, hence there has gradually evolved a popular belief that after death the souls of those who have accepted the church creed and have been counted Christians will un-

dergo a change. But in His instructions to Nicodemus Jesus makes no mention of a resurrection after death as having any part in the new birth.

5. *The wind bloweth where it will.* Jesus cites the ever present though unseen wind as an illustration of those who are born of Spirit. The new birth is a change that comes here and now. It has to do with the present man, that he may be conscious of the "Son of man," who is the real I AM in each individual.

6. *but he that descended out of heaven.* There is but one real man, the ideal or spiritual man that God created. Jesus explains to Nicodemus the evolution of this spiritual man from his ideal to his manifest state. Man is fundamentally spiritual and so remains throughout his various manifestations. He comes out of heaven, manifests himself as a personality in the earth, and returns to heaven.

7. *even so must the Son of man be lifted up.* In these few words is summed up the fall of man from an Edenic state, where he had the constant inspiration of creative Mind, to a consciousness of matter and the desperate struggle of personality for existence. The natural man must evolve into the spiritual.

8. *for God so loved the world.* To believe in Jesus is to believe that in the regenerate state we are to be, like Him, "joint-heirs with Christ." This belief must then lead us to a desire and an effort to attain our in-

heritance, because then we know that there is no other thing in the universe worth striving for. Every person in his real, true self desires to be just as great and just as good as it is possible for him to be. The open door to the attainment of this objective is to believe in one's own divinity and then to raise oneself to its level by following the example of Jesus Christ. Eric Butterworth comments on this well-known verse in clip 16 of Eric Butterworth: Great Teachers — Meister Eckhart — the Eternal is forever begetting the only begotten:

9. *he that believeth not hath been judged al-*

ready. Salvation from the results of error thought begins at once when we have faith in the power of the Lord Jesus Christ to save us from the judgment. He comes to us in Spirit to do away with the effects of transgression of the law.

10. *men loved the darkness rather than the light.* World chaos results from the lack of spiritual light. We may plan peace and achieve it, but if this peace is not based on divine law, evolving love, and that law incorporated into the pact of peace as well as into the minds of those who sign that pact, we shall have no permanent peace.

The Testimony of John the Baptist

^{3:22} After these things, Jesus came with his disciples into the land of Judea. He stayed there with them, and baptized. ^{3:23} John also was baptizing in Enon near Salim, ¹ because there was much water there. They came, and were baptized. ^{3:24} For John was not yet thrown into prison. ^{3:25} There arose therefore a questioning on the part of John's disciples with some Jews about purification. ^{3:26} They came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you have testified, behold, the same baptizes, and everyone is coming to him."

^{3:27} John answered, "A man can receive nothing, unless it has been given him from heaven. ^{3:28} You yourselves testify that I said, 'I am not the Christ,' but, 'I have been sent before him.' ^{3:29} He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full. ^{3:30} He must increase, but I must decrease. ²

1. *John also was baptizing.* John the Baptist represents the intellectual concept of Truth and his baptizing means a mental cleansing. The name Salim means "peace." "Near Salim" signifies the illumined consciousness of spiritual life and peace in the individual. The water refers to a natural rising in consciousness of the cleansing power of the thought and word of purification and life.

2. *He must increase, but I must decrease.* John the Baptist (representing the illumined

intellect) decreases on the sense plane in proportion as the intellect is lifted up in Spirit and is in truth swallowed up in spiritual consciousness. The faculty decreases on one plane only to be reborn on a higher one. The illumined intellect wholly co-operates with Spirit, so there is a merging and blending of these powers until the mere intellect ceases to be mere intellect and is swallowed up in Spirit. This is the ideal unfoldment.

The One Who Comes from Heaven

^{3:31} He who comes from above is above all. He who is from the Earth belongs to the Earth, and speaks of the Earth. He who comes from heaven is above all. ¹ ^{3:32} What he has seen and heard, of that he testifies; and no one receives his witness. ^{3:33} He who has received his witness has set his seal to this, that God is true. ^{3:34} For whom God has sent speaks the words of God; for God gives the Spirit without measure. ^{3:35} The Father loves the Son, and has given all things into his hand. ^{3:36} One who believes in the Son has eternal life, but one who disobeys [10] the Son won't see life, but the wrath of God remains on him."

1. *he who comes from heaven is above all.* In order to fulfill the divine law of his being man must realize that he is the Son of God in manifestation, that he came from above and is above all; also that in his evolution he leaves

the earthly consciousness and ascends into the spiritual under a law of mind. "He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh."

had come on them. They said nothing to anyone; for they were afraid.

Jesus Appears to Mary Magdalene

^{16:9} Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. ^{16:10} She went and told those who had been with him, as they mourned and wept. ^{16:11} When they heard that he was alive, and had been seen by her, they disbelieved.

Jesus Appears to Two Disciples

^{16:12} After these things he was revealed in another form to two of them, as they walked, on their way into the country. ^{16:13} They went away and told it to the rest. They didn't believe them, either.

^{16:14} Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he had risen. ^{16:15} He said to them, "Go into all the world, and preach the Good News to the whole creation. ^{16:16} He who believes and is baptized will be saved; but he who disbelieves will be condemned. ^{16:17} These signs will accompany those who believe: in my name they will cast out demons; they will speak with new languages; ^{16:18} they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."

The Ascension of Jesus

^{16:19} So then the Lord Jesus, after he had spoken to them, was received up into heaven, and sat down at the right hand of God. ^{16:20} They went out, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[51] v16:8. TR adds "quickly"

him down."

^{15:37} Jesus cried out with a loud voice, and gave up the spirit. ^{15:38} The veil of the temple was torn in two from the top to the bottom. ^{15:39} When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the Son of God!"

^{15:40} There were also women watching from afar, among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; ^{15:41} who, when he was in Galilee, followed him, and served him; and many other women who came up with him to Jerusalem.

The Burial of Jesus

^{15:42} When evening had now come, because it was the Preparation Day, that is, the day before the Sabbath, ^{15:43} Joseph of Arimathea, a prominent council member who also himself was looking for the Kingdom of God, came. He boldly went in to Pilate, and asked for Jesus' body. ^{15:44} Pilate marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long. ^{15:45} When he found out from the centurion, he granted the body to Joseph. ^{15:46} He bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb. ^{15:47} Mary Magdalene and Mary, the mother of Joses, saw where he was laid.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[46] v15:25. 9:00 A. M.
[47] v15:32. TR omits "him"
[48] v15:33. or, noon
[49] v15:33. 3:00 PM
[50] v15:34. Psalm 22:1

Mark 16

The Resurrection of Jesus

^{16:1} When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. ^{16:2} Very early on the first day of the week, they came to the tomb when the sun had risen. ^{16:3} They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?" ^{16:4} for it was very big. Looking up, they saw that the stone was rolled back.

^{16:5} Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed. ^{16:6} He said to them, "Don't be amazed. You seek Jesus, the Nazarene, who has been crucified. He has risen. He is not here. Behold, the place where they laid him!" ^{16:7} But go, tell his disciples and Peter, "He goes before you into Galilee. There you will see him, as he said to you."

^{16:8} They went out, [51] and fled from the tomb, for trembling and astonishment

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[8] v3:3. The word translated "anew" here and in John 3:7 (another) also means "again" and "from above".

[9] v3:8. The same Greek word (pneuma) means wind, breath, and spirit.

[10] v3:36. The same word can be translated "disobeys" or "disbelieves" in this context.

John 4

Jesus and the Woman from Samaria

^{4:1} Therefore when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ^{4:2} (although Jesus himself didn't baptize, but his disciples), ^{4:3} he left Judea, and departed into Galilee. ^{4:4} He needed to pass through Samaria. ^{4:5} So he came to a city of Samaria, called Sychar, near the parcel of ground that Jacob gave to his son, Joseph. ^{4:6} Jacob's well was there. ^{4:7} Jesus therefore, being tired from his journey, sat down by the well. It was about the sixth hour [11]. ^{4:7} A woman of Samaria came ^{4:8} to draw water. Jesus said to her, "Give me a drink." ^{4:8} For his disciples had gone away into the city to buy food.

^{4:9} The Samaritan woman therefore said to him, "How is it that you, being a Jew, ^{4:10} ask for a drink from me, a Samaritan woman?" (For Jews have no dealings with Samaritans.)

^{4:10} Jesus answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

^{4:11} The woman said to him, "Sir, you have nothing to draw with, and the well is deep. From where then have you that living water?" ^{4:12} Are you greater than our father, Jacob, who gave us the well, and drank of it himself, as did his children, and his livestock?"

^{4:13} Jesus answered her, "Everyone who drinks of this water will thirst again, ^{4:14} but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

^{4:15} The woman said to him, "Sir, give me this water, ^{4:16} so that I don't get thirsty, neither come all the way here to draw."

^{4:16} Jesus said to her, "Go, call your husband, and come here."

^{4:17} The woman answered, "I have no husband."

Jesus said to her, "You said well, 'I have no husband,' ^{4:18} for you have had five husbands; ^{4:19} and he whom you now have is not your husband. This you have said truly."

^{4:19} The woman said to him, "Sir, I perceive that you are a prophet." ^{4:20} Our fathers worshiped in this mountain, and you Jews say that in Jerusalem is the place where people ought to worship."

^{4:21} Jesus said to her, "Woman, believe me, the hour comes, when neither in this mountain, nor in Jerusalem, will you worship the Father." ^{4:22} You worship that which you don't know. We worship that which we know; for salvation is from the Jews. ^{4:23} But the hour comes, and now is, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such to be his worshippers. ^{4:24} God is spirit, and those who worship him must worship in spirit and truth."

^{4:25} The woman said to him, "I know that Messiah comes," (he who is called Christ). "When he has come, he will declare to us all things."

^{4:26} Jesus said to her, "I am he, the one who speaks to you." ^{4:27} At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?" ^{4:28} So the woman left her water pot, and went away into the city, and said to the people, ^{4:29} "Come, see a man who told me everything that I did. Can this be the Christ?"

^{4:30} They went out of the city, and were coming to him. ^{4:31} In the meanwhile, the disciples urged him, saying, "Rabbi, eat."

^{4:32} But he said to them, "I have food to eat that you don't know about." ⁶

^{4:33} The disciples therefore said one to another, "Has anyone brought him something to eat?"

^{4:34} Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work." ^{4:35} Don't you say, 'There are yet four months until the harvest?' Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already. ^{4:36} He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together. ^{4:37} For in this the saying is true, 'One sows, and another reaps.' ^{4:38} I sent you to reap that for which you haven't labored. Others have labored, and you have entered into their labor."

^{4:39} From that city many of the Samaritans believed in him because of the word of the woman, who testified, "He told me everything that I did." ^{4:40} So when the Samaritans came to him, they begged him to stay with them. He stayed there two days. ^{4:41} Many more believed because of his word. ^{4:42} They said to the woman, "Now we believe, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Christ, the Savior of the world."

1. *Samaria, Sychar, Jacob.* THE NAME Samaria means "watchtower"; and Samaria represents that department of the objective consciousness which functions through the head. The name Sychar means "drunken," and the place symbolizes a confused state of mind. Sychar was located near the parcel of ground that Jacob gave to his son Joseph; physiologically it corresponds to the forehead, seat of intellectual perception. Here also is Jacob's well—in-spiration through the intellect alone.

2. *A woman of Samaria.* The Samaritan woman represents the duality of the soul or subconsciousness. It is not the true source of wisdom, although many searchers after Truth fail to distinguish between its revelations and those of Spirit. In Hindu metaphysics it is known as the human and animal soul.

3. *How is it that you, being a Jew.* The questioning, analytical attitude taken by the woman at the well represents the tendency of intellect to argue: "I see no visible means whereby you can get the everlasting water of life. Are you greater than all the precedents and antecedents of intellectual inheritance and experience?" These assumptions of the spiritual-minded that they have a truth higher than human reason seem to be farfetched and ephemeral. These are but a few of the many questions and objections of the intellectually wise.

4. *give me this water.* The Samaritans claimed to be descendants of Jacob, and they used portions of the Hebrew Scriptures, but in the eyes of the Israelites the Samaritans were pretenders, not true followers of Jehovah. Thus

^{15:13} They cried out again, "Crucify him!"

^{15:14} Pilate said to them, "Why, what evil has he done?"

But they cried out exceedingly, "Crucify him!"

^{15:15} Pilate, wishing to please the multitude, released Barabbas to them, and handed over Jesus, when he had flogged him, to be crucified.

The Soldiers Mock Jesus

^{15:16} The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort. ^{15:17} They clothed him with purple, and weaving a crown of thorns, they put it on him. ^{15:18} They began to salute him, "Hail, King of the Jews!" ^{15:19} They struck his head with a reed, and spat on him, and bowing their knees, did homage to him. ^{15:20} When they had mocked him, they took the purple off of him, and put his own garments on him. They led him out to crucify him.

The Crucifixion of Jesus

^{15:21} They compelled one passing by, coming from the country, Simon of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his cross. ^{15:22} They brought him to the place called Golgotha, which is, being interpreted, "The place of a skull." ^{15:23} They offered him wine mixed with myrrh to drink, but he didn't take it.

^{15:24} Crucifying him, they parted his garments among them, casting lots on them, what each should take. ^{15:25} It was the third hour,[46] and they crucified him. ^{15:26} The superscription of his accusation was written over him, "THE KING OF THE JEWS." ^{15:27} With him they crucified two robbers; one on his right hand, and one on his left. ^{15:28} The Scripture was fulfilled, which says, "He was numbered with transgressors."

^{15:29} Those who passed by blasphemed him, wagging their heads, and saying, "Ha! You who destroy the temple, and build it in three days, ^{15:30} save yourself, and come down from the cross!"

^{15:31} Likewise, also the chief priests mocking among themselves with the scribes said, "He saved others. He can't save himself. ^{15:32} Let the Christ, the King of Israel, now come down from the cross, that we may see and believe him.[47]" Those who were crucified with him insulted him.

The Death of Jesus

^{15:33} When the sixth hour[48] had come, there was darkness over the whole land until the ninth hour.[49] ^{15:34} At the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why have you forsaken me?"[50]

^{15:35} Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah."

^{15:36} One ran, and filling a sponge full of vinegar, put it on a reed, and gave it to him to drink, saying, "Let him be. Let's see whether Elijah comes to take

^{14:68} But he denied it, saying, "I neither know, nor understand what you are saying." He went out on the porch, and the rooster crowed.

^{14:69} The maid saw him, and began again to tell those who stood by, "This is one of them." ^{14:70} But he again denied it. After a little while again those who stood by said to Peter, "You truly are one of them, for you are a Galilean, and your speech shows it." ^{14:71} But he began to curse, and to swear, ² "I don't know this man of whom you speak!" ^{14:72} The rooster crowed the second time. Peter remembered the word, how that Jesus said to him, "Before the rooster crows twice, you will deny me three times." When he thought about that, he wept.

Cf. Matt. 26:69-75; Luke 22:55-62; John 18:25-27

1. *one of the maids of the high priest.* The maid represents spiritual intuition. She discerns that Peter (faith) belongs with Jesus and she proceeds to test him by saying, "Thou also wast with the Nazarene, even Jesus." Even when our faith in Truth wavers we intuitively connect our identity with that of the spiritual I AM, Jesus.

2. *he began to curse, and to swear.* Our minds work in a threefold manner. This trinity of thought action is metaphysically described as mind, idea, and manifestation. When we start thinking a wrong thought the natural tendency is to continue in the error state of consciousness, until the impetus of the thought is exhausted.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[44] v14:5. 300 denarii was about a years wages for an agricultural laborer.

[45] v14:27. Zechariah 13:7

Mark 15

Jesus before Pilate

^{15:1} Immediately in the morning the chief priests, with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. ^{15:2} Pilate asked him, "Are you the King of the Jews?"

He answered, "So you say."

^{15:3} The chief priests accused him of many things. ^{15:4} Pilate again asked him, "Have you no answer? See how many things they testify against you!"

^{15:5} But Jesus made no further answer, so that Pilate marveled.

Pilate Hands Jesus over to Be Crucified

^{15:6} Now at the feast he used to release to them one prisoner, whom they asked of him. ^{15:7} There was one called Barabbas, bound with those who had made insurrection, men who in the insurrection had committed murder. ^{15:8} The multitude, crying aloud, began to ask him to do as he always did for them. ^{15:9} Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" ^{15:10} For he perceived that for envy the chief priests had delivered him up. ^{15:11} But the chief priests stirred up the multitude, that he should release Barabbas to them instead. ^{15:12} Pilate again asked them, "What then should I do to him whom you call the King of the Jews?"

spiritually enlightened people see in psychic and spiritistic phenomena and the revelations of that branch of occultism an imitation of Truth, without a true understanding of its relation to Spirit. But the soul must have Truth, and Christ recognizes the soul as worthy; hence this wonderful lesson of John 4:9-26 given to one auditor. The soul draws its life from both the earthly side of existence (Jacob's well) and the spiritual (the Jew), but is destined to draw from a higher fount, omnipotent Spirit. Jesus asked the woman for a drink, which indicates the universality of the spiritual life, present in the Samaritan woman as well as in Jesus.

5. *you have had five husbands.* The five

husbands to whom this soul had been attached are the five senses. Jesus, who represents Truth, discerned that the woman (soul) had not the understanding of the true, but was being guided by a psychic force, which was not her true husband.

6. *I have food to eat that you don't know about.* The natural man (represented by the disciples) thinks that the substance necessary for food must be put through the material process of planting and harvesting, but in Spirit the pure substance is always at hand ready to be appropriated by the inner consciousness. In states of high spiritual realization the desire for material food vanishes. Jesus fasted for forty days and "afterward hungered."

Jesus Returns to Galilee

^{4:43} After the two days he went out from there and went into Galilee. ^{4:44} For Jesus himself testified that a prophet has no honor in his own country. ^{4:45} So when he came into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast, for they also went to the feast.

Jesus Heals an Official's Son

^{4:46} Jesus came therefore again to Cana of Galilee, where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum. ^{4:47} When he heard that Jesus had come out of Judea into Galilee, he went to him, and begged him that he would come down and heal his son, for he was at the point of death. ^{4:48} Jesus therefore said to him, "Unless you see signs and wonders, you will in no way believe."

^{4:49} The nobleman said to him, "Sir, come down before my child dies." ^{4:50} Jesus said to him, "Go your way. Your son lives." ¹ The man believed the word that Jesus spoke to him, and he went his way. ^{4:51} As he was now going down, his servants met him and reported, saying "Your child lives!" ^{4:52} So he inquired of them the hour when he began to get better. They said therefore to him, "Yesterday at the seventh hour, [12] the fever left him." ^{4:53} So the father knew that it was at that hour in which Jesus said to him, "Your son lives." He believed, as did his whole house. ^{4:54} This is again the second sign ² that Jesus did, having come out of Judea into Galilee.

1. *The man believed the word.* Faith on the part of the patient or of someone connected with him is found to be an important factor in absent healing. This nobleman had faith that Jesus could heal his son, and when Jesus uttered the positive truth "Go thy way; thy son liveth," he "believed the word."

2. *The second sign.* Spiritual healing is so marvelous and so far beyond the range of human explanation that it may appear to

be supernatural. We cannot explain it clearly, but this we know: When we attain oneness with the invisible force that moves the mind, a new and higher energy sweeps through us; the thought is ablaze, and even our spoken words seem alive. When the word or spiritualized thought is sent to a receptive mind, it is conducted like the oscillations of the wireless telegraph; there is a universal thought ether that carries the message.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[11] v4:6. noon
[12] v4:52. 1:00 P. M.

John 5

Jesus Heals on the Sabbath

^{5:1} After these things, there was a feast of the Jews, ¹ and Jesus went up to Jerusalem. ² ^{5:2} Now in Jerusalem by the sheep gate, ³ there is a pool, which is called in Hebrew, "Bethesda," ⁴ having five porches. ⁵ ^{5:3} In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water; ^{5:4} for an angel of the Lord went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water ⁶ was made whole of whatever disease he had. ^{5:5} A certain man was there, who had been sick for thirty-eight years. ^{5:6} When Jesus saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?" ⁷

^{5:7} The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."

^{5:8} Jesus said to him, "Arise, take up your mat, and walk."

^{5:9} Immediately, the man was made well, and took up his mat and walked.

Now it was the Sabbath on that day. ⁸ ^{5:10} So the Jews said to him who was cured, "It is the Sabbath. It is not lawful for you to carry the mat." ⁹

^{5:11} He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.'"

^{5:12} Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk?'"

^{5:13} But he who was healed didn't know who it was, for Jesus had withdrawn, a crowd being in the place.

^{5:14} Afterward Jesus found him in the temple, and said to him, "Behold, you are made well. Sin no more, so that nothing worse happens to you."

^{5:15} The man went away, and told the Jews that it was Jesus who had made him well. ^{5:16} For this cause the Jews persecuted Jesus, and sought to kill him, because he did these things on the Sabbath. ^{5:17} But Jesus answered them, "My Father is still working, so I am working, too." ^{5:18} For this cause therefore the Jews sought all the more to kill him, because he not only broke the Sabbath, but also called God his own Father, making himself equal with God.

1. *The Jews*. In consciousness, the "Jews" represent those thoughts which recognize God as the Supreme Power. But they have not a working knowledge of the laws of being, which is attained through coming under the dominion and direction of Spiritual I Am (Jesus).

2. *Jerusalem*. The spiritual center in consciousness. It is called the "city of peace."

3. *Sheep gate*. The natural, innocent expres-

sion of spiritual life, and the "sheep gate" is the channel through which this life flows into the organism.

4. *Pool of Bethesda*. That point in consciousness where we feel the flow of the cleansing life of the Spirit.

5. *Five porches*. The five-sense limitation, which does not realize the power of the Spirit. The porches are filled with the "sick, blind,

^{14:50} They all left him, and fled. ^{14:51} A certain young man followed him, having a linen cloth thrown around himself, over his naked body. The young men grabbed him, ^{14:52} but he left the linen cloth, and fled from them naked.

Cf. Matt. 26:47-56; Luke 22:47-53; John 18:3-11

1. *multitude with swords and clubs*. The chief priests represent our natural religious tendencies; the scribes, our established religious thoughts. These desire to rule over the religious life by force, and to this end would destroy original truth as expressed in the Christ principle. Judas, representing appropriation, directs them to their selfish end.

2. *and kissed him*. This mark of greeting is also a token of love and allegiance. The Christ consciousness is the consciousness of divine love.

3. *Have you come out, as against a robber?* By willingly surrendering all that belongs to personality. One cannot be robbed of what one gives willingly. The acquisitive faculty is thus defeated.

Jesus before the Council

^{14:53} They led Jesus away to the high priest. All the chief priests, the elders, and the scribes came together with him.

^{14:54} Peter had followed him from a distance, ¹ until he came into the court of the high priest. ² He was sitting with the officers, and warming himself in the light of the fire. ^{14:55} Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none. ^{14:56} For many gave false testimony against him, and their testimony didn't agree with each other. ^{14:57} Some stood up, and gave false testimony against him, saying, ^{14:58} "We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'" ^{14:59} Even so, their testimony did not agree.

^{14:60} The high priest stood up in the midst, and asked Jesus, "Have you no answer? What is it which these testify against you?" ^{14:61} But he stayed quiet, and answered nothing. Again the high priest asked him, "Are you the Christ, the Son of the Blessed?"

^{14:62} Jesus said, "I am. You will see the Son of Man sitting at the right hand of Power, and coming with the clouds of the sky."

^{14:63} The high priest tore his clothes, and said, "What further need have we of witnesses? ^{14:64} You have heard the blasphemy! What do you think?" They all condemned him to be worthy of death. ^{14:65} Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, "Prophesy!" The officers struck him with the palms of their hands.

Cf. Matt 26:57-68; Luke 22:54-55,63-71; John 18:13-24

1. *Peter had followed him from a distance*. We often find our faith far out-[stepped] by our efforts to live the abundant life. We need to keep our faith keyed to our present understanding, if we would avoid the stress

and strain of fruitless striving.

2. *the high priest*. Represents each person's highest intellectual concept of religion.

Peter Denies Jesus

^{14:66} As Peter was in the courtyard below, one of the maids of the high priest ¹ came, ^{14:67} and seeing Peter warming himself, she looked at him, and said, "You were also with the Nazarene, Jesus!"

Jesus Prays in Gethsemane

^{14:32} They came to a place which was named Gethsemane. ¹ He said to his disciples, "Sit here, while I pray." ^{14:33} He took with him Peter, James, and John, and began to be greatly troubled and distressed. ^{14:34} He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch." ²

^{14:35} He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. ^{14:36} He said, "Abba, Father, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire." ³

^{14:37} He came and found them sleeping. ⁴ and said to Peter, "Simon, are you sleeping? Couldn't you watch one hour?" ^{14:38} Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." ⁵

^{14:39} Again he went away, and prayed, saying the same words. ^{14:40} Again he returned, and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him. ^{14:41} He came the third time, and said to them, "Sleep on now, and take your rest. It is enough." ⁶ The hour has come. Behold, the Son of Man is betrayed into the hands of sinners. ^{14:42} Arise, let us be going. Behold, he who betrays me is at hand."

Cf. Matt. 26:36-46; Luke 22:40-46; John 18:1

1. *Gethsemane*. Jesus, representing the spiritual I Am, and his disciples, the faculties of mind, entering Gethsemane (meaning wine press and oil; a farm), typify these mind powers entering into the state of consciousness where the I Am goes through the final preparation for the supreme test, the crucifixion on the cross.

2. *watch*. While Jesus (the I AM) entered farther into the garden (deeper into spiritual consciousness), the disciples (faculties of mind) were bidden to watch in the "without" for the betrayer, Judas, the disciple with the consciousness adverse to the Truth.

3. *but what you desire*. In other words, Jesus was acknowledging God as the one and only Power, able to save from the coming experience, though it seemed inevitable.

4. *found them sleeping*. Because Judas, repre-

senting the Life faculty, no longer gave his support; consequently, they fell asleep.

5. *but the flesh is weak*. The Spirit, that in man which sees and knows from the God viewpoint, is always willing and ready to carry out the edicts of the I Am, but the flesh man, the mortal part of us, which sees from the limited viewpoint, and is not awakened to the larger vision, falls down, does not measure up to the spiritual standard.

6. *take your rest. It is enough*. Jesus had found the greater light; he had found that inner strength, that sustaining power through which he would be able to carry out that Divine Plan, the Ideal Redemption of man, which he had been sent forth to accomplish, "to give his life a ransom for many," or in other words, to plant in the heart of humanity the seed of Divine Purity and Life everlasting.

The Betrayal and Arrest of Jesus

^{14:43} Immediately, while he was still speaking, Judas, one of the twelve, came-- and with him a multitude with swords and clubs, ¹ from the chief priests, the scribes, and the elders. ^{14:44} Now he who betrayed him had given them a sign, saying, "Whoever I will kiss, that is he. Seize him, and lead him away safely." ^{14:45} When he had come, immediately he came to him, and said, "Rabbi! Rabbi!" and kissed him. ² ^{14:46} They laid their hands on him, and seized him. ^{14:47} But a certain one of those who stood by drew his sword, and struck the servant of the high priest, and cut off his ear.

^{14:48} Jesus answered them, "Have you come out, as against a robber, ³ with swords and clubs to seize me? ^{14:49} I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."

halt and withered," or unregenerated ideas.

6. *Stirring of the water*. typifies the dependence of unawakened man upon certain slow, natural healing processes, which he calls "nature." The "multitude" of weak, sick, infirm thoughts and conditions in the mortal man have not received the quick, swift healing power of Spiritual I Am.

7. *Do you want to be made well?* This healing represents the power of the I Am (typified by Jesus) to restore the equilibrium of the organism through the activity of spiritual ideas in consciousness, independent of the healing methods utilized by the man of sense.

8. *It was the sabbath on that day*. "Sabbath" is not a day of the week. It is a state of mind entered into by a person, when he goes into the silence of his own soul, into the realm of Spirit. In this mental state healing becomes the normal, easy thing. Much of the healing that Jesus did was accomplished on the Jewish Sabbath.

9. *It is not lawful for you to carry the mat*. Here is pictured the activity of the letter (the Jews) and the Spirit (Jesus) of spiritual law. When man is really quickened of the Spirit he comes into the realization of the continuity of life in the organism, and is not limited by any laws of nature.

The Authority of the Son

^{5:19} Jesus therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, ¹ but what he sees the Father doing. For whatever things he does, these the Son also does likewise. ^{5:20} For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. ^{5:21} For as the Father raises the dead and gives them life, even so the Son also gives life to whom he desires. ² ^{5:22} For the Father judges no one, but he has given all judgment to the Son, ^{5:23} that all may honor the Son, ³ even as they honor the Father. He who doesn't honor the Son doesn't honor the Father who sent him.

^{5:24} "Most certainly I tell you, he who hears my word, and believes him who sent me, has eternal life, and doesn't come into judgment, but has passed out of death into life. ^{5:25} Most certainly, I tell you, the hour comes, and now is, when the dead will hear the Son of God's voice; and those who hear will live. ⁴ ^{5:26} For as the Father has life in himself, even so he gave to the Son also to have life in himself. ^{5:27} He also gave him authority to execute judgment, because he is a son of man. ^{5:28} Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, ^{5:29} and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment.

1. *The Son can do nothing of himself*. The Father is the great source of all light and all understanding, and the Son is the idea that expresses the light and the wisdom of God. The Son is the idea of God-Mind, of man in his perfection. Under divine law man makes manifest what God has in His mind.

2. *So the Son also gives life to whom he desires*. The divine idea, the Christ, has been given eternal life and has the power to impart it to the Adam man. In addition to this He has been given judgment: He determines how the life shall be made manifest. The Father of life is a great river in the Garden of Eden, which represents man's innate capacity ready to obtain expression in all wisdom and understanding.

3. *That all may honor the Son*. We honor

the Christ when we recognize it as having the authority of God. In its life-giving capacity it is equal to God and has the power of God. When that is enthroned in us which possesses spiritual identity we have the realization that we are speaking the word right from the Father. Jesus in this state of unfoldment proclaimed: "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works."

4. *The dead shall hear the Son of God's voice; and those who hear will live*. "The dead" are those who are spiritually asleep, who know nothing above or beyond the experiences of the physical nature. As they awaken to the reality of the divine nature within them, they are quickened to newness of life and enter into spiritual consciousness, where they really "live."

Witnesses to Jesus

^{5:30} I can of myself do nothing. ¹ As I hear, I judge, and my judgment is righteous; because I don't seek my own will, but the will of my Father who sent me.

^{5:31} "If I testify about myself, my witness is not valid. ^{5:32} It is another who testifies about me. I know that the testimony which he testifies about me is true. ^{5:33} You have sent to John, and he has testified to the truth. ^{5:34} But the testimony which I receive is not from man. However, I say these things that you may be saved. ^{5:35} He was the burning and shining lamp, and you were willing to rejoice for a while in his light. ^{5:36} But the testimony which I have is greater than that of John, for the works which the Father gave me to accomplish, the very works that I do, testify about me, that the Father has sent me. ^{5:37} The Father himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form. ^{5:38} You don't have his word living in you; because you don't believe him whom he sent.

^{5:39} "You search the Scriptures, ² because you think that in them you have eternal life; and these are they which testify about me. ^{5:40} Yet you will not come to me, that you may have life. ^{5:41} I don't receive glory from men. ^{5:42} But I know you, that you don't have God's love in yourselves. ^{5:43} I have come in my Father's name, and you don't receive me. If another comes in his own name, you will receive him. ^{5:44} How can you believe, who receive glory from one another, and you don't seek the glory that comes from the only God?

^{5:45} "Don't think that I will accuse you to the Father. There is one who accuses you, even Moses, on whom you have set your hope. ^{5:46} For if you believed Moses, you would believe me; for he wrote about me. ^{5:47} But if you don't believe his writings, how will you believe my words?"

1. *I can of myself do nothing.* The divine law is our normal medium of expression. As we awake to this truth, we cease to avail ourselves of the manmade law of self-defense, the practice of defending self-interest, and other habitual thought for the self, and concentrate our efforts on observing the right relations between ourselves and others, that Jesus designated as essential to a full grasp of the meaning of life. We still need to seek complete understanding of the Christ Spirit and the will to come to it as the source of our power.

2. *You search the scriptures.* The Scriptures

alone are not sufficient to impart spiritual understanding. The Pharisees were inveterate students of the Hebrew Scriptures, but Jesus accused them repeatedly of lack of understanding. The Bible is a sealed book to one whose own spiritual understanding has not been quickened by the living Word. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Jesus so identified Himself with the living Word that His words became, like it, creative. He submerged His personality in God-Mind until He became the expression of that Mind, the idea clothed in flesh.

 Fillmore Study Bible annotations compiled by Mark Hicks.

John 6

Feeding the Five Thousand¹

^{6:1} After these things, Jesus went away to the other side of the sea of Galilee, which is also called the Sea of Tiberias. ² ^{6:2} A great multitude followed him, because they saw his signs which he did on those who were sick. ^{6:3} Jesus went up into the mountain, ³ and he sat there with his disciples. ^{6:4} Now the Passover, the feast of the Jews, was at hand. ^{6:5} Jesus therefore lifting up his eyes, and seeing that a great multitude was coming to him, ⁴ said to Philip, ⁵ "Where are we to buy

1. *He sent two of his disciples.* The faculties must be called into action, becoming obedient to the instruction of the Christ.

2. *they prepared the Passover.* Whatever makes the mind receptive to Truth prepares us to enter into spiritual consciousness. The "passing over" from sense consciousness to spiritual consciousness. This transition involves sacrifice. Clarification of the perceptive powers in that vision becomes an inner knowing rather than a see-

ing with the physical eyes.

3. *one of you will betray me.* Among our faculties, represented by the disciples of Jesus Christ, we have a Judas. In its highest office this faculty is Judah, spiritual appropriation through prayer and praise. Inverted in human consciousness, this faculty becomes Judas, acquisitiveness. In essence it is good, but in its personal sense and exercise, it brings about suffering and crucifixion.

The Institution of the Lord's Supper

^{14:22} As they were eating, Jesus took bread, ¹ and when he had blessed, he broke it, and gave to them, and said, "Take, eat. This is my body."

^{14:23} He took the cup, and when he had given thanks, he gave to them. They all drank of it. ^{14:24} He said to them, "This is my blood of the new covenant, which is poured out for many. ² ^{14:25} Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in the Kingdom of God."

Cf. Matt. 26:26-30; Luke 22:15-20,39; I Cor. 11:23

1. *bread, the cup.* Of our partaking spiritually of the life and substance that Christ externalized and raised to Spiritual consciousness. Bread represents the body of Christ, which is spiritual substance. The "cup" is one of the symbols of the life principle, the quickening element in creation,

the "blood" of Christ.

2. *poured out for many.* For remission of the world's sins, which is accomplished by the power of spiritual life to displace sin with a thirst for righteousness.

Peter's Denial Foretold

^{14:26} When they had sung a hymn, they went out to the Mount of Olives.

^{14:27} Jesus said to them, "All of you will be made to stumble ¹ because of me tonight, for it is written, 'I will strike the shepherd, and the sheep will be scattered.' [45] ^{14:28} However, after I am raised up, I will go before you into Galilee."

^{14:29} But Peter said to him, "Although all will be offended, yet I will not." ²

^{14:30} Jesus said to him, "Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."

^{14:31} But he spoke all the more, "If I must die with you, I will not deny you." They all said the same thing.

Cf. Matt. 26:31-36; Luke 22:31-34; John 13:36-38

1. *All of you will be made to stumble.* They were to fall away from Him because of their fear and spiritual immaturity. The Christ way of gratitude and thanksgiving, of recognition of God as the source of all things, is sometimes despised and rejected of men even today, and credit for success is given to lesser sources: initiative, perse-

verance, business ability, or personality.

2. *Peter said unto him ... yet I will not.* Peter here represents untried faith, which sometimes leads one into overconfidence through imperfect self-knowledge. All untried faculties are subject to the same defect: "In like manner also said they all."

1. *Bethany*. Means "fruitage." It represents a place in consciousness where our thoughts become established, and through which we can return whenever we so desire, and find a welcome.

2. *in the house of Simon the leper*. Leprosy is a disease of the body, the result of impure thoughts. Jesus was cleansing his consciousness of all impurity, and the woman with the alabaster cruse of ointment represents the activity of pure love.

3. *and given to the poor*. The poor represent thoughts of need, lack, insufficiency. The external mind sees these conditions, and its thought is that the first use of every good thing would be to meet the needs of the outer

man. But through spiritual wisdom, we should often conserve spiritual substance for the building up of the new body in Christ.

4. *Why do you trouble her?* We are transformed by the renewing of our minds. The old thoughts die and pass away, and the cells of the organism follow. When we have the inner communion with Spirit, and the love-consciousness is gradually built up, there is an outflow of a fine love essence which acts as a preservative. The pure substance of the body is thus being daily restored and forms the foundation of a new organism. This was symbolically described as preparing "my body beforehand for the burying."

Judas Agrees to Betray Jesus

^{14:10} Judas ¹ Iscariot, who was one of the twelve, went away to the chief priests, that he might deliver him to them. ^{14:11} They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him.

Cf. Matt. 26:14-16; Luke 22:3-6; John 11:57

1. *Judas*. Judas (the generative function) is a disciple of Jesus (the I AM). He is entrusted with the control and conservation of the life force or substance, under the direction of the I AM, or divine intelligence. But because he does not recognize or is unwilling to acknowl-

edge the divinity of the I AM, he rebels and seeks to increase the expression of life in ways that are contrary to the divine law. In so doing he betrays the I AM, and the expression of life in the body is impaired or destroyed.

The Passover with the Disciples

^{14:12} On the first day of unleavened bread, when they sacrificed the Passover, his disciples asked him, "Where do you want us to go and make ready that you may eat the Passover?"

^{14:13} He sent two of his disciples, ¹ and said to them, "Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, ^{14:14} and wherever he enters in, tell the master of the house, 'The Teacher says, "Where is the guest room, where I may eat the Passover with my disciples?"'" ^{14:15} He will himself show you a large upper room furnished and ready. Make ready for us there."

^{14:16} His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover. ²

^{14:17} When it was evening he came with the twelve. ^{14:18} As they sat and were eating, Jesus said, "Most certainly I tell you, one of you will betray me." ³ -he who eats with me."

^{14:19} They began to be sorrowful, and to ask him one by one, "Surely not I?" And another said, "Surely not I?"

^{14:20} He answered them, "It is one of the twelve, he who dips with me in the dish. ^{14:21} For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born."

Cf. Matt. 26:17-25; Luke 22:7-14,21-23; John 13:21-26

bread, that these may eat?" ^{6:6} This he said to test him, for he himself knew what he would do.

^{6:7} Philip answered him, "Two hundred denarii worth of bread is not sufficient for them, that everyone of them may receive a little."

^{6:8} One of his disciples, Andrew, Simon Peter's brother, said to him, ^{6:9} "There is a boy here who has five barley loaves and two fish, ⁶ but what are these among so many?"

^{6:10} Jesus said, "Have the people sit down." Now there was much grass in that place. ⁷ So the men sat down, in number about five thousand. ^{6:11} Jesus took the loaves; and having given thanks, ⁸ he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired. ^{6:12} When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost." ^{6:13} So they gathered them up, and filled twelve baskets ⁹ with broken pieces from the five barley loaves, which were left over by those who had eaten. ^{6:14} When therefore the people saw the sign which Jesus did, they said, "This is truly the prophet who comes into the world." ^{6:15} Jesus therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself. ¹⁰

1. The feeding of the five thousand is a symbolical representation of the steps taken and the ideas involved in supplying the outer, physical consciousness of man with inner, spiritual substance. Having quickened your idea of Power and Strength in Universal Spirit, you "sit down," or center your forces within, and begin to bless and give thanks. In Divine order you make connection with the Universal Mother, or Vital Energy of Being, and fill your whole consciousness with vitality. The surplus energy settles back into the various centers as reserve force. This is the "twelve baskets" which remained over.

2. *the other side of the sea of Galilee, which is also called the sea of Tiberias*. Galilee represents life activity, whose power is greatest on "the other side" or inner side. Tiberias means promptness and order. The real meaning of this passage of Scripture is that one who makes this demonstration must act in spiritual life with promptness and order.

3. *Jesus went up into the mountain* The I AM ascending to a high state of consciousness. When man enters into that high realization of his spiritual character, all his faculties (disciples) are lifted up with him.

4. *a great multitude was coming to him*. The multitude of thoughts living in material consciousness.

5. *Philip*. The power of the number "about five thousand" word. The word has not been used before to command spiritual increase sufficient to feed the hungry mentality, and it doubts its ability. But Jesus knows its capacity.

6. *Andrew, a boy here who has five barley loaves and two fish*. Andrew represents spiritual strength, which has great faith (Peter) in the increasing capacity (lad) of a few seeds of substance (loaves) and fishes (life).

7. *Make the people sit down, there was much grass*. Sitting represents a restful, expectant state of mind, and grass represents the consciousness of unfolding substance. Jesus' command symbolizes the I AM arranging receptive thought forces in just the order that will best enable them to receive spiritual inspiration.

8. *having given thanks, he distributed to the disciples*. Thanksgiving and praise are the key that opens the door into the great storehouse of spiritual ideas, the kingdom of the heavens. When this door is opened by one who understands and fulfills the righteous law of conserving and multiplying substance and life, a great flood of vitality flows to the whole consciousness of that one, and his every hungry thought is satisfied.

9. *filled twelve baskets*. The twelve centers of consciousness in the body. All the hungry thoughts are fed, and the overflow sinks back to the subconscious and fills these twelve centers, giving complete satisfaction within and without.

10. *Jesus ... withdrew again to the mountain by himself*. Those who are evolving spiritually know whether or not they are equal to certain demands made on them, and they withdraw to the within for further spiritual realization and power.

Jesus Walks on the Water

^{6:16} When evening came, his disciples went down to the sea, ^{6:17} and they entered into the boat, and were going over the sea to Capernaum. It was now dark, and Jesus had not come to them. ¹ ^{6:18} The sea was tossed by a great wind ² blowing. ^{6:19} When therefore they had rowed about twenty-five or thirty stadia, [13] they saw Jesus walking on the sea, [14] and drawing near to the boat; and they were afraid. ³ ^{6:20} But he said to them, "It is I [15]. Don't be afraid." ^{6:21} They were willing therefore to receive him into the boat. ⁴ Immediately the boat was at the land where they were going.

1. *it was now dark, and Jesus had not yet come to them.* Lack of spiritual awareness.

2. *Wind.* Waves represent the ordinary ups and downs which every ordinary life characterizes. Wind refers to the way things are going or appearing in movement to the consciousness.

3. *and they were afraid.* Jesus at first is believed to be an apparition to the disciples; and this is the attitude of many people who for

the first time hear these words "God is my help."

4. *They were willing therefore to receive him into the boat.* The first of the twelve to actually show willingness to believe is Peter, Faith, the ability to say "yes" to Truth, the affirmative faculty and the faculty which connects us with the substance of Truth.

The Bread from Heaven

^{6:22} On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Jesus hadn't entered with his disciples into the boat, but his disciples had gone away alone. ^{6:23} However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks. ^{6:24} When the multitude therefore saw that Jesus wasn't there, ¹ nor his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. ^{6:25} When they found him on the other side of the sea, they asked him, "Rabbi, when did you come here?"

^{6:26} Jesus answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled. ^{6:27} Don't work for the food which perishes, but for the food which remains to eternal life, ² which the Son of Man will give to you. For God the Father has sealed him."

^{6:28} They said therefore to him, "What must we do, that we may work the works of God?"

^{6:29} Jesus answered them, "This is the work of God, that you believe in him whom he has sent." ³

^{6:30} They said therefore to him, "What then do you do for a sign, that we may see, and believe you? What work do you do? ^{6:31} Our fathers ate the manna in the wilderness. ⁴ As it is written, 'He gave them bread out of heaven [16] to eat.'" [17]

^{6:32} Jesus therefore said to them, "Most certainly, I tell you, it wasn't Moses who gave you the bread out of heaven, but my Father gives you the true bread out of heaven. ^{6:33} For the bread of God is that which comes down out of heaven, and gives life to the world."

^{6:34} They said therefore to him, "Lord, always give us this bread."

^{6:35} Jesus said to them, "I am the bread of life. ⁵ He who comes to me will not be hungry, and he who believes in me will never be thirsty. ^{6:36} But I told you that you have seen me, and yet you don't believe. ^{6:37} All those who the Father gives me will come to me. Him who comes to me I will in no way throw out. ^{6:38} For I have come down from heaven, not to do my own will, but the will of him who sent me.

^{13:34} "It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also commanded the doorkeeper to keep watch. ^{13:35} Watch therefore, for you don't know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning; ^{13:36} lest coming suddenly he might find you sleeping. ^{13:37} What I tell you, I tell all: Watch."

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[40] v13:6. or, "I AM!"

[41] v13:14. Daniel 9:17; 11:31; 12:11

[42] v13:25. Isaiah 13:10; 34:4

[43] v13:30. The word translated "generation" (genea) could also be translated "race," "family," or "people."

Mark 14

The Plot to Kill Jesus

^{14:1} It was now two days before the feast of the Passover ¹ and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him. ² ^{14:2} For they said, "Not during the feast, because there might be a riot of the people."

Cf. Matt. 26:1-5; Luke 22:1-2; John 11:47-53

1. *passover.* The Passover typifies the freeing of the spiritual man from the dominion of sense.

2. *seize him by deception, and kill him.* Explain. During such periods of transition the conservative ideas of the individual (the

chief priests and scribes), actuated by fear of the Christ Spirit stirring in the heart, seek to suppress that Spirit, in order to keep the life unchanged and subject to its original allegiances.

The Anointing at Bethany

^{14:3} While he was at Bethany, ¹ in the house of Simon the leper, ² as he sat at the table, a woman came having an alabaster jar of ointment of pure nard--very costly. She broke the jar, and poured it over his head. ^{14:4} But there were some who were indignant among themselves, saying, "Why has this ointment been wasted? ^{14:5} For this might have been sold for more than three hundred denarii, [44] and given to the poor." ³ They grumbled against her.

^{14:6} But Jesus said, "Leave her alone. Why do you trouble her? ⁴ She has done a good work for me. ^{14:7} For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me. ^{14:8} She has done what she could. She has anointed my body beforehand for the burying. ^{14:9} Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her."

Cf. Matt. 26:6-13; Luke 22:1-2; John 11:47-53

Persecution Foretold

^{13:9} But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them. ^{13:10} The Good News must first be preached to all the nations. ^{13:11} When they lead you away and deliver you up, don't be anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but the Holy Spirit.

^{13:12} "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. ^{13:13} You will be hated by all men for my name's sake, but he who endures to the end, the same will be saved.

The Desolating Sacrilege

^{13:14} But when you see the abomination of desolation, [41] spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains, ^{13:15} and let him who is on the housetop not go down, nor enter in, to take anything out of his house. ^{13:16} Let him who is in the field not return back to take his cloak. ^{13:17} But woe to those who are with child and to those who nurse babies in those days! ^{13:18} Pray that your flight won't be in the winter. ^{13:19} For in those days there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be. ^{13:20} Unless the Lord had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days. ^{13:21} Then if anyone tells you, 'Look, here is the Christ!' or, 'Look, there!' don't believe it. ^{13:22} For there will arise false christs and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones. ^{13:23} But you watch.

The Coming of the Son of Man

"Behold, I have told you all things beforehand. ^{13:24} But in those days, after that oppression, the sun will be darkened, the moon will not give its light, ^{13:25} the stars will be falling from the sky, and the powers that are in the heavens will be shaken. [42] ^{13:26} Then they will see the Son of Man coming in clouds with great power and glory. ^{13:27} Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.

The Lesson of the Fig Tree

^{13:28} "Now from the fig tree, learn this parable. When the branch has now become tender, and puts forth its leaves, you know that the summer is near; ^{13:29} even so you also, when you see these things coming to pass, know that it is near, at the doors. ^{13:30} Most certainly I say to you, this generation [43] will not pass away until all these things happen. ^{13:31} Heaven and earth will pass away, but my words will not pass away.

The Necessity for Watchfulness

^{13:32} But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. ^{13:33} Watch, keep alert, and pray; for you don't know when the time is.

^{6:39} This is the will of my Father who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day. ^{6:40} This is the will of the one who sent me, that everyone who sees the Son, and believes in him, should have eternal life; and I will raise him up at the last day."

^{6:41} The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." ⁶ ^{6:42} They said, "Isn't this Jesus, the son of Joseph, whose father and mother we know? How then does he say, 'I have come down out of heaven?'"

^{6:43} Therefore Jesus answered them, "Don't murmur among yourselves. ^{6:44} No one can come to me unless the Father who sent me draws him, and I will raise him up in the last day. ^{6:45} It is written in the prophets, 'They will all be taught by God.' [18] Therefore everyone who hears from the Father, and has learned, comes to me. ^{6:46} Not that anyone has seen the Father, except he who is from God. He has seen the Father. ^{6:47} Most certainly, I tell you, he who believes in me has eternal life. ^{6:48} I am the bread of life. ^{6:49} Your fathers ate the manna in the wilderness, and they died. ^{6:50} This is the bread which comes down out of heaven, that anyone may eat of it and not die. ^{6:51} I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

^{6:52} The Jews therefore contended with one another, saying, "How can this man give us his flesh to eat?"

^{6:53} Jesus therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves. ^{6:54} He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. ^{6:55} For my flesh is food indeed, and my blood is drink indeed. ^{6:56} He who eats my flesh and drinks my blood lives in me, and I in him. ^{6:57} As the living Father sent me, and I live because of the Father; so he who feeds on me, he will also live because of me. ^{6:58} This is the bread which came down out of heaven--not as our fathers ate the manna, and died. He who eats this bread will live forever." ^{6:59} These things he said in the synagogue, as he taught in Capernaum.

1. *Jesus wasn't there.* After feeding the multitude, Jesus retired to the mountain and spent the night in prayer. It is the universal testimony of those who are in the regeneration that they have to spend much time in prayer on the mount of spiritual realization. To pray all night is not unusual with one who is striving to make complete atonement with God.

2. *food which perishes, but for the food which remains to eternal life.* The proclamation of one who has found the real substance and source of supply. The outer consciousness strives for the things of sense.

3. *This is the work of God, that you believe in him whom he has sent.* To do this inner work that redeems the whole man and puts him in touch with spiritual realities, one must believe on, or have faith in, him "whom he hath sent." This one who is sent of God is Christ, Spiritual Man, the higher self of every man. We must believe that there is a Spirit in man that transcends the mortal, and that it has power to do all that we conceive possible to God. Thus God's work is done in us.

4. *manna in the wilderness.* Moses caused manna to fall from heaven to feed the Children of Israel. The body of Christ is a spiritual substance that we incorporate into consciousness through faith out of the heavens of mind. That the food we eat has a spiritual source is proved by those who fast in spiritual faith much longer and easier than those who are forced to starve.

5. *I am the bread of life.* The I AM is the living principle that enables us to make our desires manifest in whatever form we choose. To do this we recognize and draw upon universal substance.

6. *I am the bread which came down out of heaven.* The tendency of men to believe that some prophet or wise one has access to God which they have not must be refuted. The Jews counted the manna given to their ancestors by Moses as in some way having to do with their salvation. Jesus says, "The bread of God is he which cometh down from heaven." You must be your own high priest and prophet. God is the sustaining substance and life, manifesting through each soul; how, then, can he pass his resource to that soul through some

human instrument? He cannot, and all dependence upon such helps is weakening and futile in the end. "I Am the bread of life." Whoever believes on the spiritual I Am as his Oversoul, and affirms it as his substance and life, shall never hunger nor thirst.

The Words of Eternal Life

^{6:60} Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

^{6:61} But Jesus knowing in himself that his disciples murmured at this, said to them, "Does this cause you to stumble? ^{6:62} Then what if you would see the Son of Man ascending to where he was before? ^{6:63} It is the spirit who gives life. The flesh profits nothing. ¹ The words that I speak to you are spirit, and are life. ^{6:64} But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him. ^{6:65} He said, "For this cause have I said to you that no one can come to me, unless it is given to him by my Father."

^{6:66} At this, many of his disciples went back, and walked no more with him. ^{6:67} Jesus said therefore to the twelve, "You don't also want to go away, do you?"

^{6:68} Simon Peter answered him, "Lord, to whom would we go? You have the words of eternal life. ^{6:69} We have come to believe and know that you are the Christ, the Son of the living God."

^{6:70} Jesus answered them, "Didn't I choose you, the twelve, and one of you is a devil?" ^{6:71} Now he spoke of Judas, the son of Simon Iscariot, for it was he who would betray him, being one of the twelve.

1. *It is the spirit who gives life; the flesh profits nothing.* Being, the original fount, is an impersonal principle; but in its work of creation it puts forth an idea that contains all ideas: the Logos, Word, Christ, the Son of God, or spiritual man. This spiritual man or Christ or Word of God is the true inner self of every individual. Man therefore contains within himself the capacities of Being, and through his words uses the creative principle in forming his environment, good or bad. So we make our own heaven or hell.

Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[13] v6:19. 25 to 30 stadia is about 5 to 6 kilometers or about 3 to 4 miles
[14] v6:19. see Job 9:8
[15] v6:20. or, I AM
[16] v6:31. Greek and Hebrew use the same word for "heaven", "the heavens", "the sky", and "the air".
[17] v6:31. Exodus 16:4; Nehemiah 9:15; Psalm 78:24-25
[18] v6:45. Isaiah 54:13

John 7

The Unbelief of Jesus' Brothers

^{7:1} After these things, Jesus was walking in Galilee, for he wouldn't walk in

These will receive greater condemnation."

The Widow's Offering

^{12:41} Jesus sat down opposite the treasury, and saw how the multitude cast money into the treasury. Many who were rich cast in much. ^{12:42} A poor widow came, and she cast in two small brass coins,[38] which equal a quadrans coin.[39] ^{12:43} He called his disciples to himself, and said to them, "Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury, ^{12:44} for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on."

Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[33] v12:11. Psalm 118:22-23
[34] v12:26. Exodus 3:6
[35] v12:30. Deuteronomy 6:4-5
[36] v12:31. Leviticus 19:18
[37] v12:36. Psalm 110:1
[38] v12:42. literally, lepta (or widow's mites). Lepta are very small brass coins worth half a quadrans each, which is a quarter of the copper assarion. Lepta are worth less than 1% of an agricultural worker's daily wages.
[39] v12:42. A quadrans is a coin worth about 1/64 of a denarius. A denarius is about one day's wages for an agricultural laborer.

Mark 13

The Destruction of the Temple Foretold

^{13:1} As he went out of the temple, one of his disciples said to him, "Teacher, see what kind of stones and what kind of buildings!"

^{13:2} Jesus said to him, "Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down."

^{13:3} As he sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked him privately, ^{13:4} "Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?"

^{13:5} Jesus, answering, began to tell them, "Be careful that no one leads you astray. ^{13:6} For many will come in my name, saying, 'I am he! [40]' and will lead many astray."

^{13:7} "When you hear of wars and rumors of wars, don't be troubled. For those must happen, but the end is not yet. ^{13:8} For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains."

^{12:18} There came to him Sadducees, who say that there is no resurrection. They asked him, saying, ^{12:19} "Teacher, Moses wrote to us, 'If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.' ^{12:20} There were seven brothers. The first took a wife, and dying left no offspring. ^{12:21} The second took her, and died, leaving no children behind him. The third likewise; ^{12:22} and the seven took her and left no children. Last of all the woman also died. ^{12:23} In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."

^{12:24} Jesus answered them, "Isn't this because you are mistaken, not knowing the Scriptures, nor the power of God? ^{12:25} For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven. ^{12:26} But about the dead, that they are raised; haven't you read in the book of Moses, about the Bush, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'[34]? ^{12:27} He is not the God of the dead, but of the living. You are therefore badly mistaken."

The First Commandment

^{12:28} One of the scribes came, and heard them questioning together. Knowing that he had answered them well, asked him, "Which commandment is the greatest of all?"

^{12:29} Jesus answered, "The greatest is, 'Hear, Israel, the Lord our God, the Lord is one: ^{12:30} you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' [35] This is the first commandment. ^{12:31} The second is like this, 'You shall love your neighbor as yourself.' [36] There is no other commandment greater than these."

^{12:32} The scribe said to him, "Truly, teacher, you have said well that he is one, and there is none other but he, ^{12:33} and to love him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to love his neighbor as himself, is more important than all whole burnt offerings and sacrifices."

^{12:34} When Jesus saw that he answered wisely, he said to him, "You are not far from the Kingdom of God." No one dared ask him any question after that.

The Question about David's Son

^{12:35} Jesus responded, as he taught in the temple, "How is it that the scribes say that the Christ is the son of David? ^{12:36} For David himself said in the Holy Spirit,

"The Lord said to my Lord,
"Sit at my right hand,
until I make your enemies the footstool of your feet." [37]

^{12:37} Therefore David himself calls him Lord, so how can he be his son?"

Jesus Denounces the Scribes

The common people heard him gladly. ^{12:38} In his teaching he said to them, "Beware of the scribes, who like to walk in long robes, and to get greetings in the marketplaces, ^{12:39} and the best seats in the synagogues, and the best places at feasts: ^{12:40} those who devour widows' houses, and for a pretense make long prayers.

Judea, because the Jews sought to kill him. ^{7:2} Now the feast of the Jews, the Feast of Booths, was at hand. ^{7:3} His brothers therefore said to him, "Depart from here, and go into Judea, that your disciples also may see your works which you do. ^{7:4} For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world." ^{7:5} For even his brothers didn't believe in him.

^{7:6} Jesus therefore said to them, "My time has not yet come, but your time is always ready. ^{7:7} The world can't hate you, but it hates me, because I testify about it, that its works are evil. ^{7:8} You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled."

^{7:9} Having said these things to them, he stayed in Galilee.

1. *My time has not yet come; but your time is always ready.* Jesus was developing his spiritual nature, which is under spiritual law. The Pharisaical Jews followed the letter of the law, which resists and seeks the destruction of the Christ. The Christ usually

moves in secret. It does its spiritual work quietly instead of showing off. Some of the multitude thought Jesus was a good man; others thought He had led the people astray. This represents the quibbling of the lesser mind.

Jesus at the Festival of Booths

^{7:10} But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret. ^{7:11} The Jews therefore sought him at the feast, and said, "Where is he?" ^{7:12} There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray." ^{7:13} Yet no one spoke openly of him for fear of the Jews. ^{7:14} But when it was now the midst of the feast, Jesus went up into the temple and taught. ^{7:15} The Jews therefore marveled, saying, "How does this man know letters, having never been educated?"

^{7:16} Jesus therefore answered them, "My teaching is not mine, but his who sent me. ^{7:17} If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself. ^{7:18} He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no unrighteousness is in him. ^{7:19} Didn't Moses give you the law, and yet none of you keeps the law? Why do you seek to kill me?"

^{7:20} The multitude answered, "You have a demon! Who seeks to kill you?"

^{7:21} Jesus answered them, "I did one work, and you all marvel because of it. ^{7:22} Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. ^{7:23} If a boy receives circumcision on the Sabbath, that the law of Moses may not be broken, are you angry with me, because I made a man completely healthy on the Sabbath? ^{7:24} Don't judge according to appearance, but judge righteous judgment."

1. *then went he also up, not publicly, but as it were in secret.* Jesus' disciples wanted Him to go up to Jerusalem for one reason: to prove that He was the Christ, but He realized that He had not yet attained the necessary power. After they had departed He got more spiritual consciousness and was moved to go under the protection of Spirit, and in this state of mind the Jews could not lay their hands on Him or injure Him in any way.

2. *Jesus went up into the temple and taught.* Jesus, like all persons who are growing spiritually, felt the power within Him to be much stronger than He could manifest without. He wanted to prove to His friends that He was the Christ but doubted His ability.

3. *he who seeks the glory ... and no unrighteousness is in him.* He was not speaking from Himself for His own glory, but He was seeking the glory of Him that sent Him.

Glory (doxa, Greek) is used repeatedly by John: Realization of divine unity; the blending

and merging of man's mind with God-Mind (RW/glory).

Is this the Christ?

^{7:25} Therefore some of them of Jerusalem said, "Isn't this he whom they seek to kill?" ^{7:26} Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Christ? ^{7:27} However we know where this man comes from, but when the Christ comes, no one will know where he comes from."

^{7:28} Jesus therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know. ^{7:29} I know him, because I am from him, and he sent me."

^{7:30} They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come. ^{7:31} But of the multitude, many believed in him. They said, "When the Christ comes, he won't do more signs than those which this man has done, will he?"

Officers Are Sent to Arrest Jesus

^{7:32} The Pharisees heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees sent officers to arrest him. ^{7:33} Then Jesus said, "I will be with you a little while longer, then I go to him who sent me. ^{7:34} You will seek me, and won't find me; and where I am, you can't come."¹

^{7:35} The Jews therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks? ^{7:36} What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come?'"

1. *where I am, you can't come.* The all-knowing Christ Mind can easily handle the Pharisaical mind that is following the letter of the law. The intellectual mind cannot understand the claim of the spiritual that it can go where

it cannot be found by those present. The mind that functions in matter cannot comprehend a state in which matter can pass through matter.

Rivers of Living Water

^{7:37} Now on the last and greatest day of the feast, Jesus stood and cried out, "If anyone is thirsty, let him come to me and drink!" ^{7:38} He who believes in me, as the Scripture has said, from within him will flow rivers of living water."² ^{7:39} But he said this about the Spirit, which those believing in him were to receive. For the Holy Spirit was not yet given, because Jesus wasn't yet glorified."³

1. *If anyone is thirsty, let him come to me and drink!* Jesus realized that man's real thirst is for Spirit and that this thirst can only be quenched through an outpouring of the Holy Spirit within the soul, which thrills one with new life and energy and vitality.

2. *from within him will flow rivers of living water.* If we have understanding faith we know that there is no cessation of life and that we have only to open our consciousness

more and more to the Spirit of life in order to realize that from within flow rivers of living water.

3. *for the Spirit was not yet given; because Jesus wasn't yet glorified.* The Holy Spirit was in evidence before the time of Jesus, but He gave a new impetus to this indwelling helper and promised that the holy Comforter would be with us throughout all time.

Mark 12

The Parable of the Wicked Tenants

^{12:1} He began to speak to them in parables. "A man planted a vineyard, put a hedge around it, dug a pit for the winepress, built a tower, rented it out to a farmer, and went into another country. ^{12:2} When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard. ^{12:3} They took him, beat him, and sent him away empty. ^{12:4} Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated. ^{12:5} Again he sent another; and they killed him; and many others, beating some, and killing some. ^{12:6} Therefore still having one, his beloved son, he sent him last to them, saying, 'They will respect my son.' ^{12:7} But those farmers said among themselves, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' ^{12:8} They took him, killed him, and cast him out of the vineyard. ^{12:9} What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others. ^{12:10} Haven't you even read this Scripture:

The stone which the builders rejected,
the same was made the head of the corner.

^{12:11} This was from the Lord,
it is marvelous in our eyes?"

[33]

^{12:12} They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away.

The Question about Paying Taxes

^{12:13} They sent some of the Pharisees and of the Herodians to him, that they might trap him with words. ^{12:14} When they had come, they asked him, "Teacher, we know that you are honest, and don't defer to anyone; for you aren't partial to anyone, but truly teach the way of God. Is it lawful to pay taxes to Caesar, or not? ^{12:15} Shall we give, or shall we not give?"

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius, that I may see it."

^{12:16} They brought it.

He said to them, "Whose is this image and inscription?"

They said to him, "Caesar's."

^{12:17} Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

They marveled greatly at him.

The Question about the Resurrection

^{11:19} When evening came, he went out of the city.

1. *Casting out of the temple those that sold and bought.* In the regeneration one's mind is changed in regard to commercial transactions. The old thoughts of greed and gain must be

cast out; even the very foundation (tables) must be overturned. "For other foundation can no man lay than that which is laid, which is Jesus Christ."

The Lesson from the Withered Fig Tree

^{11:20} As they passed by in the morning, they saw the fig tree withered away from the roots. ^{11:21} Peter, remembering, said to him, "Rabbi, look! The fig tree which you cursed has withered away."

^{11:22} Jesus answered them, "Have faith in God. ^{11:23} For most certainly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and doesn't doubt in his heart, but believes that what he says is happening; he shall have whatever he says. ^{11:24} Therefore I tell you, all things whatever you pray and ask for, believe that you have received them, and you shall have them. ^{11:25} Whenever you stand praying, forgive, if you have anything against anyone; so that your Father, who is in heaven, may also forgive you your transgressions. ^{11:26} But if you do not forgive, neither will your Father in heaven forgive your transgressions."

Jesus' Authority Is Questioned

^{11:27} They came again to Jerusalem, and as he was walking in the temple, the chief priests, and the scribes, and the elders ¹ came to him, ^{11:28} and they began saying to him, "By what authority do you do these things? Or who gave you this authority to do these things?" ²

^{11:29} Jesus said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things. ^{11:30} The baptism of John--was it from heaven, or from men? Answer me."

^{11:31} They reasoned with themselves, saying, "If we should say, 'From heaven;' he will say, 'Why then did you not believe him?' ^{11:32} If we should say, 'From men'--they feared the people, for all held John to really be a prophet. ^{11:33} They answered Jesus, "We don't know."

Jesus said to them, "Neither do I tell you by what authority I do these things." ³

1. The religious thoughts that follow strictly the forms and ceremonies of religion, but do not recognize that the authority of Spirit that underlies them is greater than the outward forms and ceremonies.

2. The teacher of Truth must know Truth, be able to distinguish it from error, and be con-

scious of its essence within him. The authority of man's inner conviction and knowledge is pre-eminent.

3. The Christ, having divine authority, cannot be fettered or bound by the reasonings of the intellect.

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[28] v11:1. TR & NU read "Bethphage" instead of "Bethsphage"

[29] v11:9. "Hosanna" means "save us" or "help us, we pray."

[30] v11:9. Psalm 118:25-26

[31] v11:17. Isaiah 56:7

[32] v11:17. Jeremiah 7:11

Division Among the People

^{7:40} Many of the multitude therefore, when they heard these words, said, "This is truly the prophet." ^{7:41} Others said, "This is the Christ." But some said, "What, does the Christ come out of Galilee? ^{7:42} Hasn't the Scripture said that the Christ comes of the seed of David, [19] and from Bethlehem, [20] the village where David was?" ^{7:43} So there arose a division in the multitude because of him. ¹ ^{7:44} Some of them would have arrested him, but no one laid hands on him.

1. *So there arose a division in the multitude because of him.* When one is in a mixed state of consciousness there is always dissension and questioning. However when one is born anew into the Christ con-

sciousness all things are made clear. "For all shall know me, From the least to the greatest of them." This quotation could be from several verses: Heb. 8:11, Jer. 31:34, Isa. 54:13

The Unbelief of Those in Authority

^{7:45} The officers therefore came to the chief priests and Pharisees, and they said to them, "Why didn't you bring him?" ^{7:46} The officers answered, "No man ever spoke like this man!" ¹, ⁴

^{7:47} The Pharisees therefore answered them, ² "You aren't also led astray, are you? ^{7:48} Have any of the rulers believed in him, or of the Pharisees? ^{7:49} But this multitude that doesn't know the law is accursed."

^{7:50} Nicodemus (he who came to him by night, being one of them) said to them, ³ ^{7:51} "Does our law judge a man, unless it first hears from him personally and knows what he does?"

^{7:52} They answered him, "Are you also from Galilee? Search, and see that no prophet has arisen out of Galilee. [21]"

^{7:53} Everyone went to his own house,

1. *Never man so spake.* The "chief priests" of the Pharisaical consciousness are the highest thoughts in authority in the Pharisaical hierarchy. The "officers" are thoughts that execute the law.

2. *The Pharisees therefore answered them.* However, when it reaches a certain state of unfoldment even the Pharisaical mind, which believes in the strict letter of the law, is open to conviction if it can entertain a higher truth safely.

3. *Nicodemus said to them.* This is proved by Nicodemus' spiritual conversion. The Pharisaical side of man's mind in its faithful adherence to religious forms eventually becomes aware of the presence of divine power.

4. *Never man so spake.* This truth was in evidence when the officers replied, "Never man so spake," revealing that the higher light of the Christ had found entrance into their consciousness.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[19] v7:42. 2 Samuel 7:12

[20] v7:42. Micah 5:2

[21] v7:52. See Isaiah 9:1 and Matthew 4:13-16.

John 8

Men Who Cast Stones

^{8:1} but Jesus went to the Mount of Olives. ¹ ^{8:2} Now very early in the morning, he came again into the temple, and all the people came to him. He sat down, and taught them. ^{8:3} The scribes and the Pharisees brought a woman taken in adultery. Having set her in the midst, ^{8:4} they told him, "Teacher, we found this woman in adultery, in the very act. ^{8:5} Now in our law, Moses commanded us to stone such. [22] What then do you say about her?" ² ^{8:6} They said this testing him, that they might have something to accuse him of.

But Jesus stooped down, and wrote on the ground with his finger. ^{8:7} But when they continued asking him, he looked up and said to them, "He who is without sin among you, let him throw the first stone at her." ^{8:8} Again he stooped down, and with his finger wrote on the ground.

^{8:9} They, when they heard it, being convicted by their conscience, went out one by one, ³ beginning from the oldest, even to the last. Jesus was left alone with the woman where she was, in the middle. ^{8:10} Jesus, standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

^{8:11} She said, "No one, Lord."

Jesus said, "Neither do I condemn you. Go your way. From now on, sin no more." ⁴

1. *Jesus went to the mount of Olives.* Jesus' going up into the Mount of Olives means the soul's ascending to the state of consciousness where absolute Truth is manifest and from this high vantage point teaching a lesson in brotherly love to the intellectual faculties.

2. *what then do you say about her?* Sometimes the intellectual faculties imagine they are in supreme authority, as in this case, where the woman caught in adultery is presented as an

example. "Now, spiritual man, what are you going to do about that?"

3. *And they, when they heard it, went out one by one.* The intellectual faculties, thus trapped in their own conceit, slink away.

4. *Neither do I condemn you.* The final injunction. Thus the overcoming power of the Christ Mind is doing its perfect work.

Jesus the Light of the World

^{8:12} Again, therefore, Jesus spoke to them, saying, "I am the light of the world. [23] He who follows me will not walk in the darkness, but will have the light of life." ¹

^{8:13} The Pharisees therefore said to him, "You testify about yourself. ² Your testimony is not valid."

^{8:14} Jesus answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and where I am going; ³ but you don't know where I came from, or where I am going. ^{8:15} You judge according to the flesh. I judge no one. ^{8:16} Even if I do judge, my judgment is true, for I am not alone, but I am with the Father who sent me. ^{8:17} It's also written in your law that the testimony of two people is valid. [24] ^{8:18} I am one who testifies about myself, and the Father who sent me testifies about me." ⁴

^{8:19} They said therefore to him, "Where is your Father?"

^{11:4} They went away, and found a young donkey tied at the door outside in the open street, and they untied him. ^{11:5} Some of those who stood there asked them, "What are you doing, untying the young donkey?" ^{11:6} They said to them just as Jesus had said, and they let them go.

^{11:7} They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it. ^{11:8} Many spread their garments on the way, ⁵ and others were cutting down branches from the trees, and spreading them on the road. ^{11:9} Those who went in front, and those who followed, cried out, "Hosanna [29]! Blessed is he who comes in the name of the Lord! [30] ⁶ ^{11:10} Blessed is the kingdom of our father David that is coming in the name of the Lord! Hosanna in the highest!"

^{11:11} Jesus entered into the temple in Jerusalem. When he had looked around at everything, it being now evening, he went out to Bethany with the twelve.

Cf. Matt. 21:1-10; Luke 19:28-38; John 12:12-19

1. In his journey towards peace, the follower of the Christ reaches a stage where he must assert his powers of mastery and dominion.

2. *Bethphage and Bethany.* Both names mean "house of figs," the former meaning also "house of unripe figs." Bethany means also "wailing, lamentation, affliction," from the sound of the wind in the foliage of the fig trees and from the "tears" (drops of gum that exude from the fruit). The significance of these meanings is that man, when he lacks self-dominion, is powerless to cope with life unaided. In this state his powers are not mature, but are as unripe fruit, without usefulness.

3. *Colt whereon no man ever yet sat.* We

first train our faculties (disciples) to do our bidding. Next we transform the forces of our sense or animal nature (the "colt whereon no man ever yet sat").

4. The animal nature is meant to be brought into the service of the ideal self and to express their share of his self-realized destiny as a son of God.

5. *Spread their garments.* Praise and appreciation for the animal nature. The natural forces are not evil in themselves. They are evil only when they are misdirected.

6. *Who "cometh in the name of the Lord"* He who expresses the Christ Spirit through his right use of the I AM comes in the name of the Lord or divine law.

Jesus Curses the Fig Tree

^{11:12} The next day, when they had come out from Bethany, he was hungry. ^{11:13} Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. ^{11:14} Jesus told it, "May no one ever eat fruit from you again!" and his disciples heard it.

Jesus Cleanses the Temple

^{11:15} They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, ¹ and overthrew the tables of the money changers, and the seats of those who sold the doves. ^{11:16} He would not allow anyone to carry a container through the temple. ^{11:17} He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' [31] But you have made it a den of robbers!" [32]

^{11:18} The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

right hand and at my left hand is not mine to give, but for whom it has been prepared."

^{10:41} When the ten heard it, they began to be indignant towards James and John.

^{10:42} Jesus summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them. ^{10:43} But it shall not be so among you, but whoever wants to become great among you shall be your servant. ^{10:44} Whoever of you wants to become first among you, shall be bondservant of all. ^{10:45} For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."

The Healing of Blind Bartimaeus

^{10:46} They came to Jericho. As he went out from Jericho, with his disciples and a great multitude, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the road. ^{10:47} When he heard that it was Jesus the Nazarene, he began to cry out, and say, "Jesus, you son of David, have mercy on me!" ^{10:48} Many rebuked him, that he should be quiet, but he cried out much more, "You son of David, have mercy on me!"

^{10:49} Jesus stood still, and said, "Call him."

They called the blind man, saying to him, "Cheer up! Get up. He is calling you!"

^{10:50} He, casting away his cloak, sprang up, and came to Jesus.

^{10:51} Jesus asked him, "What do you want me to do for you?"

The blind man said to him, "Rhabboni,[27] that I may see again."

^{10:52} Jesus said to him, "Go your way. Your faith has made you well." Immediately he received his sight, and followed Jesus in the way.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[24] v10:6. Genesis 1:27

[25] v10:8. Genesis 2:24

[26] v10:19. Exodus 20:12-16; Deuteronomy 5:16-20

[27] v10:51. Rhabboni is a transliteration of the Hebrew word for "great teacher."

Mark 11

Jesus' Triumphal Entry into Jerusalem

^{11:1} When they drew near to Jerusalem, ¹ to Bethsphage[28] and Bethany, ² at the Mount of Olives, he sent two of his disciples, ^{11:2} and said to them, "Go your way into the village that is opposite you. Immediately as you enter into it, you will find a young donkey tied, on which no one has sat. ³ Untie him, and bring him. ^{11:3} If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him'; ⁴ and immediately he will send him back here."

Jesus answered, "You know neither me, nor my Father. If you knew me, you would know my Father also." ^{8:20} Jesus spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come. ⁵

1. *he that follows me ... will have the light of life.* The first lesson in spiritual development to be learned is that everyone has within him the light of divine understanding.

2. *You testify about yourself.* Those who do not recognize that they have this inner light are thinking intellectually instead of spiritually.

3. *I know where I came from, and where I am going.* The Christ light comes forth from God and under all circumstances is aware of its source.

4. *the Father who sent me testifies about me.* It places all judgment in the Father, knowing that its light is from that source alone. The intellectual man has no conception of this truth but depends more on man-made judgment.

5. *because his hour had not yet come.* Jesus (symbolizing the Christ) was working in the substance consciousness and under the light of Spirit and was master of the situation. Therefore no man took Him, because His hour was not yet come. He put all protection under God, who was ever-present as His witness and defense.

Jesus Foretells His Death

^{8:21} Jesus said therefore again to them, "I am going away, and you will seek me, and you will die in your sins. Where I go, you can't come."

^{8:22} The Jews therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come?'"

^{8:23} He said to them, "You are from beneath. I am from above. You are of this world. I am not of this world. ¹ ^{8:24} I said therefore to you that you will die in your sins; for unless you believe that I am[25] he, you will die in your sins."

^{8:25} They said therefore to him, "Who are you?" ²

Jesus said to them, "Just what I have been saying to you from the beginning. ^{8:26} I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."

^{8:27} They didn't understand that he spoke to them about the Father. ³ ^{8:28} Jesus therefore said to them, "When you have lifted up the Son of Man, then you will know that I am he, ⁴ and I do nothing of myself, but as my Father taught me, I say these things. ^{8:29} He who sent me is with me. The Father hasn't left me alone, for I always do the things that are pleasing to him." ^{8:30} As he spoke these things, many believed in him.

1. *I am from above ... I am not of this world.* Jesus, symbolizing the I AM, the Christ, again is proclaiming Truth from the absolute standpoint.

2. *Who are you?* Through self-righteous adherence to outer forms man resists his true unfoldment or evolution.

3. *They didn't understand that he spoke to them about the Father.* The egotistical personality assumes that its world of phenomena is real and that all talk about disappearing into spirit is illusion. Sanctimo-

niousness develops from the belief that intellect can be spiritually sanctified.

4. *then you will know that I am he.* The spiritual mind (the I AM) is the Saviour and is working to come into evidence. It is working to redeem the self-righteous, Pharisaical, intellectual man. When this man has been lifted up, "then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me. I speak these things."

True Disciples

^{8:31} Jesus therefore said to those Jews who had believed him, "If you remain in my word, then you are truly my disciples. ^{8:32} You will know the truth, and the truth will make you free." [26]

^{8:33} They answered him, "We are Abraham's seed, and have never been in bondage to anyone. How do you say, 'You will be made free?'"

^{8:34} Jesus answered them, "Most certainly I tell you, everyone who commits sin is the bondservant of sin. ^{8:35} A bondservant doesn't live in the house forever. ¹ A son remains forever. ^{8:36} If therefore the Son makes you free, you will be free indeed. ^{8:37} I know that you are Abraham's seed, ² yet you seek to kill me, because my word finds no place in you. ^{8:38} I say the things which I have seen with my Father; and you also do the things which you have seen with your father." ³

1. *A bondservant doesn't live in the house forever.* The "house" is man's body. No one who allows intemperate desires to rule his life and to gain expression through his thought and conduct can hope to remain long in the body or to experience in it any measure of true satisfaction.

2. *you are Abraham's seed.* As the chosen people, the Jews were in bondage to racial pride,

and their intemperance in this regard was difficult to uproot.

3. *you also do the things which you have seen with your father.* Jesus in effect said, "If you live in the spirit of My teachings, you will become truly My disciples, and you will be freed from all your limitations through the understanding of Truth that comes to you as the result of your steadfastness."

Jesus and Abraham

^{8:39} They answered him, "Our father is Abraham." ¹

Jesus said to them, "If you were Abraham's children, you would do the works of Abraham. ^{8:40} But now you seek to kill me, a man who has told you the truth, ² which I heard from God. Abraham didn't do this. ^{8:41} You do the works of your father."

They said to him, "We were not born of sexual immorality. We have one Father, God."

^{8:42} Therefore Jesus said to them, "If God were your father, you would love me, for I came out and have come from God. For I haven't come of myself, but he sent me. ^{8:43} Why don't you understand my speech? Because you can't hear my word. ^{8:44} You are of your father, the devil, and you want to do the desires of your father. He was a murderer from the beginning, and doesn't stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its father. ^{8:45} But because I tell the truth, you don't believe me. ^{8:46} Which of you convicts me of sin? If I tell the truth, why do you not believe me? ^{8:47} He who is of God hears the words of God. For this cause you don't hear, because you are not of God."

^{8:48} Then the Jews answered him, "Don't we say well that you are a Samaritan, and have a demon?"

^{8:49} Jesus answered, "I don't have a demon, but I honor my Father, and you dishonor me. ^{8:50} But I don't seek my own glory. There is one who seeks and judges. ^{8:51} Most certainly, I tell you, if a person keeps my word, he will never see death."

^{8:52} Then the Jews said to him, "Now we know that you have a demon. Abraham died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.' ^{8:53} Are you greater than our father, Abraham, who died? The prophets died. Who do you make yourself out to be?"

and come, follow me, taking up the cross."

^{10:22} But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions. ^{10:23} Jesus looked around, and said to his disciples, "How difficult it is for those who have riches to enter into the Kingdom of God!"

^{10:24} The disciples were amazed at his words. But Jesus answered again, "Children, how hard is it for those who trust in riches to enter into the Kingdom of God! ^{10:25} It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God."

^{10:26} They were exceedingly astonished, saying to him, "Then who can be saved?"

^{10:27} Jesus, looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."

^{10:28} Peter began to tell him, "Behold, we have left all, and have followed you."

^{10:29} Jesus said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News, ^{10:30} but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life. ^{10:31} But many who are first will be last; and the last first."

A Third Time Jesus Foretells His Death and Resurrection

^{10:32} They were on the way, going up to Jerusalem; and Jesus was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him. ^{10:33} "Behold, we are going up to Jerusalem. The Son of Man will be delivered to the chief priests and the scribes. They will condemn him to death, and will deliver him to the Gentiles. ^{10:34} They will mock him, spit on him, scourge him, and kill him. On the third day he will rise again."

The Request of James and John

^{10:35} James and John, the sons of Zebedee, came near to him, saying, "Teacher, we want you to do for us whatever we will ask."

^{10:36} He said to them, "What do you want me to do for you?"

^{10:37} They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."

^{10:38} But Jesus said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be baptized with the baptism that I am baptized with?"

^{10:39} They said to him, "We are able."

Jesus said to them, "You shall indeed drink the cup that I drink, and you shall be baptized with the baptism that I am baptized with; ^{10:40} but to sit at my

[23] v9:48. Isaiah 66:24

Mark 10

Teaching about Divorce

^{10:1} He arose from there and came into the borders of Judea and beyond the Jordan. Multitudes came together to him again. As he usually did, he was again teaching them. ^{10:2} Pharisees came to him testing him, and asked him, "Is it lawful for a man to divorce his wife?"

^{10:3} He answered, "What did Moses command you?"

^{10:4} They said, "Moses allowed a certificate of divorce to be written, and to divorce her."

^{10:5} But Jesus said to them, "For your hardness of heart, he wrote you this commandment. ^{10:6} But from the beginning of the creation, God made them male and female.[24] ^{10:7} For this cause a man will leave his father and mother, and will join to his wife, ^{10:8} and the two will become one flesh,[25] so that they are no longer two, but one flesh. ^{10:9} What therefore God has joined together, let no man separate."

^{10:10} In the house, his disciples asked him again about the same matter. ^{10:11} He said to them, "Whoever divorces his wife, and marries another, commits adultery against her. ^{10:12} If a woman herself divorces her husband, and marries another, she commits adultery."

Jesus Blesses Little Children

^{10:13} They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them. ^{10:14} But when Jesus saw it, he was moved with indignation, and said to them, "Allow the little children to come to me! Don't forbid them, for the Kingdom of God belongs to such as these. ^{10:15} Most certainly I tell you, whoever will not receive the Kingdom of God like a little child, he will in no way enter into it." ^{10:16} He took them in his arms, and blessed them, laying his hands on them.

The Rich Man

^{10:17} As he was going out into the way, one ran to him, knelt before him, and asked him, "Good Teacher, what shall I do that I may inherit eternal life?"

^{10:18} Jesus said to him, "Why do you call me good? No one is good except one-- God. ^{10:19} You know the commandments: 'Do not murder,' 'Do not commit adultery,' 'Do not steal,' 'Do not give false testimony,' 'Do not defraud,' 'Honor your father and mother.'"[26]

^{10:20} He said to him, "Teacher, I have observed all these things from my youth."

^{10:21} Jesus looking at him loved him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven;

^{8:54} Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is our God. ^{8:55} You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word. ^{8:56} Your father Abraham rejoiced to see my day. He saw it, and was glad."

^{8:57} The Jews therefore said to him, "You are not yet fifty years old, and have you seen Abraham?"

^{8:58} Jesus said to them, "Most certainly, I tell you, before Abraham came into existence, I AM. ³ [27]"

^{8:59} Therefore they took up stones to throw at him, but Jesus was hidden, and went out of the temple, having gone through the midst of them, and so passed by.

1. *Our father is Abraham.* Those who think of themselves as descended from human ancestors are in bondage to all the limitations of those ancestors. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness.

2. *you seek to kill me, a man who has told you the truth.* It seems incredible that men should seek to destroy and kill out of their thoughts this super-conscious mind, but

such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the summum bonum of existence, and antagonize the Spirit.

3. *before Abraham came into existence, I am.* It is hard for the intellect to realize the spiritual "I AM THAT I AM." It always argues back and forth, endeavoring to prove that the intellect itself is the highest authority.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[22] v8:5. Leviticus 20:10; Deuteronomy 22:22

[23] v8:12. Isaiah 60:1

[24] v8:17. Deuteronomy 17:6; 19:15

[25] v8:24. or, I AM

[26] v8:32. Psalm 119:45

[27] v8:58. or, I am

John 9

A Man Born Blind Receives Sight

^{9:1} As he passed by, he saw a man blind from birth. ^{9:2} His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" ¹

^{9:3} Jesus answered, "Neither did this man sin, nor his parents; but, that the works of God might be revealed in him. ² ^{9:4} I must work the works of him who sent me, while it is day. ³ The night is coming, when no one can work. ^{9:5} While I am in the world, I am the light of the world." ^{9:6} When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud, ⁴ ^{9:7} and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). ⁵ So he went away, washed, and came back seeing. ^{9:8} The neighbors therefore, and those who saw that he was blind before, said, "Isn't

this he who sat and begged?" ^{9:9} Others were saying, "It is he." Still others were saying, "He looks like him."

He said, "I am he." ^{9:10} They therefore were asking him, "How were your eyes opened?"

^{9:11} He answered, "A man called Jesus made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam, and wash.' So I went away and washed, and I received sight."

^{9:12} Then they asked him, "Where is he?"

He said, "I don't know."

1. *who sinned, this man or his parents, that he was born blind?* The inquiry indicates a previous incarnation of the man in the flesh body, where it is possible he may have sinned.

2. *that the works of God might be revealed in him.* The perfect ideas of a perfect man-Idea in Divine Mind.

3. *We must work the works of him that sent me, while it is day.* When the inspiration of God moves us and we respond and do His will, we have the "day," or the light, and we should act upon our inspiration. On the other hand, if we neglect to do the will of Him that

sent us, we shall sink into darkness, ignorance, "night."

4. *anointed the blind man's eyes with the mud (clay, ASV).* Clay represents materiality. This is to be washed away before the material-minded person can see with the eye of the mind or use his innate powers of discernment.

5. *wash in the pool of Siloam.* Siloam means "sent," "sending forth, or putting away." To wash in Siloam is to deny all belief in materiality and affirm the spiritual nature of all substance.

The Pharisees Investigate the Healing

^{9:13} They brought him who had been blind ¹ to the Pharisees. ^{9:14} It was a Sabbath when Jesus made the mud and opened his eyes. ^{9:15} Again therefore the Pharisees also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

^{9:16} Some therefore of the Pharisees said, "This man is not from God, because he doesn't keep the Sabbath."² Others said, "How can a man who is a sinner do such signs?" There was division among them. ^{9:17} Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?"

He said, "He is a prophet."

^{9:18} The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight, ^{9:19} and asked them, "Is this your son, who you say was born blind? How then does he now see?"

^{9:20} His parents answered them, "We know that this is our son, and that he was born blind; ^{9:21} but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself." ^{9:22} His parents said these things because they feared the Jews; for the Jews had already agreed that if any man would confess him as Christ, he would be put out of the synagogue. ^{9:23} Therefore his parents said, "He is of age. Ask him."

^{9:24} So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner."

^{9:25} He therefore answered, "I don't know if he is a sinner. One thing I do know: that though I was blind, now I see."

^{9:32} But they didn't understand the saying, and were afraid to ask him.

Who Is the Greatest?

^{9:33} He came to Capernaum, and when he was in the house he asked them, "What were you arguing among yourselves on the way?"

^{9:34} But they were silent, for they had disputed one with another on the way about who was the greatest.

^{9:35} He sat down, and called the twelve; and he said to them, "If any man wants to be first, he shall be last of all, and servant of all." ^{9:36} He took a little child, and set him in the midst of them. Taking him in his arms, he said to them, ^{9:37} "Whoever receives one such little child in my name, receives me, and whoever receives me, doesn't receive me, but him who sent me."

Another Exorcist

^{9:38} John said to him, "Teacher, we saw someone who doesn't follow us casting out demons in your name; and we forbade him, because he doesn't follow us."

^{9:39} But Jesus said, "Don't forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me. ^{9:40} For whoever is not against us is on our side. ^{9:41} For whoever will give you a cup of water to drink in my name, because you are Christ's, most certainly I tell you, he will in no way lose his reward."

Temptations to Sin

^{9:42} Whoever will cause one of these little ones who believe in me to stumble, it would be better for him if he was thrown into the sea with a millstone hung around his neck. ^{9:43} If your hand causes you to stumble, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into Gehenna, [20] into the unquenchable fire, ^{9:44} 'where their worm doesn't die, and the fire is not quenched.' ^{9:45} If your foot causes you to stumble, cut it off. It is better for you to enter into life lame, rather than having your two feet to be cast into Gehenna, [21] into the fire that will never be quenched-- ^{9:46} 'where their worm doesn't die, and the fire is not quenched.' ^{9:47} If your eye causes you to stumble, cast it out. It is better for you to enter into the Kingdom of God with one eye, rather than having two eyes to be cast into the Gehenna [22] of fire, ^{9:48} 'where their worm doesn't die, and the fire is not quenched.' [23] For everyone will be salted with fire, and every sacrifice will be seasoned with salt. ^{9:50} Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another."

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[20] v9:43. or, Hell

[21] v9:45. or, Hell

[22] v9:47. or, Hell

^{9:11} They asked him, saying, "Why do the scribes say that Elijah must come first?"

^{9:12} He said to them, "Elijah indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised? ^{9:13} But I tell you that Elijah has come, and they have also done to him whatever they wanted to, even as it is written about him."

The Healing of a Boy with a Spirit

^{9:14} Coming to the disciples, he saw a great multitude around them, and scribes questioning them. ^{9:15} Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him. ^{9:16} He asked the scribes, "What are you asking them?"

^{9:17} One of the multitude answered, "Teacher, I brought to you my son, who has a mute spirit; ^{9:18} and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they weren't able."

^{9:19} He answered him, "Unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me."

^{9:20} They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.

^{9:21} He asked his father, "How long has it been since this has come to him?"

He said, "From childhood. ^{9:22} Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us."

^{9:23} Jesus said to him, "If you can believe, all things are possible to him who believes."

^{9:24} Immediately the father of the child cried out with tears, "I believe. Help my unbelief!"

^{9:25} When Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying to him, "You mute and deaf spirit, I command you, come out of him, and never enter him again!"

^{9:26} Having cried out, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, "He is dead." ^{9:27} But Jesus took him by the hand, and raised him up; and he arose.

^{9:28} When he had come into the house, his disciples asked him privately, "Why couldn't we cast it out?" ^{9:29} He said to them, "This kind can come out by nothing, except by prayer and fasting."

Jesus Again Foretells His Death and Resurrection

^{9:30} They went out from there, and passed through Galilee. He didn't want anyone to know it. ^{9:31} For he was teaching his disciples, and said to them, "The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again."

^{9:26} They said to him again, "What did he do to you? How did he open your eyes?"

^{9:27} He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"

^{9:28} They insulted him and said, "You are his disciple, but we are disciples of Moses. ^{9:29} We know that God has spoken to Moses. But as for this man, we don't know where he comes from."

^{9:30} The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes. ^{9:31} We know that God doesn't listen to sinners, but if anyone is a worshipper of God, and does his will, he listens to him. [28] ^{9:32} Since the world began it has never been heard of that anyone opened the eyes of someone born blind. ^{9:33} If this man were not from God, he could do nothing."

^{9:34} They answered him, "You were altogether born in sins, and do you teach us?" They threw him out. ³

1. Unity Bible commentary says that the main theme of this lesson is the teaching of the quickening of spiritual discernment, that is, how to see with the inner eye. The Ed Rabel commentary says "the works of God are needed here, not an analysis of how it came about." We should not ask "why did this happen" but rather "how can we heal."

2. *This man is not from God, because because he doesn't keep the Sabbath.* The

Pharisees regarded the keeping of the Sabbath day as a commandment to be observed in the letter. They did not understand spiritually.

3. *They threw him out.* The Pharisees (traditional faith) casts out (one whose spiritual vision has been quickened) because faith that is rooted in tradition has nothing in common with Truth for Truth's sake. Its foundation is the authority of past leaders and thinkers, not Truth itself.

Spiritual Blindness

^{9:35} Jesus heard that they had thrown him out, and finding him, he said, "Do you believe in the Son of God?" ¹

^{9:36} He answered, "Who is he, Lord, that I may believe in him?"

^{9:37} Jesus said to him, "You have both seen him, and it is he who speaks with you."

^{9:38} He said, "Lord, I believe!" and he worshiped him. ²

^{9:39} Jesus said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."

^{9:40} Those of the Pharisees who were with him heard these things, and said to him, "Are we also blind?"

^{9:41} Jesus said to them, "If you were blind, you would have no sin; but now you say, 'We see.' Therefore your sin remains.

1. *Do you believe in the Son of God?* Jesus had awakened the man's intellectual understanding, but the awakening was not complete until the man had been grounded in the divine Sonship.

2. *And he worshipped him.* Was Jesus refer-

ring here to his own personality? It is quite evident that Jesus was instructing the man to have faith in his indwelling Lord. This is borne out by the answer which the man gave in verse 38: "Lord, I believe."

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[28] v9:31. Psalm 66:18, Proverbs 15:29; 28:9

John 10

Jesus the Good Shepherd

^{10:1} "Most certainly, I tell you, one who doesn't enter by the door into the sheep fold, ¹ but climbs up some other way, the same is a thief and a robber. ² ^{10:2} But one who enters in by the door is the shepherd of the sheep. ^{10:3} The gatekeeper opens the gate for him, and the sheep listen to his voice. ³ He calls his own sheep by name, and leads them out. ^{10:4} Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice. ^{10:5} They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers." ^{10:6} Jesus spoke this parable to them, but they didn't understand what he was telling them.

^{10:7} Jesus therefore said to them again, "Most certainly, I tell you, I am the sheep's door. ^{10:8} All who came before me are thieves and robbers, but the sheep didn't listen to them. ^{10:9} I am the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture. ^{10:10} The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly. ^{10:11} I am the good shepherd. ⁴ [29] The good shepherd lays down his life for the sheep. ^{10:12} He who is a hired hand, and not a shepherd, who doesn't own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them. ⁵ ^{10:13} The hired hand flees because he is a hired hand, and doesn't care for the sheep. ^{10:14} I am the good shepherd. I know my own, and I'm known by my own; ^{10:15} even as the Father knows me, and I know the Father. I lay down my life for the sheep. ⁶ ^{10:16} I have other sheep, which are not of this fold. ⁷ [30] I must bring them also, and they will hear my voice. They will become one flock with one shepherd. ^{10:17} Therefore the Father loves me, because I lay down my life, [31] that I may take it again. ^{10:18} No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from my Father."

^{10:19} Therefore a division arose again among the Jews because of these words. ^{10:20} Many of them said, "He has a demon, and is insane! Why do you listen to him?" ^{10:21} Others said, "These are not the sayings of one possessed by a demon. It isn't possible for a demon to open the eyes of the blind, is it?" [32]

1. *the door into the sheep fold.* The sheepfold represents the mind with its thoughts; the door represents the I AM consciousness.

2. *climbs up some other way, the same is a thief and a robber.* All forces that come into our consciousness in any other way than through our own I AM are thieves and robbers. No man can be saved from the limitations and mistakes of ignorance except through his own volition.

3. *the sheep listen to his voice.* Man learns to

control his thought life through attention, study, and practice as well as through prayer. When his thoughts become orderly and obedient to his will, it is then that the sheep hear his voice.

4. *I am the good shepherd.* The good shepherd is the Christ, I AM, or the individual I AM, Christed, illumined, lighted by the understanding of Truth. Man is saved by the Good-Shepherding of his thought powers, or by his learning to think in harmony with divine law and thereafter controlling his thoughts accord-

said, "Get behind me, Satan! For you have in mind not the things of God, but the things of men."

^{8:34} He called the multitude to himself with his disciples, and said to them, "Whoever wants to come after me, let him deny himself, and take up his cross, and follow me. ^{8:35} For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it. ^{8:36} For what does it profit a man, to gain the whole world, and forfeit his life? ^{8:37} For what will a man give in exchange for his life? ^{8:38} For whoever will be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also will be ashamed of him, when he comes in the glory of his Father with the holy angels."

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[19] v8:12. The word translated "generation" here (genea) could also be translated "people," "race," or "family."

Mark 9

Jesus Foretells His Death and Resurrection (continued)

^{9:1} He said to them, "Most certainly I tell you, there are some standing here who will in no way taste death until they see the Kingdom of God come with power."

The Transfiguration

^{9:2} After six days Jesus took with him Peter, James, and John, and brought them up onto a high mountain privately by themselves, and he was changed into another form in front of them. ^{9:3} His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them. ^{9:4} Elijah and Moses appeared to them, and they were talking with Jesus.

^{9:5} Peter answered Jesus, "Rabbi, it is good for us to be here. Let's make three tents: one for you, one for Moses, and one for Elijah." ^{9:6} For he didn't know what to say, for they were very afraid.

^{9:7} A cloud came, overshadowing them, and a voice came out of the cloud, "This is my beloved Son. Listen to him."

^{9:8} Suddenly looking around, they saw no one with them any more, except Jesus only.

The Coming of Elijah

^{9:9} As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead. ^{9:10} They kept this saying to themselves, questioning what the "rising from the dead" meant.

The Yeast of the Pharisees and of Herod

^{8:14} They forgot to take bread; and they didn't have more than one loaf in the boat with them. ^{8:15} He warned them, saying, "Take heed: beware of the yeast of the Pharisees and the yeast of Herod."

^{8:16} They reasoned with one another, saying, "It's because we have no bread."

^{8:17} Jesus, perceiving it, said to them, "Why do you reason that it's because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened? ^{8:18} Having eyes, don't you see? Having ears, don't you hear? Don't you remember? ^{8:19} When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?"

They told him, "Twelve."

^{8:20} "When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?"

They told him, "Seven."

^{8:21} He asked them, "Don't you understand, yet?"

Jesus Cures a Blind Man at Bethsaida

^{8:22} He came to Bethsaida. They brought a blind man to him, and begged him to touch him. ^{8:23} He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.

^{8:24} He looked up, and said, "I see men; for I see them like trees walking."

^{8:25} Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly. ^{8:26} He sent him away to his house, saying, "Don't enter into the village, nor tell anyone in the village."

Peter's Declaration about Jesus

^{8:27} Jesus went out, with his disciples, into the villages of Caesarea Philippi. On the way he asked his disciples, "Who do men say that I am?"

^{8:28} They told him, "John the Baptizer, and others say Elijah, but others: one of the prophets."

^{8:29} He said to them, "But who do you say that I am?"

Peter answered, "You are the Christ." ^{8:30} He commanded them that they should tell no one about him.

Jesus Foretells His Death and Resurrection

^{8:31} He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ^{8:32} He spoke to them openly. Peter took him, and began to rebuke him. ^{8:33} But he, turning around, and seeing his disciples, rebuked Peter, and

ingly.

5. *The wolf snatches the sheep, and scatters them.* Wolves represent worldly thoughts, always wanting and never finding, always hungry and never satisfied, restless, searching here and there and everywhere for Truth. These thoughts are let into the consciousness by the hireling, the personal ego, and the result is a scattered state of mind.

6. *I lay down my life for the sheep.* This means that the high spiritual I AM lets itself

become identified with the limitations of self-consciousness that it may lift all up to the spiritual plane. "I lay down my life, that I may take it again."

7. *I have other sheep, which are not of this fold.* Our temporal Gentile thoughts and states of consciousness, which we have considered not included in the divine plan of perfection for us. A non-metaphysical interpretation by Ed Rabel mentions that Jesus may be indicating sheep from another world or dimension.

Jesus is rejected by the Jews

^{10:22} It was the Feast of the Dedication[33] at Jerusalem. ^{10:23} It was winter, and Jesus was walking in the temple, in Solomon's porch. ^{10:24} The Jews therefore came around him and said to him, "How long will you hold us in suspense? If you are the Christ, tell us plainly." ¹

^{10:25} Jesus answered them, "I told you, and you don't believe. The works that I do in my Father's name, these testify about me. ^{10:26} But you don't believe, because you are not of my sheep, as I told you. ^{10:27} My sheep hear my voice, and I know them, and they follow me. ^{10:28} I give eternal life to them. ² They will never perish, and no one will snatch them out of my hand. ^{10:29} My Father, who has given them to me, is greater than all. No one is able to snatch them out of my Father's hand. ^{10:30} I and the Father are one." ³

^{10:31} Therefore Jews took up stones again to stone him. ^{10:32} Jesus answered them, "I have shown you many good works from my Father. For which of those works do you stone me?"

^{10:33} The Jews answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

^{10:34} Jesus answered them, "Isn't it written in your law, 'I said, you are gods?' [34] ^{10:35} If he called them gods, to whom the word of God came (and the Scripture can't be broken), ^{10:36} do you say of him whom the Father sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the Son of God?' ^{10:37} If I don't do the works of my Father, don't believe me. ^{10:38} But if I do them, though you don't believe me, believe the works; that you may know and believe that the Father is in me, and I in the Father."

^{10:39} They sought again to seize him, and he went out of their hand. ^{10:40} He went away again beyond the Jordan into the place where John was baptizing at first, and there he stayed. ⁴ ^{10:41} Many came to him. They said, "John indeed did no sign, but everything that John said about this man is true." ^{10:42} Many believed in him there.

1. *If you are the Christ, tell us plainly.* In this Scripture Jesus symbolizes the I AM or Christ, and the Jews symbolize our high-brow intellectual thoughts, which hold to the letter of the law to such an extent that they cannot let the spiritual word expand in and through the consciousness.

2. *I give eternal life to them.* By identifying ourselves only with true thoughts and ideas and proving both in our daily life, we give them vitality and permanence.

3. *I and the Father are one.* We may use it in the same form in which Jesus stated it, or we may say, "I am one with Divine Mind, and I think divine thoughts."

4. *he went away again beyond the Jordan ... and there he stayed.* After the Christ has done a positive work it always withdraws to an inner state of consciousness in order to replenish its power before it goes forth to achieve again. Into this state of consciousness opposing intellect cannot

find entrance.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[29] v10:11. Isaiah 40:11; Ezekiel 34:11-12,15,22

[30] v10:16. Isaiah 56:8

[31] v10:17. Isaiah 53:7-8

[32] v10:21. Exodus 4:11

[33] v10:22. The "Feast of the Dedication" is the Greek name for "Hanukkah," a celebration of the rededication of the Temple.

[34] v10:34. Psalm 82:6

John 11

The Death of Lazarus

^{11:1} Now a certain man was sick, Lazarus from Bethany, ¹ of the village of Mary and her sister, Martha. ² ^{11:2} It was that Mary who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus, was sick. ^{11:3} The sisters therefore sent to him, saying, "Lord, behold, he for whom you have great affection is sick." ^{11:4} But when Jesus heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it." ^{11:5} Now Jesus loved Martha, and her sister, and Lazarus. ^{11:6} When therefore he heard that he was sick, he stayed two days in the place where he was. ^{11:7} Then after this he said to the disciples, "Let's go into Judea again."

^{11:8} The disciples told him, "Rabbi, the Jews were just trying to stone you, and are you going there again?"

^{11:9} Jesus answered, "Aren't there twelve hours of daylight? If a man walks in the day, he doesn't stumble, because he sees the light of this world. ^{11:10} But if a man walks in the night, he stumbles, because the light isn't in him." ^{11:11} He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep." ³

^{11:12} The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

^{11:13} Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. ^{11:14} So Jesus said to them plainly then, "Lazarus is dead. ⁴ ^{11:15} I am glad for your sakes that I was not there, ⁵ so that you may believe. Nevertheless, let's go to him."

^{11:16} Thomas therefore, who is called Didymus, ⁶ [35] said to his fellow disciples, "Let's go also, that we may die with him."

1. *Now a certain man was sick, Lazarus.* Lazarus is the ruling thought in the intellect; the name means court of God. At its center it is good; we could not draw to ourselves the potentialities of Being without this accumulative faculty, but its fault is in piling up

thoughts and things on the material plane. When man lets his intellect spend all his energies in money getting, he is sowing the seeds of a long sleep in matter.

2. *Mary and her sister Martha.* The human love, Mary, and the natural life, Martha, are

who was deaf and had an impediment in his speech. They begged him to lay his hand on him. ^{7:33} He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue. ^{7:34} Looking up to heaven, he sighed, and said to him, "Ephphatha!" that is, "Be opened!" ^{7:35} Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly. ^{7:36} He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it. ^{7:37} They were astonished beyond measure, saying, "He has done all things well. He makes even the deaf hear, and the mute speak!"

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[15] v7:7. Isaiah 29:13

[16] v7:10. Exodus 20:12; Deuteronomy 5:16

[17] v7:10. Exodus 21:17; Leviticus 20:9

[18] v7:11. Corban is a Hebrew word for an offering devoted to God.

Mark 8

Feeding the Four Thousand

^{8:1} In those days, when there was a very great multitude, and they had nothing to eat, Jesus called his disciples to himself, and said to them, ^{8:2} "I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat. ^{8:3} If I send them away fasting to their home, they will faint on the way, for some of them have come a long way."

^{8:4} His disciples answered him, "From where could one satisfy these people with bread here in a deserted place?"

^{8:5} He asked them, "How many loaves do you have?"

They said, "Seven."

^{8:6} He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude. ^{8:7} They had a few small fish. Having blessed them, he said to serve these also. ^{8:8} They ate, and were filled. They took up seven baskets of broken pieces that were left over. ^{8:9} Those who had eaten were about four thousand. Then he sent them away. ^{8:10} Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.

The Demand for a Sign

^{8:11} The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him. ^{8:12} He sighed deeply in his spirit, and said, "Why does this generation [19] seek a sign? Most certainly I tell you, no sign will be given to this generation." ^{8:13} He left them, and again entering into the boat, departed to the other side.

^{7:6} He answered them, "Well did Isaiah prophesy of you hypocrites, as it is written,

This people honors me with their lips,
but their heart is far from me.

^{7:7} But in vain do they worship me,
teaching as doctrines the commandments of men.[15]

^{7:8} "For you set aside the commandment of God, and hold tightly to the tradition of men--the washing of pitchers and cups, and you do many other such things." ^{7:9} He said to them, "Full well do you reject the commandment of God, that you may keep your tradition. ^{7:10} For Moses said, 'Honor your father and your mother;'[16] and, 'He who speaks evil of father or mother, let him be put to death.'[17] ^{7:11} But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban[18], that is to say, given to God;" then you no longer allow him to do anything for his father or his mother, ^{7:13} making void the word of God by your tradition, which you have handed down. You do many things like this."

^{7:14} He called all the multitude to himself, and said to them, "Hear me, all of you, and understand. ^{7:15} There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man. ^{7:16} If anyone has ears to hear, let him hear!"

^{7:17} When he had entered into a house away from the multitude, his disciples asked him about the parable. ^{7:18} He said to them, "Are you thus without understanding also? Don't you perceive that whatever goes into the man from outside can't defile him, ^{7:19} because it doesn't go into his heart, but into his stomach, then into the latrine, thus making all foods clean?" ^{7:20} He said, "That which proceeds out of the man, that defiles the man. ^{7:21} For from within, out of the hearts of men, proceed evil thoughts, adulteries, sexual sins, murders, thefts, ^{7:22} covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness. ^{7:23} All these evil things come from within, and defile the man."

The Syrophenician Woman's Faith

^{7:24} From there he arose, and went away into the borders of Tyre and Sidon. He entered into a house, and didn't want anyone to know it, but he couldn't escape notice. ^{7:25} For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. ^{7:26} Now the woman was a Greek, a Syrophenician by race. She begged him that he would cast the demon out of her daughter. ^{7:27} But Jesus said to her, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs."

^{7:28} But she answered him, "Yes, Lord. Yet even the dogs under the table eat the children's crumbs."

^{7:29} He said to her, "For this saying, go your way. The demon has gone out of your daughter."

^{7:30} She went away to her house, and found the child having been laid on the bed, with the demon gone out.

Jesus Cures a Deaf Man

^{7:31} Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee, through the midst of the region of Decapolis. ^{7:32} They brought to him one

sisters to this intellect, and although they, like all women, have faith in the Spirit, they allow themselves to fall under the mortal law thought, and believe in the reality of death. The whole world is under the hypnotism of this material belief, and it is making tombs for thousands every day.

3. *I am going so that I may awake him out of sleep.* The lifting up of the whole man, spirit, soul, and body, into the Christ consciousness of power.

4. *Lazarus is dead.* The meaning of "Lazarus" is "God is helper." When man fails to recognize God as the one Helper and the one support of his life, spiritual understanding becomes weak in him and he

sinks into materiality. To all intents, he is dead to the truth of his own being.

5. *I am glad for your sakes that I was not there.* Jesus, who represents the I AM in each individual, is always glad of the opportunity to develop a greater faith in the disciples, or the twelve faculties of man.

6. *Thomas ... who is called Didymus.* The phase of understanding represented by Thomas is that which includes reason and intellectual perception. Thomas did not understand that life is eternal, but did understand the truth that made Jesus fearless in the face of danger, and was loyal enough to his Master to be willing to die with Him if necessary.

Jesus the Resurrection and the Life

^{11:17} So when Jesus came, he found that he had been in the tomb four days already. ^{11:18} Now Bethany was near Jerusalem, about fifteen stadia[36] away.

^{11:19} Many of the Jews had joined the women around Martha and Mary, to console them concerning their brother. ^{11:20} Then when Martha heard that Jesus was coming, she went and met him, but Mary stayed in the house. ^{11:21} Therefore Martha said to Jesus, "Lord, if you would have been here, my brother wouldn't have died. ^{11:22} Even now I know that, whatever you ask of God, God will give you." ^{11:23} Jesus said to her, "Your brother will rise again."

^{11:24} Martha said to him, "I know that he will rise again in the resurrection at the last day."

^{11:25} Jesus said to her, "I am the resurrection ² and the life. He who believes in me will still live, even if he dies. ³ ^{11:26} Whoever lives and believes in me will never die. ⁴ Do you believe this?"

^{11:27} She said to him, "Yes, Lord. I have come to believe that you are the Christ, God's Son, he who comes into the world."

1. *Martha ... went and met him, but Mary stayed in the house.* Martha represents the part of the soul that is preoccupied with externals. Mary was preoccupied with the inner realities of thought and understanding. Martha ministered to His physical needs. Mary allowed Him to minister to her spiritual needs. His physical presence was not essential to her. When He drew near she "still sat in the house."

2. *the resurrection at the last day ... I am the resurrection.* Jesus denies the belief that the resurrection of the dead occurs "at the last day." The resurrection is an occurrence in the present. It is an inner awakening, not an external fact. The "I" is the "Word" that was made flesh, the eternal truth of life. The eternal, the primor-

dial, that existed in the beginning, rose again in Lazarus.

3. *He who believes in me will still live, even if he dies.* This statement sets forth man's uninterrupted consciousness of individual identity with Christ regardless of life, death, or other limiting circumstance. Man cannot lose his identity as a son of God.

4. *Whoever lives and believes in me will never die.* The restorative and renewing functions are adequate to the perfect health, strength, and youthfulness of the body. The mind first lets go its hold upon the idea of eternal youth, and the body follows the action of the mind.

Jesus Weeps

^{11:28} When she had said this, she went away, and called Mary, her sister, secretly, saying, "The Teacher is here, and is calling you."

^{11:29} When she heard this, she arose quickly, and went to him. ^{11:30} Now Jesus had not yet come into the village, but was in the place where Martha met him. ^{11:31} Then the Jews who were with her in the house, and were consoling her, when they saw Mary, that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there." ^{11:32} Therefore when Mary came to where Jesus was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

^{11:33} When Jesus therefore saw her weeping, and the Jews weeping who came with her, he groaned in the spirit, and was troubled, ^{11:34} and said, "Where have you laid him?"

They told him, "Lord, come and see."

^{11:35} Jesus wept.

^{11:36} The Jews therefore said, "See how much affection he had for him!" ^{11:37} Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

1. *Jesus ... groaned in the spirit and was troubled.* There is very strong reason for believing that Lazarus was the rich young ruler referred to in Mark 10:17-22, whom Jesus loved, and whom he bade to sell all he had and follow him, but who had "much possessions," and could not give them up. Lazarus is the ruling thought in the intellect; the name means

court of God. At its center it is good; we could not draw to ourselves the potentialities of Being without this accumulative faculty, but its fault is in piling up thoughts and things on the material plane. Jesus loves this young man, but groans in spirit and weeps over his sense sleep and entombment in matter.

Jesus Raises Lazarus to Life

^{11:38} Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it. ^{11:39} Jesus said, "Take away the stone." ²

Martha, the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

^{11:40} Jesus said to her, "Didn't I tell you that if you believed, you would see God's glory?"

^{11:41} So they took away the stone from the place where the dead man was lying. ^{11:42} Jesus lifted up his eyes, and said, "Father, I thank you that you listened to me. I know that you always listen to me, but because of the multitude that stands around I said this, that they may believe that you sent me." ^{11:43} When he had said this, he cried with a loud voice, "Lazarus, come out!" ³

^{11:44} He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Jesus said to them, "Free him, and let him go."

1. *Now it was a cave, and a stone lay against it.* The cave represents the darkness of materiality, and the stone that "lay against it" represents that which seals the thought that youth has come to an end.

2. *Jesus said, Take away the stone.* Jesus makes a denial of the thought that material

conditions can confine life.

3. *Lazarus, come out!* The treatment for this sleep in matter is silent asking, then audible commanding. This is the formula given by Jesus, and it is found very effective by Christian healers. Then give perfect freedom: "Free him, and let him go."

^{6:45} Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away. ^{6:46} After he had taken leave of them, he went up the mountain to pray.

^{6:47} When evening had come, the boat was in the midst of the sea, and he was alone on the land. ^{6:48} Seeing them distressed in rowing, for the wind was contrary to them, about the fourth watch of the night he came to them, walking on the sea, ^{6:49} and he would have passed by them, but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; ^{6:50} for they all saw him, and were troubled. But he immediately spoke with them, and said to them, "Cheer up! It is I! ^{6:51} Don't be afraid." He got into the boat with them; and the wind ceased, and they were very amazed among themselves, and marveled; ^{6:52} for they hadn't understood about the loaves, but their hearts were hardened.

Healing the Sick in Gennesaret

^{6:53} When they had crossed over, they came to land at Gennesaret, and moored to the shore. ^{6:54} When they had come out of the boat, immediately the people recognized him, ^{6:55} and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was. ^{6:56} Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might touch just the fringe ^{6:57} of his garment; and as many as touched him were made well.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[9] v6:33. TR reads "The multitudes" instead of "They"

[10] v6:37. 200 denarii was about 7 or 8 months wages for an agricultural laborer.

[11] v6:44. TR adds "about"

[12] v6:48. see Job 9:8

[13] v6:50. or, "I AM!"

[14] v6:56. or, tassel

Mark 7

The Tradition of the Elders

^{7:1} Then the Pharisees, and some of the scribes gathered together to him, having come from Jerusalem. ^{7:2} Now when they saw some of his disciples eating bread with defiled, that is, unwashed, hands, they found fault. ^{7:3} (For the Pharisees, and all the Jews, don't eat unless they wash their hands and forearms, holding to the tradition of the elders. ^{7:4} They don't eat when they come from the marketplace, unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.) ^{7:5} The Pharisees and the scribes asked him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?"

^{6:21} Then a convenient day came, that Herod on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee. ^{6:22} When the daughter of Herodias herself came in and danced, she pleased Herod and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you." ^{6:23} He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."

^{6:24} She went out, and said to her mother, "What shall I ask?"

She said, "The head of John the Baptizer."

^{6:25} She came in immediately with haste to the king, and asked, "I want you to give me right now the head of John the Baptizer on a platter."

^{6:26} The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn't wish to refuse her. ^{6:27} Immediately the king sent out a soldier of his guard, and commanded to bring John's head, and he went and beheaded him in the prison, ^{6:28} and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

^{6:29} When his disciples heard this, they came and took up his corpse, and laid it in a tomb.

Feeding the Five Thousand

^{6:30} The apostles gathered themselves together to Jesus, and they told him all things, whatever they had done, and whatever they had taught. ^{6:31} He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat. ^{6:32} They went away in the boat to a deserted place by themselves. ^{6:33} They[9] saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him. ^{6:34} Jesus came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things. ^{6:35} When it was late in the day, his disciples came to him, and said, "This place is deserted, and it is late in the day." ^{6:36} Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing to eat."

^{6:37} But he answered them, "You give them something to eat."

They asked him, "Shall we go and buy two hundred denarii[10] worth of bread, and give them something to eat?"

^{6:38} He said to them, "How many loaves do you have? Go see."

When they knew, they said, "Five, and two fish."

^{6:39} He commanded them that everyone should sit down in groups on the green grass. ^{6:40} They sat down in ranks, by hundreds and by fifties. ^{6:41} He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all. ^{6:42} They all ate, and were filled. ^{6:43} They took up twelve baskets full of broken pieces and also of the fish. ^{6:44} Those who ate the loaves were[11] five thousand men.

Jesus Walks on the Water

The Plot to Kill Jesus

^{11:45} Therefore many of the Jews, who came to Mary and saw what Jesus did, believed in him. ^{11:46} But some of them went away to the Pharisees, and told them the things which Jesus had done. ^{11:47} The chief priests therefore and the Pharisees gathered a council, and said, "What are we doing? For this man does many signs. ^{11:48} If we leave him alone like this, everyone will believe in him, and the Romans will come and take away both our place and our nation."

^{11:49} But a certain one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, ^{11:50} nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish." ^{11:51} Now he didn't say this of himself, but being high priest that year, he prophesied that Jesus would die for the nation, ^{11:52} and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad. ^{11:53} So from that day forward they took counsel that they might put him to death. ^{11:54} Jesus therefore walked no more openly among the Jews, but departed from there into the country near the wilderness, to a city called Ephraim. He stayed there with his disciples.

^{11:55} Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves. ^{11:56} Then they sought for Jesus and spoke one with another, as they stood in the temple, "What do you think--that he isn't coming to the feast at all?" ^{11:57} Now the chief priests and the Pharisees had commanded that if anyone knew where he was, he should report it, that they might seize him.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[35] v11:16. "Didymus" means "Twin"

[36] v11:18. 15 stadia is about 2.8 kilometers or 1.7 miles

[37] v11:41. NU omits "from the place where the dead man was lying."

John 12

Mary Anoints Jesus

^{12:1} Then six days before the Passover, Jesus came to Bethany, ¹ where Lazarus was, who had been dead, whom he raised from the dead. ^{12:2} So they made him a supper there. Martha served, but Lazarus was one of those who sat at the table with him. ² ^{12:3} Mary, therefore, took a pound[38] of ointment of pure nard, very precious, and anointed the feet of Jesus, ³ and wiped his feet with her hair. The house was filled with the fragrance of the ointment. ⁴ ^{12:4} Then Judas Iscariot, ⁵ Simon's son, one of his disciples, who would betray him, said, ^{12:5} "Why wasn't this ointment sold for three hundred denarii,[39] and given to the poor?" ^{12:6} Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it. ^{12:7} But Jesus said, "Leave her alone. She has kept this for the day of my burial. ^{12:8} For you always have the poor with you, but you don't always have me."

1. *Bethany*. "A place of fruits" and is realized in the subconscious. When man is quickened of the Spirit, he gets a certain result in mind and body, which is the fruit of his thought.

2. *Martha served; but Lazarus sat*. Signifies the giving and receiving of the forces that feed us on the invisible side of life. The "super" is the consciousness of sustenance for the physical man.

3. *Mary ... anointed the feet of Jesus*. Anointing of the feet represents the willingness of love to serve. Love is the fruit of devotion and thanksgiving expressed by Mary.

4. *and the house was filled with the fragrance of the ointment*. Every emotion has a corresponding emanation. When we do a loving, un-

selfish thing, or even think an unselfish thought, there pours forth from the solar plexus a real substance. Those who are sensitive to odors often catch its sweet perfume, and think it comes from some external source.

5. *Judas Iscariot*. The sense consciousness of man. Its satisfaction is in personal gains and it is continually opposed to the outpouring of Love. Judas is transformed and redeemed, when all pertaining to personality is surrendered and the substance of Love is poured into consciousness. Love overcomes all selfishness and transforms the sense man into his pure and original state. The quickening life of Spirit anoints the whole body and resurrects it into newness of life and substance, thus begetting the new creature in Christ Jesus.

The Plot to Kill Lazarus

^{12:9} A large crowd therefore of the Jews learned that he was there, and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. ^{12:10} But the chief priests conspired to put Lazarus to death also, ^{12:11} because on account of him many of the Jews went away and believed in Jesus.

Jesus' Triumphal Entry into Jerusalem

^{12:12} On the next day a great multitude had come to the feast. When they heard that Jesus was coming to Jerusalem, ^{12:13} they took the branches of the palm trees, and went out to meet him, and cried out, "Hosanna[40]! Blessed is he who comes in the name of the Lord,[41] the King of Israel!"

^{12:14} Jesus, having found a young donkey, sat on it. As it is written, ^{12:15} "Don't be afraid, daughter of Zion. Behold, your King comes, sitting on a donkey's colt." ^{12:16} His disciples didn't understand these things at first, but when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him. ^{12:17} The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, was testifying about it. ^{12:18} For this cause also the multitude went and met him, because they heard that he had done this sign. ^{12:19} The Pharisees therefore said among themselves, "See how you accomplish nothing. Behold, the world has gone after him."

1. *Jesus was coming to Jerusalem*. Jesus' riding into Jerusalem represents progressive unfoldment, the fulfillment of the time when the I AM is to take control and lift all our ani-

mal forces into the spiritual realm of mastery, purity, and peace. Jerusalem means "habitation of peace," and represents spiritual consciousness.

Some Greeks Wish to See Jesus

^{12:20} Now there were certain Greeks ^{12:21} among those that went up to worship at the feast. ^{12:22} These, therefore, came to Philip, who was from Bethsaida ^{12:23} of Galilee, and asked him, saying, "Sir, we want to see Jesus." ^{12:24} Philip came and told Andrew, and in turn, Andrew came with Philip, and they told Jesus. ^{12:25} Jesus answered them, "The time has come for the Son of Man to be glorified. ^{12:26} Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. ^{12:27} He who loves his life will lose it. He who hates his life in this world will keep it to eternal life. ^{12:28} If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone

amazement. ^{5:43} He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.

 Fillmore Study Bible annotations by Mark Hicks.

Mark 6

The Rejection of Jesus at Nazareth

^{6:1} He went out from there. He came into his own country, and his disciples followed him. ^{6:2} When the Sabbath had come, he began to teach in the synagogue, and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands?" ^{6:3} Isn't this the carpenter, the son of Mary, and brother of James, Joses, Judah, and Simon? Aren't his sisters here with us?" They were offended at him.

^{6:4} Jesus said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house." ^{6:5} He could do no mighty work there, except that he laid his hands on a few sick people, and healed them. ^{6:6} He marveled because of their unbelief.

The Mission of the Twelve

He went around the villages teaching. ^{6:7} He called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits. ^{6:8} He commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no money in their purse, ^{6:9} but to wear sandals, and not put on two tunics. ^{6:10} He said to them, "Wherever you enter into a house, stay there until you depart from there. ^{6:11} Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!" ^{6:12} They went out and preached that people should repent. ^{6:13} They cast out many demons, and anointed many with oil who were sick, and healed them.

The Death of John the Baptist

^{6:14} King Herod heard this, for his name had become known, and he said, "John the Baptizer has risen from the dead, and therefore these powers are at work in him." ^{6:15} But others said, "He is Elijah." Others said, "He is a prophet, or like one of the prophets." ^{6:16} But Herod, when he heard this, said, "This is John, whom I beheaded. He has risen from the dead." ^{6:17} For Herod himself had sent out and arrested John, and bound him in prison for the sake of Herodias, his brother Philip's wife, for he had married her. ^{6:18} For John said to Herod, "It is not lawful for you to have your brother's wife." ^{6:19} Herodias set herself against him, and desired to kill him, but she couldn't, ^{6:20} for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.

his right mind, even him who had the legion; and they were afraid. ^{5:16} Those who saw it declared to them how it happened to him who was possessed by demons, and about the pigs. ^{5:17} They began to beg him to depart from their region.

^{5:18} As he was entering into the boat, he who had been possessed by demons begged him that he might be with him. ^{5:19} He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things the Lord has done for you, and how he had mercy on you."

^{5:20} He went his way, and began to proclaim in Decapolis how Jesus had done great things for him, and everyone marveled.

A Girl Restored to Life and a Woman Healed

^{5:21} When Jesus had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea. ^{5:22} Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet, ^{5:23} and begged him much, saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."

^{5:24} He went with him, and a great multitude followed him, and they pressed upon him on all sides. ^{5:25} A certain woman, who had an issue of blood for twelve years, ^{5:26} and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse, ^{5:27} having heard the things concerning Jesus, came up behind him in the crowd, and touched his clothes. ^{5:28} For she said, "If I just touch his clothes, I will be made well." ^{5:29} Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

^{5:30} Immediately Jesus, perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"

^{5:31} His disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?'"

^{5:32} He looked around to see her who had done this thing. ^{5:33} But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

^{5:34} He said to her, "Daughter, your faith has made you well. Go in peace, and be cured of your disease."

^{5:35} While he was still speaking, they came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the Teacher any more?"

^{5:36} But Jesus, when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only believe." ^{5:37} He allowed no one to follow him, except Peter, James, and John the brother of James. ^{5:38} He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing. ^{5:39} When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep."

^{5:40} They ridiculed him. But he, having put them all out, took the father of the child and her mother and those who were with him, and went in where the child was lying. ^{5:41} Taking the child by the hand, he said to her, "Talitha cumi;" which means, being interpreted, "Girl, I tell you, get up." ^{5:42} Immediately the girl rose up, and walked, for she was twelve years old. They were amazed with great

serves me, the Father will honor him.

1. *Now there were certain Greeks.* Greeks represent intellectual reasoning, and the "certain Greeks" mentioned in the text of today's lesson represent that branch of modern scientific thought which interprets the universe in terms understandable to both science and religion.
2. *at the feast.* A feast represents appropriation in a large measure, or the laying hold of divine potentialities.
3. *Bethsaida.* ("house of fishing," "place of nets") represents a consciousness of increase of ideas, of gathering of substance.

It also represents a mental state of continual search after new ideas, and of endeavor to gain them by every means possible. This approach is typical of both science and religion in that both seek Truth with complete lack of self-interest.

4. *but if it dies, it bears much fruit.* The possibility of increase in the spiritual realm depends on disinterestedness or unselfishness. The life that is lived to and for itself alone must be given up in favor of the larger life that is lived for all, before man can deepen and enrich his life consciousness.

Jesus Speaks about His Death

^{12:27} "Now my soul is troubled. What shall I say? 'Father, save me from this time?' But for this cause I came to this time. ^{12:28} Father, glorify your name!" ¹

Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."

^{12:29} The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."

^{12:30} Jesus answered, "This voice hasn't come for my sake, but for your sakes. ^{12:31} Now is the judgment of this world. Now the prince of this world will be cast out. ² ^{12:32} And I, if I am lifted up from the earth, will draw all people to myself." ^{12:33} But he said this, signifying by what kind of death he should die. ^{12:34} The multitude answered him, "We have heard out of the law that the Christ remains forever.[43] How do you say, 'The Son of Man must be lifted up?' Who is this Son of Man?"

^{12:35} Jesus therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness doesn't overtake you. He who walks in the darkness doesn't know where he is going. ^{12:36} While you have the light, believe in the light, that you may become children of light."

1. *Father, glorify your name!* The natural man when in trouble prays, "Father, save me from this hour." God's name is glorified when man brings his intellectual reasonings into contact with the Spirit of truth and permeates his reason with the wisdom that is from above, God's name is glorified; that is, the good of mankind is increased.

2. *now will the prince of this world be cast out.* Ignorance and superstition rule the race mind. With the dawn of a better understanding of life and the part that man is fitted to play in it, these negative states disappear.

The Unbelief of the People

Jesus said these things, and he departed and hid himself from them. ^{12:37} But though he had done so many signs before them, yet they didn't believe in him, ^{12:38} that the word of Isaiah the prophet might be fulfilled, which he spoke,

"Lord, who has believed our report?

To whom has the arm of the Lord been revealed?"[44]

^{12:39} For this cause they couldn't believe, for Isaiah said again,

^{12:40} "He has blinded their eyes and he hardened their heart,
lest they should see with their eyes,
and perceive with their heart,
and would turn,
and I would heal them." [45]

^{12:41} Isaiah said these things when he saw his glory, and spoke of him. [46] ^{12:42} Nevertheless even of the rulers many believed in him, but because of the Pharisees they didn't confess it, so that they wouldn't be put out of the synagogue, ^{12:43} for they loved men's praise more than God's praise.

Summary of Jesus' Teachings

^{12:44} Jesus cried out and said, "Whoever believes in me, believes not in me, but in him who sent me. ^{12:45} He who sees me sees him who sent me. ¹ ^{12:46} I have come as a light into the world, that whoever believes in me may not remain in the darkness. ^{12:47} If anyone listens to my sayings, and doesn't believe, I don't judge him. For I came not to judge the world, but to save the world. ^{12:48} He who rejects me, and doesn't receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day. ^{12:49} For I spoke not from myself, but the Father who sent me, he gave me a commandment, what I should say, and what I should speak. ^{12:50} I know that his commandment is eternal life. The things therefore which I speak, even as the Father has said to me, so I speak."

1. *He who sees me sees him who sent me.* Jesus (symbolizing the indwelling Christ) declares to the whole soul consciousness that the preponderance of power is spiritual. Spiritual character is the rock foundation of Being;

therefore He is urging the multitude of thoughts to realize that their redemption comes through decreeing their oneness with Spirit and that the will of God is active in consciousness.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

- [38] v12:3. a Roman pound of 12 ounces, or about 340 grams
[39] v12:5. 300 denarii was about a year's wages for an agricultural laborer.
[40] v12:13. "Hosanna" means "save us" or "help us, we pray."
[41] v12:13. Psalm 118:25-26
[42] v12:15. Zechariah 9:9
[43] v12:34. Isaiah 9:7; Daniel 2:44 (but see also Isaiah 53:8)
[44] v12:38. Isaiah 53:1
[45] v12:40. Isaiah 6:10
[46] v12:41. Isaiah 6:1

John 13

Jesus Washes the Disciples' Feet

^{13:1} Now before the feast of the Passover, ¹ Jesus, knowing that his time had come ² that he would depart from this world to the Father, having loved his own

other side." ^{4:36} Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him. ^{4:37} A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled. ^{4:38} He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "Teacher, don't you care that we are dying?"

^{4:39} He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm. ^{4:40} He said to them, "Why are you so afraid? How is it that you have no faith?"

^{4:41} They were greatly afraid, and said to one another, "Who then is this, that even the wind and the sea obey him?"

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

- [6] v4:4. TR adds "of the air"
[7] v4:12. Isaiah 6:9-10
[8] v4:21. literally, a modion, a dry measuring basket containing about a peck (about 9 litres)

Mark 5

Jesus Heals the Gerasene Demoniac

^{5:1} They came to the other side of the sea, into the country of the Gadarenes. ^{5:2} When he had come out of the boat, immediately there met him out of the tombs a man with an unclean spirit, ^{5:3} who had his dwelling in the tombs. Nobody could bind him any more, not even with chains, ^{5:4} because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him. ^{5:5} Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. ^{5:6} When he saw Jesus from afar, he ran and bowed down to him, ^{5:7} and crying out with a loud voice, he said, "What have I to do with you, Jesus, you Son of the Most High God? I adjure you by God, don't torment me." ^{5:8} For he said to him, "Come out of the man, you unclean spirit!"

^{5:9} He asked him, "What is your name?"

He said to him, "My name is Legion, for we are many." ^{5:10} He begged him much that he would not send them away out of the country. ^{5:11} Now there was on the mountainside a great herd of pigs feeding. ^{5:12} All the demons begged him, saying, "Send us into the pigs, that we may enter into them."

^{5:13} At once Jesus gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two thousand rushed down the steep bank into the sea, and they were drowned in the sea. ^{5:14} Those who fed them fled, and told it in the city and in the country.

The people came to see what it was that had happened. ^{5:15} They came to Jesus, and saw him who had been possessed by demons sitting, clothed, and in

be forgiven them.”[7]

^{4:13} He said to them, “Don’t you understand this parable? How will you understand all of the parables? ^{4:14} The farmer sows the word. ^{4:15} The ones by the road are the ones where the word is sown; and when they have heard, immediately Satan comes, and takes away the word which has been sown in them. ^{4:16} These in like manner are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy. ^{4:17} They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they stumble. ^{4:18} Others are those who are sown among the thorns. These are those who have heard the word, ^{4:19} and the cares of this age, and the deceitfulness of riches, and the lusts of other things entering in choke the word, and it becomes unfruitful. ^{4:20} Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times.”

A Lamp under a Bushel Basket

^{4:21} He said to them, “Is the lamp brought to be put under a basket[8] or under a bed? Isn’t it put on a stand? ^{4:22} For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light. ^{4:23} If any man has ears to hear, let him hear.”

^{4:24} He said to them, “Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear. ^{4:25} For whoever has, to him will more be given, and he who doesn’t have, even that which he has will be taken away from him.”

The Parable of the Growing Seed

^{4:26} He said, “The Kingdom of God is as if a man should cast seed on the earth, ^{4:27} and should sleep and rise night and day, and the seed should spring up and grow, he doesn’t know how. ^{4:28} For the earth bears fruit: first the blade, then the ear, then the full grain in the ear. ^{4:29} But when the fruit is ripe, immediately he puts forth the sickle, because the harvest has come.”

The Parable of the Mustard Seed

^{4:30} He said, “How will we liken the Kingdom of God? Or with what parable will we illustrate it? ^{4:31} It’s like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth, ^{4:32} yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow.”

The Use of Parables

^{4:33} With many such parables he spoke the word to them, as they were able to hear it. ^{4:34} Without a parable he didn’t speak to them; but privately to his own disciples he explained everything.

Jesus Stills a Storm

^{4:35} On that day, when evening had come, he said to them, “Let’s go over to the

who were in the world, he loved them to the end. ^{13:2} After supper, the devil having already put into the heart of Judas Iscariot, Simon’s son, to betray him, ³ ^{13:3} Jesus, knowing that the Father had given all things into his hands, ⁴ and that he came forth from God, and was going to God, ^{13:4} arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist. ^{13:5} Then he poured water into the basin, and began to wash the disciples’ feet, ⁵ and to wipe them with the towel that was wrapped around him. ^{13:6} Then he came to Simon Peter. He said to him, “Lord, do you wash my feet?”

^{13:7} Jesus answered him, “You don’t know what I am doing now, but you will understand later.”

^{13:8} Peter said to him, “You will never wash my feet!”

Jesus answered him, “If I don’t wash you, you have no part with me.” ⁶

^{13:9} Simon Peter said to him, “Lord, not my feet only, but also my hands and my head!”

^{13:10} Jesus said to him, “Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you.” ^{13:11} For he knew him who would betray him, therefore he said, “You are not all clean.” ⁷ ^{13:12} So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, “Do you know what I have done to you? ^{13:13} You call me, ‘Teacher’ and ‘Lord.’ You say so correctly, for so I am. ^{13:14} If I then, the Lord and the Teacher, have washed your feet, you also ought to wash one another’s feet. ⁸ ^{13:15} For I have given you an example, that you also should do as I have done to you. ^{13:16} Most certainly I tell you, a servant is not greater than his lord, ⁹ neither one who is sent greater than he who sent him. ^{13:17} If you know these things, blessed are you if you do them. ^{13:18} I don’t speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, ‘He who eats bread with me has lifted up his heel against me.’[47] ^{13:19} From now on, I tell you before it happens, that when it happens, you may believe that I am he. ^{13:20} Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me.”

1. *Now before the feast of the passover.* In spiritual evolution the Passover represents the passing of the soul consciousness from one plane to another without death of the body. The Passover is typified as a feast, because Spirit uplifts and transmutes both soul and body to spiritual essence.

2. *knowing that his time had come.* Jesus had overcome materiality, and was about to be translated into completely spiritual consciousness.

3. *the devil having already put into the heart of Judas Iscariot ... to betray him.* Judas represents the life consciousness in the soul. The devil is the personal mind, which believes that it is sustained by material food. The belief that the body lives up on the food that it eats is responsible for material or sense consciousness, Satan.

4. *Jesus, knowing that the Father had given all the things into his hands.* The overcomer, represented by Jesus, must know that the Father has given all things into his hands; that he is Spirit; that he came forth from God, and now identifies himself with

God. The overcomer then proceeds to wash his disciples’ feet, which means that metaphysically he denies all sense of materiality in understanding.

5. *Then he ... began to wash the disciples’ feet.* Jesus is the I Am, and the feet represent spiritual understanding, especially that phase of spiritual understanding which connects with the manifest world, and which reveals the right relationship towards worldly conditions in general. The “washing,” therefore, typifies a cleansing process, or a denial of personality and materiality.

6. *If I don’t wash you, you have no part with me.* Peter, representing faith, like all the other faculties of the mind, must be freed from identification with material things. The faith of the unregenerate man functions in sense consciousness, and before such faith can attain spiritual ideas, the hold of matter and of material sensation must be dissolved.

7. *You are not all clean.* Because Judas (Life) was not established in the purity and

the freedom of Spirit, the whole man was not yet redeemed.

8. *you also ought to wash one another's feet.* When we have purified our own souls and lifted them to spiritual consciousness, we should then extend the same purifying service to others, that they too may be lifted up.

9. *a servant is not greater than his lord.* There

had been contention among the disciples as to who would sit at the Master's right, and who at his left, in the kingdom. Jesus was wiping out this strife, thus bringing home to his followers that truth that he, who willingly performs lowly, humble service for others with no thought for personal distinction, the same is greatest in God's kingdom.

Jesus Foretells His Betrayal

^{13:21} When Jesus had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."

^{13:22} The disciples looked at one another, perplexed about whom he spoke. ^{13:23} One of his disciples, whom Jesus loved, was at the table, leaning against Jesus' breast. ^{13:24} Simon Peter therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."

^{13:25} He, leaning back, as he was, on Jesus' breast, asked him, "Lord, who is it?"

^{13:26} Jesus therefore answered, "It is he to whom I will give this piece of bread when I have dipped it." So when he had dipped the piece of bread, he gave it to Judas, the son of Simon Iscariot. ^{13:27} After the piece of bread, then Satan entered into him.

Then Jesus said to him, "What you do, do quickly."

^{13:28} Now no man at the table knew why he said this to him. ^{13:29} For some thought, because Judas had the money box, that Jesus said to him, "Buy what things we need for the feast," or that he should give something to the poor. ^{13:30} Therefore, having received that morsel, he went out immediately. It was night.

The New Commandment

^{13:31} When he had gone out, Jesus said, "Now the Son of Man has been glorified, and God has been glorified in him. ^{13:32} If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately. ^{13:33} Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews, 'Where I am going, you can't come,' so now I tell you. ^{13:34} A new commandment I give to you, ¹ that you love one another, just like I have loved you; ² that you also love one another. ^{13:35} By this everyone will know that you are my disciples, ³ if you have love for one another." ⁴

1. *a new commandment I give to you.* The new commandment of Jesus Christ is based on the impersonal principle of love for love's sake, regardless of the attitude of those who are loved.

2. *just like I have loved you.* Jesus loved His disciples by seeing them as spiritually perfect. The I AM sees man's faculties as perfect also. Faith is unfailing, love divine, strength inexhaustible, judgment flawless, understanding perfect, will good, imagination true, power always sufficient, appropriation selfless, zeal always in order, wisdom unceasing, order divine.

3. *By this everyone will know that you are my disciples.* Although love is invisible, its effects are plainly manifest. The love of the Christ, when fully exerted, has power to protect its object, and it stirs those who receive it to express the ideals that are held of them. Those who express the love of the Christ and those who receive it are alike outstanding.

4. *if you have love for one another.* With reference to the faculties, the spiritual nature and relationship of the faculties is made manifest when they are developed harmoniously and expressed in unity.

against himself, and is divided, he can't stand, but has an end. ^{3:27} But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house. ^{3:28} Most certainly I tell you, all sins of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme; ^{3:29} but whoever may blaspheme against the Holy Spirit never has forgiveness, but is guilty of an eternal sin" ^{3:30} --because they said, "He has an unclean spirit."

The True Family of Jesus

^{3:31} His mother and his brothers came, and standing outside, they sent to him, calling him. ^{3:32} A multitude was sitting around him, and they told him, "Behold, your mother, your brothers, and your sisters[5] are outside looking for you."

^{3:33} He answered them, "Who are my mother and my brothers?" ^{3:34} Looking around at those who sat around him, he said, "Behold, my mother and my brothers! ^{3:35} For whoever does the will of God, the same is my brother, and my sister, and mother."

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[5] v3:32. TR omits "your sisters"

Mark 4

The Parable of the Sower

^{4:1} Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea. ^{4:2} He taught them many things in parables, and told them in his teaching, ^{4:3} "Listen! Behold, the farmer went out to sow, ^{4:4} and it happened, as he sowed, some seed fell by the road, and the birds[6] came and devoured it. ^{4:5} Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil. ^{4:6} When the sun had risen, it was scorched; and because it had no root, it withered away. ^{4:7} Others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. ^{4:8} Others fell into the good ground, and yielded fruit, growing up and increasing. Some brought forth thirty times, some sixty times, and some one hundred times as much." ^{4:9} He said, "Whoever has ears to hear, let him hear."

The Purpose of the Parables

^{4:10} When he was alone, those who were around him with the twelve asked him about the parables. ^{4:11} He said to them, "To you is given the mystery of the Kingdom of God, but to those who are outside, all things are done in parables, ^{4:12} that 'seeing they may see, and not perceive; and hearing they may hear, and not understand; lest perhaps they should turn again, and their sins should

 Fillmore Study Bible annotations by Mark Hicks.

Mark 3

The Man with a Withered Hand

^{3:1} He entered again into the synagogue, and there was a man there who had his hand withered. ^{3:2} They watched him, whether he would heal him on the Sabbath day, that they might accuse him. ^{3:3} He said to the man who had his hand withered, "Stand up." ^{3:4} He said to them, "Is it lawful on the Sabbath day to do good, or to do harm? To save a life, or to kill?" But they were silent. ^{3:5} When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other. ^{3:6} The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him.

A Multitude at the Seaside

^{3:7} Jesus withdrew to the sea with his disciples, and a great multitude followed him from Galilee, from Judea, ^{3:8} from Jerusalem, from Idumaea, beyond the Jordan, and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him. ^{3:9} He spoke to his disciples that a little boat should stay near him because of the crowd, so that they wouldn't press on him. ^{3:10} For he had healed many, so that as many as had diseases pressed on him that they might touch him. ^{3:11} The unclean spirits, whenever they saw him, fell down before him, and cried, "You are the Son of God!" ^{3:12} He sternly warned them that they should not make him known.

Jesus Appoints the Twelve

^{3:13} He went up into the mountain, and called to himself those whom he wanted, and they went to him. ^{3:14} He appointed twelve, that they might be with him, and that he might send them out to preach, ^{3:15} and to have authority to heal sicknesses and to cast out demons: ^{3:16} Simon, to whom he gave the name Peter; ^{3:17} James the son of Zebedee; John, the brother of James, and he surnamed them Boanerges, which means, Sons of Thunder; ^{3:18} Andrew; Philip; Bartholomew; Matthew; Thomas; James, the son of Alphaeus; Thaddaeus; Simon the Zealot; ^{3:19} and Judas Iscariot, who also betrayed him.

Jesus and Beelzebul

He came into a house. ^{3:20} The multitude came together again, so that they could not so much as eat bread. ^{3:21} When his friends heard it, they went out to seize him: for they said, "He is insane." ^{3:22} The scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the prince of the demons he casts out the demons."

^{3:23} He summoned them, and said to them in parables, "How can Satan cast out Satan? ^{3:24} If a kingdom is divided against itself, that kingdom cannot stand. ^{3:25} If a house is divided against itself, that house cannot stand. ^{3:26} If Satan has risen up

Jesus Foretells Peter's Denial

^{13:36} Simon Peter said to him, "Lord, where are you going?"

Jesus answered, "Where I am going, you can't follow now, but you will follow afterwards." ¹

^{13:37} Peter said to him, "Lord, why can't I follow you now? I will lay down my life for you." ²

^{13:38} Jesus answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times.

1. *Where I am going ... you will follow afterwards.* Jesus (the I Am), though sure of spiritual guidance, was carefully making preparations to travel over new, untried ground, the object of which was to open the way into the kingdom, that realm of Divine Ideas, which would make the path easier, not only for his disciples, but for all humanity. He knew that his disciples (faculties of mind) had a work to do before they were strong enough to follow and to enter

therein.

2. *Peter said ... I will lay down my life for you.* The leading characteristic of Peter (Faith) before he is firmly established in spiritual consciousness is changeableness. He typifies that state of unsteadiness which fluctuates from the high spiritual to the material, yet with an ever recurring desire for Spirit and for the things of Spirit, which is bound to always lead into the light.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[47] v13:18. Psalm 41:9

John 14

Jesus the Way to the Father

^{14:1} "Don't let your heart be troubled. Believe in God. Believe also in me. ^{14:2} In my Father's house are many homes. ¹ If it weren't so, I would have told you. I am going to prepare a place for you. ^{14:3} If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also. ^{14:4} Where I go, you know, and you know the way." ²

^{14:5} Thomas ³ said to him, "Lord, we don't know where you are going. How can we know the way?"

^{14:6} Jesus said to him, "I am the way, the truth, and the life. ⁴ No one comes to the Father, except through me. ^{14:7} If you had known me, you would have known my Father also. From now on, you know him, and have seen him."

^{14:8} Philip ⁵ said to him, "Lord, show us the Father, and that will be enough for us."

^{14:9} Jesus said to him, "Have I been with you such a long time, and do you not know me, Philip? He who has seen me has seen the Father. How do you say, 'Show us the Father?' ^{14:10} Don't you believe that I am in the Father, and the Father in me? The words that I tell you, I speak not from myself; but the Father

who lives in me does his works. ^{14:11} Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. ^{14:12} Most certainly I tell you, he who believes in me, the works that I do, he will do also; ⁶ and he will do greater works than these, because I am going to my Father. ^{14:13} Whatever you will ask in my name, that will I do, that the Father may be glorified in the Son. ^{14:14} If you will ask anything in my name, I will do it.

1. *In my Father's house are many homes.* "Many mansions" means many abiding places. "Mansion" comes from the Latin *manere*, to remain. The meaning of Jesus was that He was making a permanent abiding place for those who believed in His teaching and accepted Him for what He really was—God manifest. The idea usually held out is that Jesus was preceding His disciples to heaven, where He would await and welcome them. But there is no such meaning in the text. The permanent abiding place to which Jesus invites His friends is "prepared" by Him: He makes the place Himself, in fact He is the place. "Where I am, there ye may be also."

2. *Where I go, you know, and you know the way.* Jesus meant that those who find the inner spiritual kingdom know Him, and that they also know the way to reach Him wherever they may be.

3. *Thomas.* Thomas means "twins." Spiritually considered, Thomas is understanding, whose

twin is Matthew, the will. Intellectual understanding assures us of the truth of our sense impressions. It says, "Seeing is believing."

4. *I am the way, and the truth, and the life.* Jesus talked from the I AM standpoint. The I AM in man is the center of attention and is the open door into the kingdom of God. When man in the silence centers his attention on his spiritual I AM, realizing that he is pure being, he finds his way to the Father's house.

5. *Philip.* Philip represents the power of the Word. The I AM in man is the open door into the kingdom of God. The power faculty must, by acknowledgement that the word of the I AM spoken through it is not of the mortal but of God, be raised to realization of the omnipresence of Spirit.

6. *he who believes in me, the works that I do, he will do also.* This is the greatest promise to all people who have faith in the spiritual man in this lesson.

The Promise of the Holy Spirit

^{14:15} If you love me, keep my commandments. ^{14:16} I will pray to the Father, and he will give you another Counselor, ¹ [48] that he may be with you forever,-- ^{14:17} the Spirit of truth, ² whom the world can't receive; for it doesn't see him, neither knows him. You know him, for he lives with you, and will be in you. ^{14:18} I will not leave you orphans. I will come to you. ^{14:19} Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also. ³ ^{14:20} In that day you will know that I am in my Father, and you in me, and I in you. ^{14:21} One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him."

^{14:22} Judas (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"

^{14:23} Jesus answered him, "If a man loves me, he will keep my word. My Father will love him, and we will come to him, and make our home with him. ^{14:24} He who doesn't love me doesn't keep my words. The word which you hear isn't mine, but the Father's who sent me. ^{14:25} I have said these things to you, while still living with you. ^{14:26} But the Counselor, the Holy Spirit, whom the Father will send in my name, ⁴ he will teach you all things, and will remind you of all that I said to you. ^{14:27} Peace I leave with you. My peace I give to you; ⁵ not as the world gives, give I to you. Don't let your heart be troubled, neither let it be fearful. ^{14:28} You heard how I told you, 'I go away, and I come to you.' If you loved me, you would have rejoiced, because I said 'I am going to my Father;' for the Father is greater than I. ^{14:29} Now I have told you before it happens so that, when it happens, you may believe. ^{14:30} I will no more speak much with you, for the prince of the world comes, and he has nothing in me. ^{14:31} But that the world may know that I love the Father, and as the Father commanded me, even so I do. Arise, let us go from here.

your bed, and walk?" ^{2:10} But that you may know that the Son of Man has authority on earth to forgive sins"--he said to the paralytic-- ^{2:11} "I tell you, arise, take up your mat, and go to your house."

^{2:12} He arose, and immediately took up the mat, and went out in front of them all; so that they were all amazed, and glorified God, saying, "We never saw anything like this!"

Jesus Calls Levi

^{2:13} He went out again by the seaside. All the multitude came to him, and he taught them. ^{2:14} As he passed by, he saw Levi, the son of Alphaeus, sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.

^{2:15} It happened, that he was reclining at the table in his house, and many tax collectors and sinners sat down with Jesus and his disciples, for there were many, and they followed him. ^{2:16} The scribes and the Pharisees, when they saw that he was eating with the sinners and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners?"

^{2:17} When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick. I came not to call the righteous, but sinners to repentance."

The Question about Fasting

^{2:18} John's disciples and the Pharisees were fasting, and they came and asked him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples don't fast?"

^{2:19} Jesus said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast. ^{2:20} But the days will come when the bridegroom will be taken away from them, and then will they fast in that day. ^{2:21} No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made. ^{2:22} No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."

Pronouncement about the Sabbath

^{2:23} It happened that he was going on the Sabbath day through the grain fields, and his disciples began, as they went, to pluck the ears of grain. ^{2:24} The Pharisees said to him, "Behold, why do they do that which is not lawful on the Sabbath day?"

^{2:25} He said to them, "Did you never read what David did, when he had need, and was hungry--he, and those who were with him? ^{2:26} How he entered into the house of God when Abiathar was high priest, and ate the show bread, which is not lawful to eat except for the priests, and gave also to those who were with him?" ^{2:27} He said to them, "The Sabbath was made for man, not man for the Sabbath. ^{2:28} Therefore the Son of Man is lord even of the Sabbath."

were with him followed after him; ^{1:37} and they found him, and told him, "Everyone is looking for you."

^{1:38} He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason." ^{1:39} He went into their synagogues throughout all Galilee, preaching and casting out demons.

Jesus Cleanses a Leper

^{1:40} A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."

^{1:41} Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean." ^{1:42} When he had said this, immediately the leprosy departed from him, and he was made clean. ^{1:43} He strictly warned him, and immediately sent him out, ^{1:44} and said to him, "See you say nothing to anybody, but go show yourself to the priest, and offer for your cleansing the things which Moses commanded, for a testimony to them."

^{1:45} But he went out, and began to proclaim it much, and to spread about the matter, so that Jesus could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[1] v1:2. Malachi 3:1

[2] v1:3. Isaiah 40:3

[3] v1:4. or, immersing

[4] v1:8. The Greek word (en) translated here as "in" could also be translated as "with" in some contexts.

Mark 2

Jesus Heals a Paralytic

^{2:1} When he entered again into Capernaum after some days, it was heard that he was in the house. ^{2:2} Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them. ^{2:3} Four people came, carrying a paralytic to him. ^{2:4} When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on. ^{2:5} Jesus, seeing their faith, said to the paralytic, "Son, your sins are forgiven you."

^{2:6} But there were some of the scribes sitting there, and reasoning in their hearts, ^{2:7} "Why does this man speak blasphemies like that? Who can forgive sins but God alone?"

^{2:8} Immediately Jesus, perceiving in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts? ^{2:9} Which is easier, to tell the paralytic, 'Your sins are forgiven;' or to say, 'Arise, and take up

1. *Counselor (Comforter, ASV).* The Counselor, the Advocate, the Spirit of truth is omnipresent as divine wisdom and power, which are brought into active touch with our consciousness through our believing in Him. In "the world"—on the phenomenal side—we cannot know this guide and helper, but having learned the truth about the omnipresence of Spirit, with all the abundance of life, love, Truth, and intelligence through which it is made manifest, we at once begin to realize that the Mighty One dwells with us, and "shall be in you."

2. *the Spirit of truth.* The universal world teacher who comes to every disciple of Jesus as a guide, director, comforter, and executive power. When we call upon Christ to be with us in our hours of trial, or to help us make some demonstration, it is "the Spirit of truth" that responds; in other words, "the Spirit of truth" is the executive of the Christ. In the early stages of our work this "Spirit of truth" seems to be external to us, but as we continue our unfolding in the Christ consciousness we become more and more aware of spiritual Truth as an indwelling presence.

3. *because I live, you shall live also.* With this expansion of the sense of our divine identity comes a perception of our unity

with the Father, and the absolute identity of our sense-limited I with the universal I AM, the Christ.

4. *But the Counselor, the Holy Spirit, whom the Father will send in my name.* The Father is principle. The Son is this Father principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son. The Holy Spirit is not all of Being, nor the fullness of Christ, but an emanation or "breath" sent forth to do a divine work. Thus circumscribed, the Holy Spirit may in a sense be said to take on the characteristics of personality, but personality that for capacity transcends all man's conceptions. The Holy Spirit was before the time of Jesus. However Jesus' life and demonstration gave a new impetus to it. The Holy Spirit or Spirit of truth is man's one sure guide in his spiritual ongoing. An outpouring of the Holy Spirit always brings peace and infinite faith in the Father through the Son.

5. *My peace I give to you.* The peace of Christ (based on consciousness and compassion) is not the peace of Rome (Pax Romana, peace based on power and domination) nor the peace of Judeo-Christian tradition (Justice, peace based on law).

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[48] v14:16. Greek Parakleton: Counselor, Helper, Intercessor, Advocate, and Comfortor.

John 15

Jesus the True Vine

^{15:1} "I am the true vine, and my Father is the farmer. ^{15:2} Every branch in me that doesn't bear fruit, ¹ he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit. ^{15:3} You are already pruned clean because of the word which I have spoken to you. ^{15:4} Remain in me, ² and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me. ^{15:5} I am the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, ³ for apart from me you can do nothing. ^{15:6} If a man doesn't remain in me, he is thrown out as a branch, and is withered; ⁴ and they gather them, throw them into the fire, and they are burned. ^{15:7} If you remain in me, and my words remain in you, you will ask whatever you desire, ⁵ and it will be done for you. ⁶

^{15:8} "In this is my Father glorified, that you bear much fruit; and so you will be my disciples. ^{15:9} Even as the Father has loved me, I also have loved you. Remain in my love. ^{15:10} If you keep my commandments, ⁷ you will remain in my love; ⁸ even as I have kept my Father's commandments, and remain in his love. ^{15:11} I have spoken these things to you, that my joy may remain in you, and that

your joy may be made full.

^{15:12} "This is my commandment, that you love one another, even as I have loved you. ^{15:13} Greater love has no one than this, that someone lay down his life for his friends. ^{15:14} You are my friends, if you do whatever I command you. ^{15:15} No longer do I call you servants, for the servant doesn't know what his lord does. But I have called you friends, ⁹ for everything that I heard from my Father, I have made known to you. ^{15:16} You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of the Father in my name, he may give it to you. ¹⁰ ^{15:17} "I command these things to you, that you may love one another.

1. *true vine, husbandman, branch, fruit.* Metaphysically stated, the Father is the God-Mind; Jesus is the individual incarnation of that Mind, here called the true vine. "Every branch in me" means the faculties of mind, and the "fruit" is the thought.

2. *Remain (abide, ASV) in me.* "Abiding in the Word" is a conscious centering of the Mind in the depths of one's being, thus keeping up connection with the Father within.

3. *He who remains in me, and I in him, the same bears much fruit.* The natural effect of "abiding in the Word" is to liberate the forces of one's Being through which perfection is attained, and to cease from external efforts.

4. *and is withered.* An unused faculty atrophies and withers away.

5. *ask whatever you desire.* Desire: A promise from God, God tapping at the door of your consciousness with His infinite supply. LIT/ Faith.

6. *and it will be done for you.* In order to receive that which we ask, the I Am must be centered in the Realm of Ideas (Divine Mind) within, in faith and understanding.

7. *If you keep my commandments.* Commanding, controlling and directing every thought according to the harmonious law of love to

one another.

8. *you will remain in my love.* Love dissolves all negative, reactionary tendencies, and makes progress possible for us. Love also brings joy in its wake, and sets the mind and heart free to see and appreciate the good.

9. *No longer do I call you servants ... but I have called you friends.* Jesus knew definitely that henceforth the apostles were to do the works of Him that sent them. As co-workers with Him, He called them "friends." In all His ministry Jesus taught freedom of the individual. We are not "servants" but agents free to do as we will.

10. *whatever you will ask of the Father in my name, he may give it to you.* The Father does not give things per se. The Father responds to our asking by imparting more of His qualities into us that result in our connection and acceptance of His divine ideas. Then these will take myriad channels or modes of expression to finalize at what we call the right answer, the desired blessing. Another meaning of asking in the name of Jesus Christ would be to align yourself with the givingness part of God's nature. Remember that God is givingness itself, or let us say that givingness itself is one of the divine ideas in God-Mind. It is a beautiful idea, givingness.—Ed Rabel

The World's Hatred

^{15:18} If the world hates you, you know that it has hated me before it hated you. ^{15:19} If you were of the world, the world would love its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you. ^{15:20} Remember the word that I said to you: 'A servant is not greater than his lord.' [49] If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. ^{15:21} But all these things will they do to you for my name's sake, because they don't know him who sent me. ^{15:22} If I had not come and spoken to them, they would not have had sin; but now they have no excuse for their sin. ^{15:23} He who hates me, hates my Father also. ^{15:24} If I hadn't done among them the works which no one else did, they wouldn't have had sin. But now have they seen and also hated both me and my Father. ^{15:25} But this happened so that the word may be fulfilled which was written in their law, 'They hated me without a cause.' [50]

^{15:26} "When the Counselor [51] has come, ¹ whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will testify about me. ^{15:27} You will also testify, because you have been with me from the beginning.

The Beginning of the Galilean Ministry

^{1:14} Now after John was taken into custody, Jesus came into Galilee, preaching the Good News of the Kingdom of God, ^{1:15} and saying, "The time is fulfilled, and the Kingdom of God is at hand! Repent, and believe in the Good News."

Jesus Calls the First Disciples

^{1:16} Passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net into the sea, for they were fishermen. ^{1:17} Jesus said to them, "Come after me, and I will make you into fishers for men."

^{1:18} Immediately they left their nets, and followed him. ^{1:19} Going on a little further from there, he saw James the son of Zebedee, and John, his brother, who were also in the boat mending the nets. ^{1:20} Immediately he called them, and they left their father, Zebedee, in the boat with the hired servants, and went after him.

The Man with an Unclean Spirit

^{1:21} They went into Capernaum, and immediately on the Sabbath day he entered into the synagogue and taught. ^{1:22} They were astonished at his teaching, for he taught them as having authority, and not as the scribes. ^{1:23} Immediately there was in their synagogue a man with an unclean spirit, and he cried out, ^{1:24} saying, "Ha! What do we have to do with you, Jesus, you Nazarene? Have you come to destroy us? I know you who you are: the Holy One of God!"

^{1:25} Jesus rebuked him, saying, "Be quiet, and come out of him!"

^{1:26} The unclean spirit, convulsing him and crying with a loud voice, came out of him. ^{1:27} They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!" ^{1:28} The report of him went out immediately everywhere into all the region of Galilee and its surrounding area.

Jesus Heals Many at Simon's House

^{1:29} Immediately, when they had come out of the synagogue, they came into the house of Simon and Andrew, with James and John. ^{1:30} Now Simon's wife's mother lay sick with a fever, and immediately they told him about her. ^{1:31} He came and took her by the hand, and raised her up. The fever left her, and she served them. ^{1:32} At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons. ^{1:33} All the city was gathered together at the door. ^{1:34} He healed many who were sick with various diseases, and cast out many demons. He didn't allow the demons to speak, because they knew him.

A Preaching Tour in Galilee

^{1:35} Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there. ^{1:36} Simon and those who

The Good News According to Mark

Online Version: <https://www.truthunity.net/web/mark>

Introduction to Mark

Mark 1

The Proclamation of John the Baptist

^{1:1} The beginning of the Good News of Jesus Christ, the Son of God. ^{1:2} As it is written in the prophets,

"Behold, I send my messenger before your face,
who will prepare your way before you.[1]
^{1:3} The voice of one crying in the wilderness,
'Make ready the way of the Lord!
Make his paths straight!'"[2]

^{1:4} John came baptizing[3] in the wilderness and preaching the baptism of repentance for forgiveness of sins. ^{1:5} All the country of Judea and all those of Jerusalem went out to him. They were baptized by him in the Jordan river, confessing their sins. ^{1:6} John was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey. ^{1:7} He preached, saying, "After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen. ^{1:8} I baptized you in[4] water, but he will baptize you in the Holy Spirit."

The Baptism of Jesus

^{1:9} It happened in those days, that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. ^{1:10} Immediately coming up from the water, he saw the heavens parting, and the Spirit descending on him like a dove. ^{1:11} A voice came out of the sky, "You are my beloved Son, in whom I am well pleased."

The Temptation of Jesus

^{1:12} Immediately the Spirit drove him out into the wilderness. ^{1:13} He was there in the wilderness forty days tempted by Satan. He was with the wild animals; and the angels were serving him.

1. *But when the Counselor (Comforter, ASV) is come.* The Counselor or Holy Spirit is the law of God in action and when thought of in this way it appears to have personality. From this truth the Hebrews got their conception of the personal, tribal God. The functions ascribed to the Holy

Counselor or Holy Spirit or Spirit of truth imply distinct personal subsistence: He is said to speak, search, select, reveal, reprove, testify, lead, comfort, distribute to every man, know the deep things of God, and He can be known by man only through his spiritual nature.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[49] v15:20. John 13:16

[50] v15:25. Psalms 35:19; 69:4

[51] v15:26. Greek Parakletos: Counselor, Helper, Advocate, Intercessor, and Comfortor.

John 16

The World's Hatred (continued)

^{16:1} "These things have I spoken to you, so that you wouldn't be caused to stumble. ^{16:2} They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God. ^{16:3} They will do these things[52] because they have not known the Father, nor me. ^{16:4} But I have told you these things, so that when the time comes, you may remember that I told you about them.

1. *They will do these things because they have not known the Father, nor me.* The Pharisaical or worldly state of mind has no conception of the higher realm within but

thinks it governs the whole man and is jealous of any attempt to usurp its power. Hence persecution follows.

Work of the Spirit

I didn't tell you these things from the beginning, because I was with you. ^{16:5} But now I am going to him who sent me, and none of you asks me, 'Where are you going?' ^{16:6} But because I have told you these things, sorrow has filled your heart. ^{16:7} Nevertheless I tell you the truth: It is to your advantage that I go away, ^{16:8} for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you. ^{16:8} When he has come, he will convict the world about sin, about righteousness, and about judgment; ^{16:9} about sin, because they don't believe in me; ^{16:10} about righteousness, because I am going to my Father, and you won't see me any more; ^{16:11} about judgment, because the prince of this world has been judged.

^{16:12} "I have yet many things to tell you, but you can't bear them now. ^{16:13} However when he, the Spirit of truth, has come, he will guide you into all truth, ^{16:14} for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming. ^{16:15} He will glorify me, for he will take from what is mine, and will declare it to you. ^{16:15} All things whatever the Father has are mine; therefore I said that he takes[53] of mine, and will declare it to you.

1. *It is to your advantage that I go away.* Jesus realized that, so long as He remained manifest in material form to His followers, they would continue to focus all their attention on Him in a personal way, that thus they would fail to recognize the Spirit of truth within themselves. In order to overcome as Jesus overcame, it was necessary that they should consciously know the power and presence of Spirit; hence arose the necessity that Jesus disappear from their mortal vision.

2. *The Counselor ... will convict the world about sin, about righteousness, and about judgment.* The Spirit of truth quickens the conscience of man, which, as Paul says, has been seared over as with a hot iron. Spirit then reveals the right way to think and to live. Sinlessness is taught in the Bible and man must demonstrate it. When ill-temper, vanity, greed, selfishness, or error of any other kind appears, it should be denied, and the love, unselfishness, purity, uprightness, and integri-

ty of the higher self should be affirmed, until the Christ righteousness is fully realized and demonstrated.

3. *I have yet many things to tell you, but you can't bear them now.* The only reason why there is Truth we do not know yet, is that there is no reason why we have to know certain things yet. There are certain things that we once knew but have forgotten and for the reason that we no longer need that knowledge. That knowledge has been incorporated into other knowledge. Nothing is lost in Spirit, but forms come and go. It is the essence of knowledge which matters, not the current factual form of knowledge which one must preserve forever. It is the essence of knowledge that will be preserved forever.—Ed Rabel

4. *will guide you into all truth.* For Metaphysical Christians, authority the Spirit of truth is the one and only authority in the study of Truth. See Matthew 7:29 (RW/authority)

Sorrow Will Turn into Joy

^{16:16} A little while, and you will not see me. Again a little while, and you will see me." ^{16:17} Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to the Father?'" ^{16:18} They said therefore, "What is this that he says, 'A little while?' We don't know what he is saying."

^{16:19} Therefore Jesus perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'" ^{16:20} Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy. ^{16:21} A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she doesn't remember the anguish any more, for the joy that a human being is born into the world. ^{16:22} Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

^{16:23} "In that day you will ask me no questions. ² Most certainly I tell you, whatever you may ask of the Father in my name, he will give it to you. ^{16:24} Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full.

1. *but your sorrow will be turned into joy.* Spiritual perception reveals to us that we are not persons but ideas in the cosmic Mind. Jesus knew that the hour for His crucifixion was approaching. Crucifixion means the giving up of the whole personality. This was the demonstration that the Master was facing. However, He knew His spiritual power, and He was well aware that He would rise from the dead,

would again be with His disciples, and would be more able than ever to instruct them in the mysteries of Being. "I will see you again."

2. *in that day you will ask me no questions.* The apostles would have unfolded to the point where they would understand the laws of Spirit and would be able to read out of the law for themselves.

Peace for the Disciples

^{16:25} I have spoken these things to you in figures of speech. ¹ But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about the Father. ^{16:26} In that day you will ask in my name; and I don't say to you, that I will pray to the Father for you, ^{16:27} for the Father himself loves you,

into Galilee; there you will see him.' Behold, I have told you."

^{28:8} They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. ^{28:9} As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!"

They came and took hold of his feet, and worshiped him.

^{28:10} Then Jesus said to them, "Don't be afraid. Go tell my brothers[129] that they should go into Galilee, and there they will see me."

The Report of the Guard

^{28:11} Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened. ^{28:12} When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers, ^{28:13} saying, "Say that his disciples came by night, and stole him away while we slept. ^{28:14} If this comes to the governor's ears, we will persuade him and make you free of worry." ^{28:15} So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until this day.

The Commissioning of the Disciples

^{28:16} But the eleven disciples went into Galilee, to the mountain where Jesus had sent them. ^{28:17} When they saw him, they bowed down to him, but some doubted. ^{28:18} Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. ^{28:19} Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ^{28:20} teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[129] v28:10. The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

The Burial of Jesus

^{27:57} When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came. ^{27:58} This man went to Pilate, and asked for Jesus' body. Then Pilate commanded the body to be given up. ^{27:59} Joseph took the body, and wrapped it in a clean linen cloth, ^{27:60} and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone to the door of the tomb, and departed. ^{27:61} Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

The Guard at the Tomb

^{27:62} Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate, ^{27:63} saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' ^{27:64} Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

^{27:65} Pilate said to them, "You have a guard. Go, make it as secure as you can." ^{27:66} So they went with the guard and made the tomb secure, sealing the stone.

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

- [121] v27:9. some manuscripts omit "Jeremiah"
 [122] v27:10. Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9
 [123] v27:35. TR adds "that it might be fulfilled which was spoken by the prophet: 'They divided my garments among them, and for my clothing they cast lots;'" [see Psalm 22:18 and John 19:24]
 [124] v27:41. TR omits "the Pharisees"
 [125] v27:45. noon
 [126] v27:45. 3:00 P. M.
 [127] v27:46. TR reads "lama" instead of "lima"
 [128] v27:46. Psalm 22:1

Matthew 28

The Resurrection of Jesus

^{28:1} Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb. ^{28:2} Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it. ^{28:3} His appearance was like lightning, and his clothing white as snow. ^{28:4} For fear of him, the guards shook, and became like dead men. ^{28:5} The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified. ^{28:6} He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying. ^{28:7} Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you

because you have loved me, and have believed that I came forth from God. ^{16:28} I came out from the Father, and have come into the world. Again, I leave the world, and go to the Father." ²

^{16:29} His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech. ^{16:30} Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came forth from God."

^{16:31} Jesus answered them, "Do you now believe? ^{16:32} Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because the Father is with me. ^{16:33} I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."

1. *figures of speech (dark sayings, ASV).* The figures of speech, or "dark sayings", refers to the darkened consciousness that cannot see the true light. But this Scripture indicates that "the night is far spent, and the day is at hand." The apostles are coming into a great illumination and will be able to go direct to the Father for light and guidance and power. Hitherto the apostles have been students. Now they are to come into a consciousness in which they can tap the great universal reservoir and receive

therefrom.

2. *I came out from the Father, and have come into the world. Again, I leave the world, and go to the Father.* Where did He come from? What was his pre-natal state and where did He go to? Where did He go from the transition? Jesus does not explain or elaborate. He simply calls his pre-incarnation state the Father, and He leaves it up to our intuitive understanding to guess what this means.—Ed Rabel

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

- [52] v16:3. TR adds "to you"
 [53] v16:15. TR reads "will take" instead of "takes"

John 17

Jesus Prays for His Disciples

^{17:1} Jesus said these things, and lifting up his eyes to heaven, he said, "Father, the time has come. Glorify your Son, that your Son may also glorify you; ^{17:2} even as you gave him authority over all flesh, he will give eternal life to all whom you have given him. ^{17:3} This is eternal life, ¹ that they should know you, the only true God, and him whom you sent, Jesus Christ. ² ^{17:4} I glorified you on the earth. I have accomplished the work which you have given me to do. ^{17:5} Now, Father, glorify me with your own self with the glory which I had with you before the world existed.

^{17:6} I revealed your name to the people whom you have given me out of the world. ³ They were yours, and you have given them to me. They have kept your word. ^{17:7} Now they have known that all things whatever you have given me are from you, ^{17:8} for the words which you have given me I have given to them, ⁴ and they received them, and knew for sure that I came forth from you, and they have believed that you sent me. ^{17:9} I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours. ^{17:10} All things that are mine are yours, and yours are mine, and I am glorified in

them. ⁵ ^{17:11} I am no more in the world, but these are in the world, and I am coming to you. Holy Father, keep them through your name which you have given me, that they may be one, even as we are. ^{17:12} While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, ⁶ that the Scripture might be fulfilled. ^{17:13} But now I come to you, and I say these things in the world, that they may have my joy made full in themselves. ^{17:14} I have given them your word. The world hated them, because they are not of the world, even as I am not of the world. ^{17:15} I pray not that you would take them from the world, but that you would keep them from the evil one. ^{17:16} They are not of the world even as I am not of the world. ^{17:17} Sanctify them in your truth. Your word is truth. ^{17:18} ⁵⁴ As you sent me into the world, even so I have sent them into the world. ^{17:19} For their sakes I sanctify myself, that they themselves also may be sanctified in truth.

^{17:20} Not for these only do I pray, but for those also who believe in me through their word, ^{17:21} that they may all be one; even as you, Father, are in me, and I in you, that they also may be one in us; ⁷ that the world may believe that you sent me. ^{17:22} The glory which you have given me, I have given to them; that they may be one, even as we are one; ⁸ ^{17:23} I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and loved them, even as you loved me. ^{17:24} Father, I desire that they also whom you have given me be with me where I am, that they may see my glory, which you have given me, ⁹ for you loved me before the foundation of the world.

^{17:25} Righteous Father, the world hasn't known you, but I knew you; and these knew that you sent me. ^{17:26} I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them."

1. *And this is eternal life.* Eternal life rests in the understanding that Spirit identifies and manifests itself in its idea, perfect man, through which manifest man is educated, empowered, and invested with divinity.

2. *that they should know you, the only true God, and him whom you sent, Jesus Christ.* Jesus was asking for a full and complete unification of His consciousness with that of the Father. Jesus realized that He had been given all authority over the flesh. He was holding the realization not only for His own glorification but also for that of His disciples.

3. *I revealed (manifested, ASV) your name to the people whom you have given me out of the world.* God's name is I AM. Man's name is I AM. When man thinks about God as omnipresent Spirit, he merges his I AM into spiritual I AM, and this conjunction exalts and glorifies both man and God.

4. *for the words which you have given me I have given unto them.* All thoughts and words emanate from the one Logos or living Word. When man opens his consciousness for the inflow of the Logos, in Spirit he receives everything that God has to give.

5. *All things that are mine are yours, and yours are mine, and I am glorified in them.* Jesus made the great renunciation by giving up himself and all his possessions to Spirit. Then he realized that he had made unity with God, that all that God had belonged to him, and that he was exalted, joyous, happy in the possession of the ideas that lay back of and within all things.

6. *None of them is lost, except the son of de-*

struction (perdition, ASV). The "son of destruction" is the adverse consciousness that man builds through thinking that he has existence apart from God. This thought or adversary or carnal mind must perish before man can be wholly reconciled to God. The Scripture represents the truth, which is fulfilled in man's life, when he destroys all thought of separation from God.

7. *even as you, Father, are in me, and I in you, that they also may be one in us.* The Holy Spirit is the consciousness of unity or perfect communion with God. As mind, idea, and expression are one, so man is one with God and Christ. Mind is the source of the idea, which becomes manifest in expression.

8. *I have given to them; that they may be one.* The following commentary is from an authoritative source within the Orthodox Church: *The Greek Fathers took these and similar texts in their literal sense, and dared to speak of man's "deification" (in Greek, theosis). If man is to share in God's glory, they argued, he is to be "perfectly one" with God, this means in effect that man must be "deified": he is called to become by grace what God is by nature. Accordingly Saint Athanasius summed up the purpose of the Incarnation by saying: "God became man that we might be made god" (On the Incarnation, 54). [Source: Ware, Timothy, The Orthodox Church (Penguin, 2015), 20.]*

9. *that they may see my glory, which you have given me.* The glory of Jesus Christ was His complete unification with the Father, through which He did always the things that were pleasing to God. Divine Mind is well pleased with the perfect idea or son of the Father.

robe on him. ^{27:29} They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!" ^{27:30} They spat on him, and took the reed and struck him on the head. ^{27:31} When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

The Crucifixion of Jesus

^{27:32} As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross. ^{27:33} They came to a place called "Golgotha," that is to say, "The place of a skull." ^{27:34} They gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink. ^{27:35} When they had crucified him, they divided his clothing among them, casting lots, ^{27:36} and they sat and watched him there. ^{27:37} They set up over his head the accusation against him written, "THIS IS JESUS, THE KING OF THE JEWS."

^{27:38} Then there were two robbers crucified with him, one on his right hand and one on the left. ^{27:39} Those who passed by blasphemed him, wagging their heads, ^{27:40} and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!"

^{27:41} Likewise the chief priests also mocking, with the scribes, the Pharisees, ¹²⁴ and the elders, said, ^{27:42} "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. ^{27:43} He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'" ^{27:44} The robbers also who were crucified with him cast on him the same reproach.

The Death of Jesus

^{27:45} Now from the sixth hour ¹²⁵ there was darkness over all the land until the ninth hour. ¹²⁶ ^{27:46} About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lima ¹²⁷ sabachthani?" That is, "My God, my God, why have you forsaken me?" ¹²⁸

^{27:47} Some of them who stood there, when they heard it, said, "This man is calling Elijah."

^{27:48} Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink. ^{27:49} The rest said, "Let him be. Let's see whether Elijah comes to save him."

^{27:50} Jesus cried again with a loud voice, and yielded up his spirit. ^{27:51} Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. ^{27:52} The tombs were opened, and many bodies of the saints who had fallen asleep were raised; ^{27:53} and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. ^{27:54} Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

^{27:55} Many women were there watching from afar, who had followed Jesus from Galilee, serving him. ^{27:56} Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

as the Lord commanded me.”[122]

Pilate Questions Jesus

^{27:11} Now Jesus stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?"

Jesus said to him, "So you say."

^{27:12} When he was accused by the chief priests and elders, he answered nothing.
^{27:13} Then Pilate said to him, "Don't you hear how many things they testify against you?" ^{27:14} He gave him no answer, not even one word, so that the governor marveled greatly.

Barabbas or Jesus?

^{27:15} Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired. ^{27:16} They had then a notable prisoner, called Barabbas. ^{27:17} When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?" ^{27:18} For he knew that because of envy they had delivered him up.

^{27:19} While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him." ^{27:20} Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus. ^{27:21} But the governor answered them, "Which of the two do you want me to release to you?"

They said, "Barabbas!"

^{27:22} Pilate said to them, "What then shall I do to Jesus, who is called Christ?"

They all said to him, "Let him be crucified!"

^{27:23} But the governor said, "Why? What evil has he done?"

But they cried out exceedingly, saying, "Let him be crucified!"

Pilate Hands Jesus over to Be Crucified

^{27:24} So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

^{27:25} All the people answered, "May his blood be on us, and on our children!"

^{27:26} Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.

The Soldiers Mock Jesus

^{27:27} Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him. ^{27:28} They stripped him, and put a scarlet

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[54] v17:17. Psalm 119:142

John 18

The Betrayal and Arrest of Jesus

^{18:1} When Jesus had spoken these words, ¹ he went out with his disciples over the brook Kidron, ² where there was a garden, into which he and his disciples entered. ^{18:2} Now Judas, who betrayed him, also knew the place, for Jesus often met there with his disciples. ^{18:3} Judas then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees, came there with lanterns, torches, and weapons. ³ ^{18:4} Jesus therefore, knowing all the things that were happening to him, went forth, and said to them, "Who are you looking for?"

^{18:5} They answered him, "Jesus of Nazareth."

Jesus said to them, "I am he." ⁴

Judas also, who betrayed him, was standing with them. ^{18:6} When therefore he said to them, "I am he," they went backward, and fell to the ground.

^{18:7} Again therefore he asked them, "Who are you looking for?"

They said, "Jesus of Nazareth."

^{18:8} Jesus answered, "I told you that I am he. If therefore you seek me, let these go their way," ^{18:9} that the word might be fulfilled which he spoke, "Of those whom you have given me, I have lost none." [55]

^{18:10} Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. ⁵ The servant's name was Malchus. ^{18:11} Jesus therefore said to Peter, "Put the sword into its sheath. The cup which the Father has given me, shall I not surely drink it?" ⁶

1. When Jesus had spoken these words. The I AM must demonstrate that it is Spirit, omnipresent, omniscient, and omnipotent. The first step in this demonstration is to send forth the words of consummation, just as it had taken place. Jesus spoke such words in the previous chapter, John 17. Then these words spoken from the powerful standpoint of the I AM set up counter thought vibrations in the consciousness and there is unusual commotion. Because of this chemicalization which frequently takes place in consciousness, some people refrain from "high statements," but high places spiritually cannot be attained by the faint-hearted. When you perceive the Truth, speak the words regardless of consequences.

2. he went out with his disciples over the brook Kidron. Kidron means "turbid stream" and it represents the current of confused thoughts that sometimes pour in upon us when we try to go into the silence. The "garden" locates the current in the world of universal thought. When Jesus went "over the brook Kidron" and entered the garden of Gethsemane, He passed in His own consciousness from the without to the within.

3. Judas ... came there with lanterns and torches and weapons. Judas, who knows the place, and takes advantage of its darkness to capture the I AM. He comes with a "band" (combative thoughts) and "officers from the chief priests and Pharisees" (the ideas of priestly authority and religious

guidance from the standpoint of the letter), "lanterns, torches, and weapons" (light of the intellect, torch of reason, and force of circumstances).

4. *Jesus said to them, I am he.* Jesus boldly stands forth and says, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I AM." (The word "he" [in "I AM he"] is not in the original Greek, and should be omitted, not only here, but in nearly every place in the scripture where Jesus uses I AM).

5. *Simon Peter ... struck the high priest's servant, and cut off his right ear.* Your faith (Peter) in the righteousness of your cause may lead you to combat the thoughts of the ruling

religious powers, and in your impetuosity you resent their counsel ("Malchus," counselor), and deny their capacity to receive Truth ("cut off his right ear"), but good judgment and a broad comprehension of the divine overcoming, through which you are passing, causes you to adopt pacific means.

6. *The cup which the Father has given me, shall I not surely drink it?* The consciousness of eternal life. This must be attained through an utter crossing out or crucifixion of the personal self, both on its objective and subjective planes of volition; hence "they lead him away," that other processes of the divine law might be carried out.

Jesus before the High Priest

^{18:12} So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him, ^{18:13} and led him to Annas first, ² for he was father-in-law to Caiaphas, who was high priest ³ that year. ^{18:14} Now it was Caiaphas who advised the Jews that it was expedient that one man should perish for the people.

1. *So the detachment, the commanding officer, and the officers of the Jews, seized Jesus and bound him.* The detachment and the commanding officer, and the officers of the Jews are found in the intellectual realm, and it is before this tribunal that the Christ appears, to be tested and tried.

2. *and led him to Annas first.* Annas was a leading factor in the persecutions at the time of the ministry and crucifixion of Jesus. He represents intellectual opposition to spiritual

Truth.

3. *he was father-in-law to Caiaphas, who was high priest.* His son-in-law Caiaphas, the high priest, represents a ruling religious thought force that is also entirely intellectual. He belongs to the religious world of forms and ceremonies, the "letter" of the word. The ruthlessness of these men shows how a merely formal religion will persecute and attempt to kill the inner Christ Spirit and all that pertains to it.

Peter Denies Jesus

^{18:15} Simon Peter followed Jesus, as did another disciple. ¹ Now that disciple was known to the high priest, and entered in with Jesus into the court of the high priest; ^{18:16} but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter. ² ^{18:17} Then the maid who kept the door said to Peter, "Are you also one of this man's disciples?"

He said, "I am not." ³

^{18:18} Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter was with them, standing and warming himself.

1. *Simon Peter followed Jesus, as did another disciple.* Jesus' disciples (the faculties of the I Am) were not strong enough to sustain him through this trial. They fled, all but two. One disciple, supposed to be John, was able to follow, enter in, and support the Master. Peter (Faith) followed afar off.

2. *the other disciple ... brought in Peter.* John (Love) is able to bring Peter (Faith) into closer

touch with the Master. The spiritual warmth of love draws into closer proximity the faculty of faith, proving that these powers are closely allied with each other.

3. *He said, I am not.* Peter is not to be condemned for denying Jesus. He had not yet unfolded to that spiritual degree where he was able to face seemingly strong adversity and stand firm.

^{26:71} When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Jesus of Nazareth."

^{26:72} Again he denied it with an oath, "I don't know the man."

^{26:73} After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

^{26:74} Then he began to curse and to swear, "I don't know the man!"

Immediately the rooster crowed. ^{26:75} Peter remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.

See Mark 14:66-72; Luke 22:55-62; John 18:25-27

 Fillmore Study Bible annotations by Mark Hicks

World English Bible Footnotes:

[119] v26:26. TR reads "blessed" instead of "gave thanks for"

[120] v26:31. Zechariah 13:7

Matthew 27

Jesus Brought before Pilate

^{27:1} Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: ^{27:2} and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.

The Suicide of Judas

^{27:3} Then Judas, who betrayed him, when he saw that Jesus was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and elders, ^{27:4} saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? You see to it."

^{27:5} He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself. ^{27:6} The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." ^{27:7} They took counsel, and bought the potter's field with them, to bury strangers in. ^{27:8} Therefore that field was called "The Field of Blood" to this day. ^{27:9} Then that which was spoken through Jeremiah[121] the prophet was fulfilled, saying,

"They took the thirty pieces of silver,
the price of him upon whom a price had been set,
whom some of the children of Israel priced,
^{27:10} and they gave them for the potter's field,

saying, "Whoever I kiss, he is the one. Seize him." ^{26:49} Immediately he came to Jesus, and said, "Hail, Rabbi!" and kissed him.

^{26:50} Jesus said to him, "Friend, why are you here?" Then they came and laid hands on Jesus, and took him. ^{26:51} Behold, one of those who were with Jesus stretched out his hand, and drew his sword, and struck the servant of the high priest, and struck off his ear. ^{26:52} Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. ^{26:53} Or do you think that I couldn't ask my Father, and he would even now send me more than twelve legions of angels? ^{26:54} How then would the Scriptures be fulfilled that it must be so?"

^{26:55} In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me. ^{26:56} But all this has happened, that the Scriptures of the prophets might be fulfilled."

See Mark 14:43-50; Luke 22:47-53; John 18:3-11

Jesus before the High Priest

Then all the disciples left him, and fled. ^{26:57} Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. ^{26:58} But Peter followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end. ^{26:59} Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death; ^{26:60} and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, ^{26:61} and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

^{26:62} The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?" ^{26:63} But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

^{26:64} Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

^{26:65} Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy. ^{26:66} What do you think?"

They answered, "He is worthy of death!" ^{26:67} Then they spit in his face and beat him with their fists, and some slapped him, ^{26:68} saying, "Prophecy to us, you Christ! Who hit you?"

See Mark 14:53-65; Luke 22:54-55,63-71; John 18:13-24

Peter's Denial of Jesus

^{26:69} Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

^{26:70} But he denied it before them all, saying, "I don't know what you are talking about."

The High Priest Questions Jesus

^{18:19} The high priest therefore asked Jesus about his disciples, and about his teaching. ^{18:20} Jesus answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews always meet. I said nothing in secret. ^{18:21} Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."

^{18:22} When he had said this, one of the officers standing by slapped Jesus with his hand, saying, "Do you answer the high priest like that?"

^{18:23} Jesus answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"

^{18:24} Annas sent him bound to Caiaphas, the high priest.

1. *The high priest therefore asked Jesus of his disciples, and of his teaching.* The high priest who questioned Jesus symbolizes a form of religious thoughts in man that follows the set rule of the letter of the law with little or no thought of its inner spiritu-

al importance. Jesus (here representing the Christ) sets forth the Truth in plain, concise language, which however has no significance for the person functioning on the natural-religious plane of existence.

Peter Denies Jesus Again

^{18:25} Now Simon Peter was standing and warming himself. They said therefore to him, "You aren't also one of his disciples, are you?"

He denied it, and said, "I am not."

^{18:26} One of the servants of the high priest, being a relative of him whose ear Peter had cut off, said, "Didn't I see you in the garden with him?"

^{18:27} Peter therefore denied it again, and immediately the rooster crowed.

Jesus before Pilate

^{18:28} They led Jesus therefore from Caiaphas into the Praetorium. ^{18:29} It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the Passover. ^{18:29} Pilate therefore went out to them, and said, "What accusation do you bring against this man?"

^{18:30} They answered him, "If this man weren't an evildoer, we wouldn't have delivered him up to you." ^{18:31}

^{18:31} Pilate therefore said to them, "Take him yourselves, and judge him according to your law."

Therefore the Jews said to him, "It is not lawful for us to put anyone to death," ^{18:32} that the word of Jesus might be fulfilled, which he spoke, signifying by what kind of death he should die.

^{18:33} Pilate therefore entered again into the Praetorium, called Jesus, and said to him, "Are you the King of the Jews?"

^{18:34} Jesus answered him, "Do you say this by yourself, or did others tell you about me?"

^{18:35} Pilate answered, "I'm not a Jew, am I? Your own nation and the chief priests delivered you to me. What have you done?"

^{18:36} Jesus answered, "My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I wouldn't be delivered to the Jews. But now my Kingdom is not from here."

^{18:37} Pilate therefore said to him, "Are you a king then?" ³

Jesus answered, "You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice."

^{18:38} Pilate said to him, "What is truth?"

1. *They lead Jesus therefore from Caiaphas into the Praetorium.* The Praetorium symbolizes a state of despotism, where force and cruelty and tyranny exist. The Jews, symbolizing intellectual spirituality, would because of their religious traditions turn the Jesus over to barbarians to be crucified.

2. *If this man weren't an evildoer, we wouldn't have delivered him up to you.* The Jewish priesthood taught persecution as the unavoidable heritage of their race; even Jesus told His followers that they would suffer persecution

when they taught His doctrine. Although it is true that the spiritual mind and the mortal are at war, metaphysicians see that the persecution of the Jews in every land is the result of the affirmation of the law of persecution by those with the power of the word.

3. *Are you a king then?* The Jews and the high priests and the officers who represent intellectual religious thought forces continued to work for Jesus' execution because they realized within their hearts that He was indeed a King, and they feared His spiritual power.

Jesus Sentenced to Death

When he had said this, he went out again to the Jews, and said to them, "I find no basis for a charge against him. ^{18:39} But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews?"

^{18:40} Then they all shouted again, saying, "Not this man, but Barabbas!" ¹ Now Barabbas was a robber.

1. *Not this man, but Barabbas!* Barabbas represents the adverse consciousness (rebellion and hatred) to which man gives himself when he allows himself to oppose the Christ. Man gives free rein to this adverse consciousness

when he would destroy the Christ or true spiritual I AM in himself, since it is through the Christ alone that an overcoming can be gained over the Adversary. This adverse state of thought (Barabbas) is of its father the Devil.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[55] v18:9. John 6:39

John 19

Jesus Sentenced to Death (continued)

^{19:1} So Pilate then took Jesus, and flogged him. ^{19:2} The soldiers twisted thorns

^{26:31} Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' [120] ^{26:32} But after I am raised up, I will go before you into Galilee."

^{26:33} But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

^{26:34} Jesus said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."

^{26:35} Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

See Mark 14:27-31; Luke 22:31-34; John 13:36-38

Jesus Prays in Gethsemane

^{26:36} Then Jesus came with them to a place called Gethsemane, ¹ and said to his disciples, "Sit here, while I go there and pray." ^{26:37} He took with him Peter and the two sons of Zebedee, ² and began to be sorrowful and severely troubled. ^{26:38} Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

^{26:39} He went forward a little, fell on his face, and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire." ³

^{26:40} He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? ^{26:41} Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

^{26:42} Again, a second time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done." ^{26:43} He came again and found them sleeping, for their eyes were heavy. ^{26:44} He left them again, went away, and prayed a third time, saying the same words. ^{26:45} Then he came to his disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. ^{26:46} Arise, let's be going. Behold, he who betrays me is at hand."

See Mark 14:32-42; Luke 22:40-46; John 18:1

1. *Gethsemane.* Means "oil press." It symbolizes the place in consciousness where the finer essences of the spirit are pressed forth and raised to higher planes of expression.

2. *Peter and the two sons of Zebedee.* Some faculties need to be quickened and active before all others. Jesus took with Him Peter, John, and James (Faith, love,

and judgment) to the place where He was to pray, leaving the other disciples seated a little distance away.

3. *not what I desire, but what you desire.* Jesus chose to unite His human will with the divine will and lose consciousness of the human in the deeper consciousness of the divine.

The Betrayal and Arrest of Jesus

^{26:47} While he was still speaking, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, from the chief priest and elders of the people. ^{26:48} Now he who betrayed him gave them a sign,

^{26:17} Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

^{26:18} He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples.'""

^{26:19} The disciples did as Jesus commanded them, and they prepared the Passover. ^{26:20} Now when evening had come, he was reclining at the table with the twelve disciples. ^{26:21} As they were eating, he said, "Most certainly I tell you that one of you will betray me."

^{26:22} They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

^{26:23} He answered, "He who dipped his hand with me in the dish, the same will betray me. ^{26:24} The Son of Man goes, even as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

^{26:25} Judas, who betrayed him, answered, "It isn't me, is it, Rabbi?"

He said to him, "You said it."

See Mark 14:12-21; Luke 22:7-14,21-23; John 13:21-26

The Institution of the Lord's Supper

^{26:26} As they were eating, Jesus took bread ¹, gave thanks for[119] it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body." ² ^{26:27} He took the cup, gave thanks, and gave to them, saying, "All of you drink it, ^{26:28} for this is my blood of the new covenant, which is poured out for many ³ for the remission of sins. ⁴ ⁵ ^{26:29} But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom." ^{26:30} When they had sung a hymn, they went out to the Mount of Olives.

See Mark 14:22-26; Luke 22:15-20,39; I Cor. 11:23

1. *bread, wine.* Symbols of the spiritual partaking of the life and substance of the Christ as made manifest in Jesus. Bread represents the body of Christ, or Spirit substance. Wine is the expressed life of the vine, a symbol of the very blood of life. Spiritual communion takes these elements and resolves them back into the primal ideas.

2. *body, blood.* The body is spiritual flesh or substance made permanent by the word of God that Jesus spoke. His blood is Spirit life, the quickening element in creation. Both are of the universal essence or substance, which cannot be destroyed.

3. *poured out for many.* Through Jesus' experience on the cross, he lowered his consciousness to that of the race and thereby was enabled to administer to the race a wonderful blood transfusion which we all understand so well implanted in both soul and body the seed

of eternal life here and now — the seed of divine substance, here and now.

4. *remission of sins.* The blood of Jesus Christ (the pure Christ life) takes away thirst for sin, and the world is saved through the absence of desire for sin. When we mentally appropriate the body and drink the blood of Jesus Christ we become conscious of spiritual life and substance as the reality of being, and we are freed from, the limiting thought of our flesh and blood bodies.

5. *Do this in memory of me.* (Given in I Corinthians 11) We take these mighty ideas into the silence and really clothe these ideas with life and substance. We have a mighty work to do here. We must actualize these ideas and realize each of these ideas is a mighty magnet functioning in God-Mind. Thus we are transforming the soul and really unfolding the divine spiritual body.

into a crown, and put it on his head, and dressed him in a purple garment. ^{19:3} They kept saying, "Hail, King of the Jews!" and they kept slapping him.

^{19:4} Then Pilate went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

^{19:5} Jesus therefore came out, wearing the crown of thorns and the purple garment. Pilate said to them, "Behold, the man!"

^{19:6} When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"

Pilate said to them, "Take him yourselves, and crucify him, ¹ for I find no basis for a charge against him."

^{19:7} The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."

^{19:8} When therefore Pilate heard this saying, he was more afraid. ^{19:9} He entered into the Praetorium again, and said to Jesus, "Where are you from?" ² But Jesus gave him no answer. ^{19:10} Pilate therefore said to him, "Aren't you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"

^{19:11} Jesus answered, "You would have no power at all against me, unless it were given to you from above. ³ Therefore he who delivered me to you has greater sin."

^{19:12} At this, Pilate was seeking to release him, but the Jews cried out, saying, "If you release this man, you aren't Caesar's friend! Everyone who makes himself a king speaks against Caesar!"

^{19:13} When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment seat at a place called "The Pavement," but in Hebrew, "Gabbatha." ^{19:14} Now it was the Preparation Day of the Passover, at about the sixth hour.[56] He said to the Jews, "Behold, your King!"

^{19:15} They cried out, "Away with him! Away with him! Crucify him!"

Pilate said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar!"

^{19:16} So then he delivered him to them to be crucified.

1. *Take him yourselves, and crucify him.* The contest for supremacy between the intellectual forces, represented by Pilate, and the pseudo-spiritual, represented by the Jews, is portrayed here. Both contenders realize that it is a momentous occasion, and they seek to shift the responsibility for the destruction of the coming King Jesus and His rule.

2. *Where are you from?* The personal will (Pilate) is nonplused and fearful, when its efforts to exercise domination over the I AM (Jesus) are unavailing. Lacking spiritual

understanding, the personal will does not understand the nature of its challenge to its domination that is made by Truth

3. *You would have no power at all against me, unless it were given to you from above.* The authority of the personal will, while absolute in degree, does not extend to the world of Spirit, in which the I AM dwells. God is the source of all power, and the attempts of the personal will to vanquish the I AM at the behest of the religious thoughts (Jews) represent a misuse of divine power.

Peter's Denial Foretold

The Crucifixion of Jesus

So they took Jesus and led him away.^{19:17} He went out, bearing his cross, to the place called "The Place of a Skull,"¹ which is called in Hebrew, "Golgotha,"^{19:18} where they crucified him,² and with him two others, on either side one, and Jesus in the middle.^{19:19} Pilate wrote a title also, and put it on the cross. There was written, "JESUS OF NAZARETH, THE KING OF THE JEWS."^{19:20} Therefore many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek.³^{19:21} The chief priests of the Jews therefore said to Pilate, "Don't write, 'The King of the Jews,' but, 'he said, I am King of the Jews.'"

^{19:22} Pilate answered, "What I have written, I have written."

^{19:23} Then the soldiers, when they had crucified Jesus, took his garments⁴ and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout.⁵^{19:24} Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,

"They parted my garments among them.
For my cloak they cast lots." [57]

Therefore the soldiers did these things.^{19:25} But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene.^{19:26} Therefore when Jesus saw his mother, and the disciple whom he loved standing there, he said to his mother, "Woman, behold your son!"^{19:27} Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

^{19:28} After this, Jesus, seeing [58] that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty."^{19:29} Now a vessel full of vinegar was set there; so they put a sponge full of the vinegar on hyssop, and held it at his mouth.^{19:30} When Jesus therefore had received the vinegar, he said, "It is finished." He bowed his head, and gave up his spirit.⁶

1. *place of a skull.* The crucifixion took place at Golgotha, "The place of a skull" (the front brain, the seat of the will and conscious understanding, the throne of the mind, where all ideas are tested and either enthroned or cast out). In the crucifixion of Jesus both Pilate and the Jews (both the intellect and the ruling spiritual ideas) unite in casting out the claim that man is the Son of God.

2. *they crucified him.* The crucifixion symbolizes the final and full erasure of personality from consciousness. When man is willing to surrender himself to the Christ Mind, he begins the crucifixion. Every time that he gives up a false belief in the name of Christ it is destroyed in his consciousness. When all the errors that constitute the carnal mind are destroyed, Satan is wholly cast out and Judas is redeemed.

3. *it was written in Hebrew, and in Latin, and in Greek.* The fact that the title, "JESUS OF NAZARETH, THE KING OF THE JEWS," was written in three languages signifies that the Jesus Christ Truth—life, perfection, immortality, expressed and demonstrated throughout man, even to his outer organism—must be recognized and acknowledged by man on all three

planes of his consciousness. He must accept this Truth and the Christ must rule in his superconscious mind, his conscious mind, and his subconscious mind. The Hebrew language refers here to the spiritual, or superconscious phase of mind in man; Latin to the subconscious; and Greek to the conscious, reasoning mind.—MBD/Latin

4. *The soldiers ... took his garments.* The soldiers represent the thoughts that fight against the elemental forces: earth, air, fire, and water. The garments represent the thoughts that protect the body against those forces.

5. *the coat was without seam, woven from the top throughout.* Although Jesus (representing the spiritual man) was not allowed to establish His conscious rule in the front brain, He left a great unified doctrine of truth (represented by the seamless garment that the soldiers found they could not separate).

6. *he said, "It is finished."* He bowed his head, and gave up his spirit. The popular thought, based upon theology, that Jesus died upon the cross for our sins, is not reasonable, nor true. It is a libel upon the goodness of God that He would demand the death of his beloved son in such a horrible manner, to appease His anger

World English Bible Footnotes:

[117] v25:7. The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

[118] v25:40. The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

Matthew 26

The Plot to Kill Jesus

^{26:1} It happened, when Jesus had finished all these words, that he said to his disciples,^{26:2} "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

^{26:3} Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas.^{26:4} They took counsel together that they might take Jesus by deceit, and kill him.^{26:5} But they said, "Not during the feast, lest a riot occur among the people."

See Mark 14:1-2; Luke 22:1-2; John 11:47-53

The Anointing at Bethany

^{26:6} Now when Jesus was in Bethany, in the house of Simon the leper,^{26:7} a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table.^{26:8} But when his disciples saw this, they were indignant, saying, "Why this waste?"^{26:9} For this ointment might have been sold for much, and given to the poor."

^{26:10} However, knowing this, Jesus said to them, "Why do you trouble the woman? Because she has done a good work for me.^{26:11} For you always have the poor with you; but you don't always have me.^{26:12} For in pouring this ointment on my body, she did it to prepare me for burial.^{26:13} Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

See Mark 14:3-9; Luke 7:36-50; John 12:1-8

Judas Agrees to Betray Jesus

^{26:14} Then one of the twelve, who was called Judas Iscariot, went to the chief priests,^{26:15} and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver.^{26:16} From that time he sought opportunity to betray him.

See Mark 14:10-11; Luke 22:3-6; John 11:57

The Passover with the Disciples

joy of your lord.'

^{25:22} "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

^{25:23} "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

^{25:24} "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.' ^{25:25} I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

^{25:26} "But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.' ^{25:27} You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest. ^{25:28} Take away therefore the talent from him, and give it to him who has the ten talents. ^{25:29} For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away. ^{25:30} Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

The Judgment of the Nations

^{25:31} "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. ^{25:32} Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats. ^{25:33} He will set the sheep on his right hand, but the goats on the left. ^{25:34} Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; ^{25:35} for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; ^{25:36} naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

^{25:37} "Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? ^{25:38} When did we see you as a stranger, and take you in; or naked, and clothe you? ^{25:39} When did we see you sick, or in prison, and come to you?'

^{25:40} "The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers[118], you did it to me.' ^{25:41} Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels; ^{25:42} for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink; ^{25:43} I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

^{25:44} "Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

^{25:45} "Then he will answer them, saying, 'Most certainly I tell you, inasmuch as you didn't do it to one of the least of these, you didn't do it to me.' ^{25:46} These will go away into eternal punishment, but the righteous into eternal life."

 Fillmore Study Bible annotations by .

toward the balance of the sinners in the human family. Again, how could the death of one man atone for the sins of billions of others? Is the death of a criminal in any way an atonement for his crime, or does it help other men to be better? As we emerge from barbaric methods, we abolish capital punishment in all its forms.

It is quite evident that theology has not understood the true character of Jesus' death. Instead of dying upon the cross like the two thieves that were crucified with him, he simply passed through the human consciousness of death and came out fully alive on the other side. Jesus became alive again, was glorified, and, as is plainly taught in the Scriptures, transcended to quickening life and substance for all who will eat it and drink it. This is a great mystery to the sense man, but he who sees beyond the veil knows positively that the body of Jesus is right here in our midst radiant with eternal life.

Then Jesus did not die upon the cross to save men from their sins, but he lived. This is an important distinction, and clears up points that have always been stumbling blocks to those who wanted a reasonable theology. What we all need is a way to

overcome death. We do not want anyone to die for us. There is, and always has been, enough of that sort of atonement. Thousands of men and women have heroically died for their friends and country. But who among them all has been so heroic and powerful as to master that great and "last enemy to be overcome," death itself? None save Jesus.

Then we should quit wailing over the agony of the cross; quit looking for the Master, like Mary in the tomb, quit talking about the death and departure of Jesus, and realize the Truth, that Jesus went through the appearance called death to demonstrate for us its powerlessness in the presence of one who had made the atonement with the Father.

We are to take up our cross, square our likes by the rectitude of Truth, both in Spirit and in the material world, and then we shall follow Jesus in the crucifixion of the world, the flesh and the devil, and overcome as he overcame. This supreme attainment is not only possible to all men, but must be accomplished by all who expect to perpetuate their conscious existence.—Unity May 28, 1905

Jesus' Side is Pierced

^{19:31} Therefore the Jews, because it was the Preparation Day, so that the bodies wouldn't remain on the cross on the Sabbath (for that Sabbath was a special one), asked of Pilate that their legs might be broken, ¹ and that they might be taken away. ^{19:32} Therefore the soldiers came, and broke the legs of the first, and of the other who was crucified with him; ^{19:33} but when they came to Jesus, and saw that he was already dead, they didn't break his legs. ^{19:34} However one of the soldiers pierced his side with a spear, and immediately blood and water came out. ^{19:35} He who has seen has testified, and his testimony is true. He knows that he tells the truth, that you may believe. ^{19:36} For these things happened, that the Scripture might be fulfilled, "A bone of him will not be broken." ^[59] ^{19:37} Again another Scripture says, "They will look on him whom they pierced." ² ^[60]

1. *asked of Pilate that their legs might be broken.* Crushing the bones destroyed the last vestige of life in the body.

2. *They will look on him whom they pierced.* This whole Scripture reveals how

those established in the intellect will seek to kill out the Christ, and also how they are ultimately defeated in His victory over death.

The Burial of Jesus

^{19:38} After these things, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away Jesus' body. Pilate gave him permission. He came therefore and took away his body. ^{19:39} Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred pounds. ^[61] ^{19:40} So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. ^{19:41} Now in the place where he was crucified there was a garden. In the garden was a new tomb in which no man had ever yet been laid. ^{19:42} Then because of the Jews' Preparation Day (for the tomb was near at hand) they laid Jesus there. ¹

1. *they laid Jesus there.* Arimathea represents an aggregation of thoughts of lofty character, a high state of consciousness in man. Joseph represents a state of consciousness in which we increase in character along all lines. We not only grow into a broader understanding but we also increase in vitality and substance.

Jesus' resting in Joseph's tomb symbolizes the truth that Jesus was resting in the consciousness of vitality and substance, was growing into a broader understanding, and was in truth gathering strength for the great demonstration over death to follow.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[56] v19:14. noon

[57] v19:24. Psalm 22:18

[58] v19:28. NU, TR read "knowing" instead of "seeing"

[59] v19:36. Exodus 12:46; Numbers 9:12; Psalm 34:20

[60] v19:37. Zechariah 12:10

[61] v19:39. 100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.

John 20

The Resurrection of Jesus

^{20:1} Now on the first day of the week, Mary Magdalene went early, while it was still dark, to the tomb, and saw the stone taken away from the tomb. ^{20:2} Therefore she ran and came to Simon Peter, and to the other disciple whom Jesus loved, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

^{20:3} Therefore Peter and the other disciple went out, and they went toward the tomb. ^{20:4} They both ran together. The other disciple outran Peter, ¹ and came to the tomb first. ^{20:5} Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in. ^{20:6} Then Simon Peter came, following him, and entered into the tomb. He saw the linen cloths lying, ^{20:7} and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself. ^{20:8} So then the other disciple who came first to the tomb also entered in, and he saw and believed. ^{20:9} For as yet they didn't know the Scripture, that he must rise from the dead. ^{20:10} So the disciples went away again to their own homes.

1. *the other disciple outran Peter.* The passage was written by John, who is presumably "the other disciple." John represents love, which through its affections is more closely at-

tached to the physical than is faith (Peter); consequently love (John) precedes faith (Peter) in the desire to find the physical (body of Jesus).

Jesus Appears to Mary Magdalene

^{20:11} But Mary was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb, ^{20:12} and she saw two angels in white sitting, one at the head, and one at the feet, ¹ where the body of Jesus had lain. ^{20:13} They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know

with the drunkards, ^{24:50} the lord of that servant will come in a day when he doesn't expect it, and in an hour when he doesn't know it, ^{24:51} and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[113] v24:15. Daniel 9:27; 11:31; 12:11

[114] v24:28. or, eagles

[115] v24:29. Isaiah 13:10; 34:4

[116] v24:34. The word for "generation" (genea) can also be translated as "race."

Matthew 25

The Parable of the Ten Bridesmaids

^{25:1} "Then the Kingdom of Heaven will be like ten virgins, who took their lamps, and went out to meet the bridegroom. ^{25:2} Five of them were foolish, and five were wise. ^{25:3} Those who were foolish, when they took their lamps, took no oil with them, ^{25:4} but the wise took oil in their vessels with their lamps. ^{25:5} Now while the bridegroom delayed, they all slumbered and slept. ^{25:6} But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!' ^{25:7} Then all those virgins arose, and trimmed their lamps. ^{25:8} The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' ^{25:9} But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.' ^{25:10} While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. ^{25:11} Afterward the other virgins also came, saying, 'Lord, Lord, open to us.' ^{25:12} But he answered, 'Most certainly I tell you, I don't know you.' ^{25:13} Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

The Parable of the Talents

^{25:14} "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them. ^{25:15} To one he gave five talents, to another two, to another one; to each according to his own ability. Then he went on his journey. ^{25:16} Immediately he who received the five talents went and traded with them, and made another five talents. ^{25:17} In like manner he also who got the two gained another two. ^{25:18} But he who received the one went away and dug in the earth, and hid his lord's money.

^{25:19} "Now after a long time the lord of those servants came, and reconciled accounts with them. ^{25:20} He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

^{25:21} "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the

ones, those days will be shortened.

^{24:23} "Then if any man tells you, 'Behold, here is the Christ,' or, 'There,' don't believe it. ^{24:24} For there will arise false christs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

^{24:25} "Behold, I have told you beforehand. ^{24:26} If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner chambers,' don't believe it. ^{24:27} For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man. ^{24:28} For wherever the carcass is, there is where the vultures^[114] gather together.

The Coming of the Son of Man

^{24:29} But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;^[115] ^{24:30} and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. ^{24:31} He will send out his angels with a great sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

The Lesson of the Fig Tree

^{24:32} "Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near. ^{24:33} Even so you also, when you see all these things, know that it is near, even at the doors. ^{24:34} Most certainly I tell you, this generation^[116] will not pass away, until all these things are accomplished. ^{24:35} Heaven and earth will pass away, but my words will not pass away.

The Necessity for Watchfulness

^{24:36} But no one knows of that day and hour, not even the angels of heaven, but my Father only. ^{24:37} "As the days of Noah were, so will be the coming of the Son of Man. ^{24:38} For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ship, ^{24:39} and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man. ^{24:40} Then two men will be in the field: one will be taken and one will be left; ^{24:41} two women grinding at the mill, one will be taken and one will be left. ^{24:42} Watch therefore, for you don't know in what hour your Lord comes. ^{24:43} But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. ^{24:44} Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

The Faithful or the Unfaithful Slave

^{24:45} "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season? ^{24:46} Blessed is that servant whom his lord finds doing so when he comes. ^{24:47} Most certainly I tell you that he will set him over all that he has. ^{24:48} But if that evil servant should say in his heart, 'My lord is delaying his coming,' ^{24:49} and begins to beat his fellow servants, and eat and drink

where they have laid him." ^{20:14} When she had said this, she turned around and saw Jesus ² standing, and didn't know that it was Jesus.

^{20:15} Jesus said to her, "Woman, why are you weeping? Who are you looking for?"

She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

^{20:16} Jesus said to her, "Mary."

She turned and said to him, "Rhabbouni!" which is to say, "Teacher!"

^{20:17} Jesus said to her, "Don't touch me, ³ for I haven't yet ascended to my Father; but go to my brothers, and tell them, 'I am ascending to my Father and your Father, to my God and your God.'"

^{20:18} Mary Magdalene came and told the disciples that she had seen the Lord, ⁴ and that he had said these things to her.

1. *two angels in white sitting, one at the head, and one at the feet.* The two angels at Jesus' tomb symbolize our spiritual perceptions, which are always consciously in the presence of God, the perceptions which from that high spiritual state are able to make known to us that which is vital. The angel at the head "where the body of Jesus had lain" represents high spiritual perception, and the angel at the foot represents understanding in relation to the world without.

2. *she turned around and saw Jesus.* Instead of looking without, we look within and find that there is no reality in the thought of absence; that in the inner recesses of the soul all things are omnipresent, but we know not "that it was Jesus."

3. *Jesus said to her, "Don't touch me."* Jesus did not want the sorrowing Mary (thought) to touch him, because it would

pull him down into the darkness and ignorance of mortality. The spiritual mind does not grieve over anything, nor look to matter and the limitations of the flesh for life eternal. The most effective consolation we can get and give to others under grief, is to deny the human belief in death and separation. This dissipates the flood of sorrow-thoughts that submerge the souls of those who mourn.

4. *Mary Magdalene came and told the disciples that she had seen the Lord.* Mary Magdalene, the soul-feminine, is the connecting link between the I AM and the body. Love, cleansed of all impurity, is able to perceive spiritually, and therefore beholds the risen Lord. It then spreads the glad tidings among the disciples (the twelve powers of man) that the Lord Jesus is not dead, but has entered into a higher spiritual state.

Jesus Appears to the Disciples

^{20:19} When therefore it was evening, on that day, the first day of the week, and when the doors were locked where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace be to you."

^{20:20} When he had said this, he showed them his hands and his side. ¹ The disciples therefore were glad when they saw the Lord. ^{20:21} Jesus therefore said to them again, "Peace be to you. As the Father has sent me, even so I send you." ^{20:22} When he had said this, he breathed on them, and said to them, "Receive the Holy Spirit! ^{20:23} Whoever's sins you forgive, they are forgiven them. Whoever's sins you retain, they have been retained."

1. *he showed them his hands and his side.* After the dissolution of the carnal consciousness, represented by the crucifixion, the body takes up its activities in the psychical or astral realm, where it functions

until it is sufficiently purified to enter into the kingdom of the heavens, or the fourth dimension. Metaphysicians who are in the regeneration and are putting out of mind the errors of carnality find that their bod-

ies gradually become more refined, more ethereal in texture and in feeling, and under certain conditions they realize the unreality, of material environment. This is not the true spiritual estate, but is one degree toward it.

When we fully enter the spiritual estate our bodies will be raised so high in radiation as to become invisible to physical sight. Such is the body of Jesus.

Jesus and Thomas

^{20:24} But Thomas, one of the twelve, called Didymus, ¹ wasn't with them when Jesus came. ² ^{20:25} The other disciples therefore said to him, "We have seen the Lord!"

But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe."

^{20:26} After eight days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the midst, and said, "Peace be to you." ^{20:27} Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing." ³

^{20:28} Thomas answered him, "My Lord and my God!" ⁴

^{20:29} Jesus said to him, "Because you have seen me, [62] you have believed. Blessed are those who have not seen, and have believed." ⁵

1. *But Thomas, one of the twelve, called Didymus.* Thomas represents one of the twelve faculties through which man, the I AM, functions. He symbolizes the intellect. Intellect or reason connects the inner world of thought with the outer world of action. Didymus signifies the same as Thomas: "twain," "double," "twin." On the constructive side the intellect functions as understanding; on the negative side as doubt and futile questioning.

2. *was not with them when Jesus came.* Intellectual perception is slower than the other faculties to perceive the truth of the resurrection life. It is much slower than faith or love. "Thomas ... was not with them when Jesus came." The intellect is the last of man's faculties to comprehend the supremacy of spiritual law over natural law. It must be convinced on its own plane of thought that the body has been raised after it was put to death.

3. *Don't be unbelieving, but believing.* The great truth which spiritual understanding reveals to us is that the resurrection of the body from death is not to be confined to Jesus

Christ alone, but that all men may unfold this same ability by following the teachings of Jesus Christ. The resurrection of Jesus also takes place in consciousness. Every time that man raises his realization of the perpetual indwelling life flow to the spiritual standard, he is connected with the indwelling Christ. Through the power of the living Word he enters into the realization of a new and higher life activity than that of the physical.

4. *My Lord and my God!* When the intellect is quickened to the degree that it can comprehend the spiritual, it may be convinced of the authenticity of a spiritual demonstration.

5. *Blessed are those who have not seen, and have believed.* When man becomes conscious of the fact that he does not have to depend upon intellectual reasoning to know and to understand the things of Spirit, he is doubly blessed. He has the power to draw on spiritual inspiration from within, which enables him to bring quickly into the manifest realm his desired demonstrations.

The Purpose of this Book

^{20:30} Therefore Jesus did many other signs in the presence of his disciples, which are not written in this book; ^{20:31} but these are written, that you may believe that Jesus is the Christ, ¹ the Son of God, and that believing you may have life in his name. ²

1. *but these are written, that you may believe that Jesus is the Christ* The question often is asked whether or not we believe that Jesus rose from the dead with the same flesh body in which He walked the earth and, if so, what

became of that body. The school of "high criticism" is openly attacking Bible occurrences that it cannot account for under natural law. The historical account makes clear that the flesh body that had been crucified was the

caraway in flavor and appearance. It is used as a spice.

[110] v23:25. TR reads "self-indulgence" instead of "unrighteousness"

[111] v23:33. or, Hell

[112] v23:39. Psalm 118:26

Matthew 24

The Destruction of the Temple Foretold

^{24:1} Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple. ^{24:2} But he answered them, "Don't you see all of these things? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down."

Signs of the End of the Age

^{24:3} As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your coming, and of the end of the age?"

^{24:4} Jesus answered them, "Be careful that no one leads you astray. ^{24:5} For many will come in my name, saying, 'I am the Christ,' and will lead many astray. ^{24:6} You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet. ^{24:7} For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places. ^{24:8} But all these things are the beginning of birth pains.

Persecutions Foretold

^{24:9} Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake. ^{24:10} Then many will stumble, and will deliver up one another, and will hate one another. ^{24:11} Many false prophets will arise, and will lead many astray. ^{24:12} Because iniquity will be multiplied, the love of many will grow cold. ^{24:13} But he who endures to the end, the same will be saved. ^{24:14} This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

The Desolating Sacrilege

^{24:15} "When, therefore, you see the abomination of desolation, [113] which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), ^{24:16} then let those who are in Judea flee to the mountains. ^{24:17} Let him who is on the housetop not go down to take out things that are in his house. ^{24:18} Let him who is in the field not return back to get his clothes. ^{24:19} But woe to those who are with child and to nursing mothers in those days! ^{24:20} Pray that your flight will not be in the winter, nor on a Sabbath, ^{24:21} for then there will be great oppression, such as has not been from the beginning of the world until now, no, nor ever will be. ^{24:22} Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen

obligated.^{23:17} You blind fools! For which is greater, the gold, or the temple that sanctifies the gold?^{23:18} "Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated."^{23:19} You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?^{23:20} He therefore who swears by the altar, swears by it, and by everything on it.^{23:21} He who swears by the temple, swears by it, and by him who was living in it.^{23:22} He who swears by heaven, swears by the throne of God, and by him who sits on it.

^{23:23} "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin,[109] and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone.^{23:24} You blind guides, who strain out a gnat, and swallow a camel!

^{23:25} "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.[110] ^{23:26} You blind Pharisee, first clean the inside of the cup and of the platter, that its outside may become clean also.

^{23:27} "Woe to you, scribes and Pharisees, hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.^{23:28} Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

^{23:29} "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets, and decorate the tombs of the righteous,^{23:30} and say, 'If we had lived in the days of our fathers, we wouldn't have been partakers with them in the blood of the prophets.'^{23:31} Therefore you testify to yourselves that you are children of those who killed the prophets.^{23:32} Fill up, then, the measure of your fathers.^{23:33} You serpents, you offspring of vipers, how will you escape the judgment of Gehenna[111]?^{23:34} Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city;^{23:35} that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah, whom you killed between the sanctuary and the altar.^{23:36} Most certainly I tell you, all these things will come upon this generation.

The Lament over Jerusalem

^{23:37} "Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!^{23:38} Behold, your house is left to you desolate.^{23:39} For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'"[112]

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[105] v23:5. phylacteries (tefillin in Hebrew) are small leather pouches that some Jewish men wear on their forehead and arm in prayer. They are used to carry a small scroll with some Scripture in it. See Deuteronomy 6:8.

[106] v23:5. or, tassels

[107] v23:14. Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

[108] v23:15. or, Hell

[109] v23:23. cumin is an aromatic seed from *Cuminum cyminum*, resembling

body that Jesus had after His resurrection. That Jesus knew how to restore life to dead organs is evidenced by His healing of paralytics, blind people, and in three cases by raising those who had died. He had spent whole nights in prayer, and through the intensity of His devotions had made union with Divine Mind. This union was so full and so complete that His whole being was flooded with spiritual life, power, and substance and the wisdom to use them in divine order. In this manner He projected the divine-body idea, and through it His mortal body was transformed into an immortal body where it exists to this day as a

body of ethereal substance directed and controlled by His thought and mind force.

2. *and that believing you may have life in his name.* Having a body of spiritually electrified atoms, Jesus is able to quicken the bodies of people who attract His presence by believing in Him; He radiates a glorious life that energizes those who believe in His power. By positive affirmations we must all appropriate this same Christ life, substance, and Truth as ours individually and as the very foundation and substance of our body.

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[62] v20:29. TR adds " Thomas,"

John 21

Jesus Appears to Seven Disciples

^{21:1} After these things, Jesus revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way.^{21:2} Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, and the sons of Zebedee, and two others of his disciples were together.^{21:3} Simon Peter said to them, "I'm going fishing."

They told him, "We are also coming with you." They immediately went out, and entered into the boat. That night, they caught nothing.^{21:4} But when day had already come, Jesus stood on the beach, yet the disciples didn't know that it was Jesus.^{21:5} Jesus therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

^{21:6} He said to them, "Cast the net on the right side of the boat, and you will find some."¹

They cast it therefore, and now they weren't able to draw it in for the multitude of fish.^{21:7} That disciple therefore whom Jesus loved said to Peter, "It's the Lord!"

So when Simon Peter heard that it was the Lord, he wrapped his coat around him (for he was naked), and threw himself into the sea.^{21:8} But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits[63] away), dragging the net full of fish.^{21:9} So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread.²^{21:10} Jesus said to them, "Bring some of the fish which you have just caught."

^{21:11} Simon Peter went up, and drew the net to land, full of great fish, one

hundred fifty-three; and even though there were so many, the net wasn't torn.

^{21:12} Jesus said to them, "Come and eat breakfast." ³

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Lord.

^{21:13} Then Jesus came and took the bread, gave it to them, and the fish likewise.
^{21:14} This is now the third time that Jesus was revealed to his disciples, ⁴ after he had risen from the dead.

1. *Cast the net on the right side of the boat, and you will find some.* Man's mind is the net that catches thoughts, which are the basis of external conditions. The sea is the mental realm in which man exists. The net of man's thought works hard and long in the darkness of human understanding and gains but little, but once the Christ Mind is perceived and obeyed the net is cast on the "right side," and success follows. The "right side" is the side on which man realizes the truth that inexhaustible resources are always present and can be made manifest by those who exercise their faith in that direction.

2. *fish laid on it, and bread.* The bread and fish that Jesus provided on the shore represents the supply of Spirit for the needs of the body. Not only does the Father provide for man in the natural world, as by the draught of fishes, but in the invisible world of substance are elements that correspond to the material things. Bread symbolizes the substance of the omnipresent Christ body and fish the capacity of increase that goes with it. Whoever seeks supply through Spirit and submits his cause to the law of justice and righteousness always succeeds. The reason why men fail to demon-

strate the many promises of divine support is that they cling to some selfish or unjust thought.

3. *Jesus said to them, Come and eat breakfast.* Eating is a symbol of the appropriation of spiritual substance and life. One fasts from thinking, when one allows the thoughts to drift aimlessly in the race stream of consciousness, merely registering impressions from the outer world with no attempt to understand what underlies them or get at the truth of any subject. One breaks one's fast by mentally assimilating each idea that presents itself, considering the substance of Truth on which it rests, and understanding it.

4. *This is now the third time that Jesus was revealed (manifested, ASV) to the disciples.* The third appearance of Jesus to the disciples corresponds to the third phase of man's being. Man is threefold: Spirit, soul, and body. On His first manifestation to the disciples Jesus "breathed on them, and saith unto them, Receive ye the Holy Spirit." On the second He convinced Thomas of the truth of the Resurrection. On the third He satisfied the physical hunger of the disciples.

Jesus and Peter

^{21:15} So when they had eaten their breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love me more ¹ than these?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Feed my lambs." ^{21:16} He said to him again a second time, "Simon, son of Jonah, do you love me?"

He said to him, "Yes, Lord; you know that I have affection for you."

He said to him, "Tend my sheep." ^{21:17} He said to him the third time, "Simon, son of Jonah, do you have affection for me?"

Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you."

Jesus said to him, "Feed my sheep." ² ^{21:18} Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go." ³

^{22:43} He said to them, "How then does David in the Spirit call him Lord, saying,

^{22:44} 'The Lord said to my Lord,
 sit on my right hand,
 until I make your enemies a footstool for your feet?'[104]

^{22:45} "If then David calls him Lord, how is he his son?"

^{22:46} No one was able to answer him a word, neither did any man dare ask him any more questions from that day forth.

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[101] v22:32. Exodus 3:6

[102] v22:37. Deuteronomy 6:5

[103] v22:39. Leviticus 19:18

[104] v22:44. Psalm 110:1

Matthew 23

Jesus Denounces Scribes and Pharisees

^{23:1} Then Jesus spoke to the multitudes and to his disciples, ^{23:2} saying, "The scribes and the Pharisees sat on Moses' seat. ^{23:3} All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do. ^{23:4} For they bind heavy burdens that are grievous to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them. ^{23:5} But all their works they do to be seen by men. They make their phylacteries[105] broad, enlarge the fringes[106] of their garments, ^{23:6} and love the place of honor at feasts, the best seats in the synagogues, ^{23:7} the salutations in the marketplaces, and to be called 'Rabbi, Rabbi' by men. ^{23:8} But don't you be called 'Rabbi,' for one is your teacher, the Christ, and all of you are brothers. ^{23:9} Call no man on the earth your father, for one is your Father, he who is in heaven. ^{23:10} Neither be called masters, for one is your master, the Christ. ^{23:11} But he who is greatest among you will be your servant. ^{23:12} Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

^{23:13} "Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation. [107]

^{23:14} "But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow those who are entering in to enter. ^{23:15} Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of Gehenna[108] as yourselves.

^{23:16} "Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is

^{22:15} Then the Pharisees went and took counsel how they might entrap him in his talk. ^{22:16} They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone." ^{22:17} Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

^{22:18} But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites?" ^{22:19} Show me the tax money."

They brought to him a denarius.

^{22:20} He asked them, "Whose is this image and inscription?"

^{22:21} They said to him, "Caesar's."

Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's."

^{22:22} When they heard it, they marveled, and left him, and went away.

The Question about the Resurrection

^{22:23} On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, ^{22:24} saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife, and raise up seed for his brother.'" ^{22:25} Now there were with us seven brothers. The first married and died, and having no seed left his wife to his brother. ^{22:26} In like manner the second also, and the third, to the seventh. ^{22:27} After them all, the woman died. ^{22:28} In the resurrection therefore, whose wife will she be of the seven? For they all had her."

^{22:29} But Jesus answered them, "You are mistaken, not knowing the Scriptures, nor the power of God. ^{22:30} For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven. ^{22:31} But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying, ^{22:32} 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' [101] God is not the God of the dead, but of the living." ^{22:33} When the multitudes heard it, they were astonished at his teaching.

The Greatest Commandment

^{22:34} But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together. ^{22:35} One of them, a lawyer, asked him a question, testing him. ^{22:36} "Teacher, which is the greatest commandment in the law?" ^{22:37} Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' [102] ^{22:38} This is the first and great commandment. ^{22:39} A second likewise is this, 'You shall love your neighbor as yourself.' [103] ^{22:40} The whole law and the prophets depend on these two commandments."

The Question about David's Son

^{22:41} Now while the Pharisees were gathered together, Jesus asked them a question, ^{22:42} saying, "What do you think of the Christ? Whose son is he?"

They said to him, "Of David."

^{21:19} Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

1. *love me more?* Faith must be established in love and must work by love; and every faculty of man must be established in love and work by love if perfect harmony and good are to be realized. Faith established in love and working by love will remain steadfast at all times, under all circumstances; it will be our sustaining power during our every hour of need.

2. *Feed my sheep.* After first providing them food, Jesus three times commanded Peter, "Feed my lambs" and "Feed my sheep." Sheep represent thoughts, and we see in this admonition the importance of thinking the thoughts of the Christ and of

doing the works that these thoughts enjoin. We are to follow the Christ in thought, word, and deed.

3. *when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go.* In the first spiritual illumination there is much enthusiasm, and while we are in this state of consciousness, great works are often accomplished. Later, when the true spiritual understanding begins to unfold, when we are older in Truth, we learn to rely more and more on the Principle, until we can say with Jesus, "The Father abiding in me doeth his works."

Jesus and the Beloved Disciple

^{21:20} Then Peter, turning around, saw a disciple following. This was the disciple whom Jesus sincerely loved, the one who had also leaned on Jesus' breast at the supper and asked, "Lord, who is going to betray You?" ^{21:21} Peter seeing him, said to Jesus, "Lord, what about this man?"

^{21:22} Jesus said to him, "If I desire that he stay until I come, what is that to you? You follow me." ^{21:23} This saying therefore went out among the brothers [64], that this disciple wouldn't die. Yet Jesus didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?" ^{21:24} This is the disciple who testifies about these things, and wrote these things. We know that his witness is true. ^{21:25} There are also many other things which Jesus did, ^{21:25} which if they would all be written, I suppose that even the world itself wouldn't have room for the books that would be written.

1. *what is that to you? You follow me.* most of us have been indoctrinated to take that statement to support the idea that it is none of your business what the other guy does. But it could also mean, how important is this to you? How concerned are you?—Ed Rabel

2. *And there are also many other things which Jesus did.* In the Gospels that we

have, there are more things we are not told than what we are told. But the important thing is what we are told, to take that, not to worry about the things Jesus said and did which have not been written down but give the entire attention and understanding to what has been written down.—Ed Rabel

 Fillmore Study Bible annotations compiled by Mark Hicks.

World English Bible Footnotes:

[63] v21:8. 200 cubits is about 100 yards or about 91 meters

[64] v21:23. The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings."

The Good News According to Matthew

Online Version: <https://www.truthunity.net/web/matthew>

Introduction to Matthew

Matthew 1

The Genealogy of Jesus the Christ¹

^{1:1} The book of the genealogy of Jesus Christ[1], the son of David, the son of Abraham.²

^{1:2} Abraham became the father of³ Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers.^{1:3} Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram.^{1:4} Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.^{1:5} Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse.^{1:6} Jesse became the father of David the king.

David became the father of Solomon by her who had been the wife of Uriah.^{1:7} Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa.^{1:8} Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.^{1:9} Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.^{1:10} Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah.^{1:11} Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon.

^{1:12} After the exile to Babylon, Jechoniah became the father of Shealtiel. Shealtiel became the father of Zerubbabel.^{1:13} Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.^{1:14} Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud.^{1:15} Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob.^{1:16} Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus[2], who is called Christ.^{1:17} So all the generations from Abraham to David are fourteen generations; from David to the exile to Babylon fourteen generations; and from the carrying away to Babylon to the Christ, fourteen generations.

1. *Householder, Son.* The householder is God; his son is the Christ or Son of God, the divine idea man in expression.

2. *Vineyard.* In the body consciousness

3. *Farmers.* The "scribes" and "Pharisees" or the external religious thoughts and formal beliefs of man. They "kill" the servants of the householder (Moses and the prophets,

which represent the evolutionary process of developing understanding).

4. By loosening the hold of man-made custom and authority over his life (destroying the miserable husbandmen, the scribes and Pharisees) and putting in its place the authority of intuitive Truth or inspiration (other husbandmen)

 Fillmore Study Bible annotations compiled by Mark Hicks

World English Bible Footnotes:

[93] v21:1. TR & NU read "Bethphage" instead of "Bethsphage"

[94] v21:5. Zechariah 9:9

[95] v21:9. "Hosanna" means "save us" or "help us, we pray."

[96] v21:9. Psalm 118:26

[97] v21:13. Isaiah 56:7

[98] v21:13. Jeremiah 7:11

[99] v21:16. Psalm 8:2

[100] v21:42. Psalm 118:22-23

Matthew 22

The Parable of the Wedding Banquet

^{22:1} Jesus answered and spoke again in parables to them, saying, ^{22:2} "The Kingdom of Heaven is like a certain king, who made a marriage feast for his son,^{22:3} and sent out his servants to call those who were invited to the marriage feast, but they would not come.^{22:4} Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have made ready my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"'^{22:5} But they made light of it, and went their ways, one to his own farm, another to his merchandise,^{22:6} and the rest grabbed his servants, and treated them shamefully, and killed them.^{22:7} When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

^{22:8} "Then he said to his servants, 'The wedding is ready, but those who were invited weren't worthy.'^{22:9} Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.'^{22:10} Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests.^{22:11} But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing,^{22:12} and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless.^{22:13} Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.'^{22:14} For many are called, but few chosen."

The Question about Paying Taxes

3. The Christ, having divine authority, cannot be fettered or bound by the reasonings of the intellect.

The Parable of the Two Sons

^{21:28} But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' ^{21:29} He answered, 'I will not,' but afterward he changed his mind, and went. ^{21:30} He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go. ^{21:31} Which of the two did the will of his father?" ¹

They said to him, "The first."

Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. ^{21:32} For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

1. Jesus explains that those who had lived in error and had changed their ways were closer to spiritual understanding than were the religious "authorities" who ignored God's will.

The Parable of the Wicked Tenants

^{21:33} "Hear another parable. There was a man who was a master of a household, ¹ who planted a vineyard, ² set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, ³ ^{21:34} When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit. ^{21:35} The farmers took his servants, beat one, killed another, and stoned another. ^{21:36} Again, he sent other servants more than the first: and they treated them the same way. ^{21:37} But afterward he sent to them his son, saying, 'They will respect my son.' ^{21:38} But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' ^{21:39} So they took him, and threw him out of the vineyard, and killed him. ^{21:40} When therefore the lord of the vineyard comes, what will he do to those farmers?"

^{21:41} They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, ⁴ who will give him the fruit in its season."

^{21:42} Jesus said to them, "Did you never read in the Scriptures,

'The stone which the builders rejected,
the same was made the head of the corner.
This was from the Lord.
It is marvelous in our eyes?'[100]

^{21:43} "Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation bringing forth its fruit. ^{21:44} He who falls on this stone will be broken to pieces, but on whoever it will fall, it will scatter him as dust."

^{21:45} When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them. ^{21:46} When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

See Mark 12:1-12; Luke 20:9-19

1. See Luke 3:23-38

2. *the son of David, the son of Abraham.* David represents love and Abraham faith. These two faculties, when quickened in man, bring him into the Christ conscious-

ness. The Christ in man is thus the offspring of love and faith.

3. *became the father of.* Metaphysically, this is from faith to Christ.

The Birth of Jesus the Christ ¹

^{1:18} Now the birth of Jesus Christ ² was like this; ³ for after his mother, Mary, ⁴ was engaged to Joseph, ⁵ before they came together, she was found pregnant by the Holy Spirit. ⁶ ^{1:19} Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. ^{1:20} But when he thought about these things, behold, an angel of the Lord ⁷ appeared to him in a dream, saying, "Joseph, son of David, ⁸ don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. ^{1:21} She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

^{1:22} Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

^{1:23} "Behold, the virgin shall be with child, and shall bring forth a son. They shall call his name Immanuel;" ⁹ which is, being interpreted, "God with us." [3]

^{1:24} Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself; ^{1:25} and didn't know her sexually until she had brought forth her firstborn son. He named him Jesus.

1. See Luke 1:26-38

2. *Jesus Christ.* The Christ is the perfect-idea man, whom God created, the real self of all men. Jesus Christ is the Christ self brought into perfect expression and manifestation. Christ is the Savior of mankind, the free, divine gift of God to us.

3. *was like this.* Everything first takes place in the mind. In truth it is in mind where real demonstrations find their impetus. Joseph and Mary's betrothal was to them such a sacred and holy thing that it stirred into activity the most spiritual forces of their souls, which forces perhaps had never been set into expression before, and their spiritual union was consummated. There followed such an outpouring of the Holy Spirit (which is God's Word in action) that Mary, through Joseph, was over-shadowed by this heavenly power, and though she did not "know man" in a physical way, the initial germ seed was thereby projected, and she conceived and brought forth the child, Jesus.

4. *Mary.* Metaphysically interpreted within the soul, Mary, the Virgin mother, represents a pure state of mind that ponders spiritual things in her heart and believes in revelations from angels and messengers from God. Her imagination is so intense that she vitalizes the ultra-microscopic germs of life and they multiply in her body without external contact.

5. *Joseph.* Mary represents the soul; Joseph, intuitive wisdom. Joseph, "being a righteous man," wished to do what was right without regard to his own interests, and he meditated on the course he should take. In meditation the mind is stilled and becomes receptive to the true ideas of universal Mind, in which all wisdom and knowledge abides. Joseph received guidance from the Lord in a dream following meditation.

6. *was found pregnant by the Holy Spirit.* The virgin birth is the awakening of the mind of man to the conception of the Christ Spirit as the only reality. The miraculous conception by which the Virgin Mary is held to have conceived without original sin. Joseph, not fully understanding the prophecy, "was minded to put her away privily," meaning that we do not in the first stages of the birth of Christ in us understand the process, and sometimes are moved to put it away from us. Joseph's soul (the name Joseph meaning "from perfection to perfection") is so heavily charged with divine life that it cannot express itself intelligently, because no union has yet taken place between it and the understanding, which union—when it is consummated—always equalizes and adjusts.

7. *an angel of the Lord.* An angel is a messenger of the Lord. Metaphysically, our angels are our spiritual perceptive faculties, which ever dwell in the presence of the Fa-

ther.

8. *Joseph, son of David.* Wisdom is the outcome of love deeply and quietly held. We understand those whom we love. "Joseph [wisdom], thou son of David [love]." Together, wisdom and love form the mind of the Christ.

9. *they shall call his name Immanuel.* Immanuel means "God with us," but the metaphysician sees it as the consciousness that God is with us and that we are one with Him. The name thus means to him, "God within us."

 Fillmore Study Bible annotations by Mark Hicks.

World English Bible Footnotes:

[1] v1:1. Messiah (Hebrew) and Christ (Greek) both mean "Anointed One"

[2] v1:16. "Jesus" means "Salvation."

[3] v1:23. Isaiah 7:14

Matthew 2

Visitation of the Wise Men

^{2:1} Now when Jesus ¹ was born in Bethlehem ² of Judea in the days of Herod the king, behold, wise men^[4] from the east ³ came to Jerusalem, saying, ^{2:2} "Where is he who is born King of the Jews ⁴? For we saw his star in the east, ⁵ and have come to worship him." ^{2:3} When Herod the king heard it, he was troubled, ⁶ and all Jerusalem with him. ^{2:4} Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born. ^{2:5} They said to him, "In Bethlehem of Judea, for thus it is written through the prophet,

^{2:6} "You Bethlehem, land of Judah,
are in no way least among the princes of Judah:
for out of you shall come forth a governor,
who shall shepherd my people, Israel." ^[5]

^{2:7} Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. ^{2:8} He sent them to Bethlehem, and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

1. *Jesus.* The new man is called "Jesus" whose name means the same as the name "Jehovah," the I AM, the supreme will.

2. *was born in Bethlehem.* Bethlehem (house of bread) is the substance center where the spiritual or ideal man has his source. It represents the center of substance in our consciousness.

3. *Wise men from the east.* Symbolize the inner resources of the soul when it is stirred to the depths by a revelation of Truth. The East symbolizes the within, and the coming of the Wise Men signifies intuitive wisdom reverently seeking out the new ideal of life that is beginning in consciousness. The law governing spiritual consciousness and its development in the individual is as sure as the law that governs the stars or the planets in their courses. We have access to divine substance within the depths of our consciousness, and out of it we

fashion a new ideal of life and a fuller, more abundant life.

4. *he that is born King of the Jews.* This is the ruling power of the spiritual consciousness when it first dawns on the mind and heart of the individual.

5. *we saw his star in the east.* When the Jesus ego first appears in the subconsciousness it is a mere spack of light, a "Star in the east." The star symbolizes intuition; the wise men were guided by intuition. Stars represent subjective and not fully understood guiding lights. They represent the inner realms of consciousness that, like books of life, have kept the records of past lives and held them in reserve for the great day when the soul would receive the supreme ego, Jesus. The star that pointed the way for the wise men was also in the East, and it typifies man's inner conviction of his divine sonship.

But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were indignant, ^{21:16} and said to him, "Do you hear what these are saying?"

Jesus said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'" ^[99]

^{21:17} He left them, and went out of the city to Bethany, and lodged there.

See Mark 11:15-17; Luke 19:45-46; John 2:13-17

1. The temple is the body of man, and the desires, fears, and other negative emotions that act as destructive forces in the body

or that put it to unworthy uses are they that sell and buy. With His word Jesus cast out these negations.

Jesus Curses the Fig Tree

^{21:18} Now in the morning, as he returned to the city, he was hungry. ^{21:19} Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!"

Immediately the fig tree withered away. ^{21:20} When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

^{21:21} Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done. ^{21:22} All things, whatever you ask in prayer, believing, you will receive."

See Mark 11:12-14,20-24

The Authority of Jesus Questioned

^{21:23} When he had come into the temple, the chief priests and the elders of the people ¹ came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?" ²

^{21:24} Jesus answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things. ^{21:25} The baptism of John, where was it from? From heaven or from men?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?' ^{21:26} But if we say, 'From men,' we fear the multitude, for all hold John as a prophet." ^{21:27} They answered Jesus, and said, "We don't know."

He also said to them, "Neither will I tell you by what authority I do these things. ³

See Mark 11:27-33; Luke 20:1-8

1. The religious thoughts that follow strictly the forms and ceremonies of religion, but do not recognize that the authority of Spirit that underlies them is greater than the outward forms and ceremonies.

2. The teacher of Truth must know Truth, be able to distinguish it from error, and be conscious of its essence within him. The authority of man's inner conviction and knowledge is pre-eminent.

This was a common wage for a day of farm labor.

[89] v20:3. Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM.

[90] v20:5. noon and 3:00 P. M.

[91] v20:6. 5:00 PM

[92] v20:26. TR reads "let him be" instead of "shall be"

Matthew 21

Jesus' Triumphal Entry into Jerusalem

^{21:1} When they drew near to Jerusalem, ¹ and came to Bethsphage,[93] to the Mount of Olives, then Jesus sent two disciples, ^{21:2} saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. ² Untie them, and bring them to me. ^{21:3} If anyone says anything to you, you shall say, 'The Lord needs them,' ³ and immediately he will send them."

^{21:4} All this was done, that it might be fulfilled which was spoken through the prophet, saying,

^{21:5} "Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey." [94]

^{21:6} The disciples went, and did just as Jesus commanded them, ^{21:7} and brought the donkey and the colt, and laid their clothes on them; and he sat on them. ^{21:8} A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road. ^{21:9} The multitudes who went before him, and who followed kept shouting, "Hosanna[95] to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" [96] ⁴

^{21:10} When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?" ^{21:11} The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

See Mark 11:1-11a; Luke 19:28-38; John 12:12-19

1. The I AM, in order to overcome the personal self and gain dominion and power, draws near to the center of peace in man's heart (Jerusalem)

2. The untrained animal forces

3. *The Lord needs them.* The animal nature with its untried forces is not to be crushed or

destroyed by man, but that through the I AM he is to master and control it and make it serve him.

4. *Hosannas of the multitude and the spreading of garments and branches of trees.* Joyful obedience and homage that all the thoughts in one's mind give when error is overcome.

Jesus Cleanses the Temple

^{21:12} Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves. ¹ ^{21:13} He said to them, "It is written, 'My house shall be called a house of prayer,' [97] but you have made it a den of robbers!" [98]

^{21:14} The blind and the lame came to him in the temple, and he healed them. ^{21:15}

6. *when Herod the king heard it, he was troubled.* Herod represents the ruling power of the outer or personal consciousness. Metaphysically, "Son of a hero, heroic." When sense consciousness (Herod) rules, it dominates all intellectual, as well as ecclesiastical thoughts. These thoughts symbolise the chief priests and scribes of the peo-

ple, all of which on this plane go to make up the intellectual man. The outer, personal, or sense consciousness (Herod) is disturbed by the first glimmering of a different consciousness in the mind and heart. The personal consciousness is jealous of its power and authority, and seeks to retain its dominion, whatever the cost.

The Adoration of the Magi

^{2:9} They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was. ^{2:10} When they saw the star, they rejoiced with exceedingly great joy. ¹ ^{2:11} They came into the house and saw the young child with Mary, his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh. ^{2:12} Being warned in a dream that they shouldn't return to Herod, they went back to their own country another way. ²

1. *When they saw the star, they rejoiced with exceeding great joy.* When the soul makes a spiritual demonstration there is great rejoicing. When one begins to have faith that he is destined to do the will of God, all the riches of wise experience—gifts of gold (riches of Spirit); frankincense, (the beauty of Spirit); and myrrh (the eternity of Spirit)—are bestowed upon the young child. When the wise thoughts from within

bring their presents, there is great rejoicing and satisfaction in consciousness.

2. *they went back to their own country another way.* In this instance as in all others, the Lord is continually seeking to guide man into the higher ways of life, which always lead into the "country" of peace, wisdom and good will.

The Escape to Egypt

^{2:13} Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream. ¹ saying, "Arise and take the young child and his mother, and flee into Egypt, and stay there until I tell you, for Herod will seek the young child to destroy him." ²

^{2:14} He arose and took the young child and his mother by night, and departed into Egypt; ^{2:15} and was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called my son." [6]

1. *an angel of the Lord appeared to Joseph in a dream.* The Lord often speaks to this state of consciousness through what is commonly known as dreams and visions. Both the Wise-men and Joseph were guided by dreams. The message is thrown on the screen of the mind in the form of thought pictures, which the quickened soul readily interprets.

2. *flee into Egypt ... for Herod will seek the young child to destroy him.* It is wise to protect the new born spiritual consciousness from coming into contact with the personal ego, Herod. Under the guidance of Spirit no harm comes to it; it is taken down

into the protected places of the subconsciousness (Egypt) until the personal ego destroys itself. When in the silence and in dreams we see a little child, we may know that the Christ body (Jesus) has begun to form in our subconscious minds. Then we should be watchful to see that the subtle desires of sense (Herod) do not rob the young child of its vitality and thus kill it out of consciousness. The young child must be cared for and fed daily with spiritual thoughts; otherwise it will pine away and we shall find ourselves back in the old sense state, with (Herod), sense consciousness in supreme control.

The Massacre of the Infants

^{2:16} Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, ¹ and sent out, and killed all the male children who were in Bethlehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the wise men. ^{2:17} Then that which was spoken by Jeremiah the prophet was fulfilled, saying,

^{2:18} "A voice was heard in Ramah,
lamentation, weeping and great mourning,
Rachel weeping for her children;
she wouldn't be comforted,
because they are no more." [7]

1. *Herod ... was exceedingly angry.* When the human self does not have its way it loses its

temper, flies into a rage, is destructive and kills out many potentially good forces.

The Return from Egypt

^{2:19} But when Herod was dead, ¹ behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, ^{2:20} "Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child's life are dead."

^{2:21} He arose and took the young child and his mother, and came into the land of Israel. ^{2:22} But when he heard that Archelaus ² was reigning over Judea in the place of his father, Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of Galilee, ³ ^{2:23} and came and lived in a city called Nazareth; ⁴ that it might be fulfilled which was spoken through the prophets ⁵: "He will be called a Nazarene."

1. *when Herod was dead.* Sense consciousness (Herod) is dead; therefore the new spiritual consciousness (the Christ child) is no longer in danger. It is free to express openly that which is real (Israel).

2. *Archelaus.* Represents a phase of the sense will (son of Herod the Great), or ruling power, in sense consciousness which was still dominant.

3. *Galilee.* Represents the life activity or soul energy of man acting in conjunction with substance.

4. *Nazareth.* A city of Galilee, means a sprout, a small thing held of slight significance, hence a term of reproach. It typifies the common-place mind of man: but it is in the common-

place mind that the Christ ideal takes root and grows up in consciousness.

5. *that it might be fulfilled which was spoken through the prophets.* Throughout the gospel story of Jesus there runs continually a thread of fulfilled prophecy. To the casual reader who sees nothing beyond the literal narrative, it would seem sometimes that the parallelism is far-fetched. But it is seen that the fulfillment of prophecy takes place because prophecy is a foreknowledge of Truth to be demonstrated. The I AM has knowledge of all Truth, but to the natural man this knowledge comes dimly, — as a vague presentiment, a foreknowledge or prophecy of Truth to come. With the Christ man comes Truth—fulfillment.

 Fillmore Bible Society annotations by Mark Hicks.

World English Bible Footnotes:

[4] v2:1. The word for "wise men" (magoi) can also mean teachers, scientists, physicians, astrologers, seers, interpreters of dreams, or sorcerers.

[5] v2:6. Micah 5:2

[6] v2:15. Hosea 11:1

[7] v2:18. Jeremiah 31:15

on the way he said to them, ^{20:18} "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death, ^{20:19} and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."

The Request of the Mother of James and John

^{20:20} Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him. ^{20:21} He said to her, "What do you want?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

^{20:22} But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?"

They said to him, "We are able."

^{20:23} He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."

^{20:24} When the ten heard it, they were indignant with the two brothers.

^{20:25} But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

^{20:26} It shall not be so among you, but whoever desires to become great among you shall be [92] your servant. ^{20:27} Whoever desires to be first among you shall be your bondservant, ^{20:28} even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."

Jesus Heals Two Blind Men

^{20:29} As they went out from Jericho, a great multitude followed him. ^{20:30} Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, "Lord, have mercy on us, you son of David!" ^{20:31} The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David!"

^{20:32} Jesus stood still, and called them, and asked, "What do you want me to do for you?"

^{20:33} They told him, "Lord, that our eyes may be opened."

^{20:34} Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[88] v20:2. A denarius is a silver Roman coin worth 1/25th of a Roman aureus.

^{19:28} Jesus said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel. ^{19:29} Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life. ^{19:30} But many will be last who are first; and first who are last."

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[84] v19:4. Genesis 1:27

[85] v19:5. Genesis 2:24

[86] v19:19. Exodus 20:12-16; Deuteronomy 5:16-20

[87] v19:19. Leviticus 19:18

Matthew 20

The Laborers in the Vineyard

^{20:1} "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard. ^{20:2} When he had agreed with the laborers for a denarius[88] a day, he sent them into his vineyard. ^{20:3} He went out about the third hour,[89] and saw others standing idle in the marketplace. ^{20:4} To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way. ^{20:5} Again he went out about the sixth and the ninth hour,[90] and did likewise. ^{20:6} About the eleventh hour[91] he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'

^{20:7} "They said to him, 'Because no one has hired us.'

"He said to them, 'You also go into the vineyard, and you will receive whatever is right.' ^{20:8} When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

^{20:9} "When those who were hired at about the eleventh hour came, they each received a denarius. ^{20:10} When the first came, they supposed that they would receive more; and they likewise each received a denarius. ^{20:11} When they received it, they murmured against the master of the household, ^{20:12} saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

^{20:13} "But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? ^{20:14} Take that which is yours, and go your way. It is my desire to give to this last just as much as to you. ^{20:15} Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good? ^{20:16} So the last will be first, and the first last. For many are called, but few are chosen."

A Third Time Jesus Foretells His Death and Resurrection

^{20:17} As Jesus was going up to Jerusalem, he took the twelve disciples aside, and

Matthew 3

The Proclamation of John the Baptist

^{3:1} In those days, John the Baptizer came, ¹ preaching in the wilderness of Judea, saying, ^{3:2} "Repent, ² for the Kingdom of Heaven ³ is at hand!" ^{3:3} For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one crying in the wilderness,
make ready the way of the Lord.
Make his paths straight." [8]

^{3:4} Now John himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. ^{3:5} Then people from Jerusalem, all of Judea, and all the region around the Jordan ⁴ went out to him. ^{3:6} They were baptized ⁵ [9] by him in the Jordan, confessing their sins. ^{3:7} But when he saw many of the Pharisees and Sadducees ⁶ coming for his baptism,[10] he said to them, "You offspring of vipers, ⁷ who warned you to flee from the wrath to come? ^{3:8} Therefore bring forth fruit worthy of repentance! ⁸ ^{3:9} Don't think to yourselves, 'We have Abraham for our father,' for I tell you that God is able to raise up children to Abraham from these stones.

^{3:10} "Even now the axe lies at the root of the trees. ⁹ Therefore, every tree that doesn't bring forth good fruit is cut down, and cast into the fire. ^{3:11} I indeed baptize[11] you in water for repentance, ¹⁰ but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will baptize you in the Holy Spirit. ¹¹ [12] ^{3:12} His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

1. *John the Baptizer came.* The voice of repentance within (John the Baptist) that leads to the appearance of the Word of Truth (Jesus) and immersion within our stream of consciousness (the Jordan). This is a continual immersion in a two-step baptism (John then Jesus) of denials and affirmations (denying the reality of the limiting condition/appearance and affirming a statement of Truth).

2. *Repent.* A turning from a belief in sin and error to a belief in God and righteousness; a reversal of mind and heart in the direction of the All Good.

3. *The Kingdom of heaven.* The realm of divine ideas, within human beings, producing their expression, perfect harmony.

4. *The Jordan.* Dispenser from above; flowing (river) of judgment; the stream of thought constantly flowing through the sub-consciousness, made up of thoughts good, bad, and indifferent, the life flow of thought through the organism from head to feet. 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 sub-consciousness).

5. *They were baptized.* A time of making a commitment with the Lord of our Being by

the cleansing power of denial, the activity of the faculty of renunciation in releasing old attitudes and beliefs (Jim Lewis).

6. *Pharisees and Sadducees.* Our inner doubts and unbeliefs.

7. *offspring of vipers.* The hypocritical attitude of some who merely pretended to change their way of thinking.

8. *fruit worthy of repentance!* Repentance: deliberately turning from a belief in error to an all-inclusive belief in God.

9. *the axe lies at the root of the trees.* Negative tendencies can become great trees of habit in the inner life. We are to rid ourselves completely of all negative mental growths.

10. *I baptize you in water for repentance.* We continue to immerse (baptize) ourselves in the Truth until we get that inner confirmation in our spirit and hear the Inner Voice (Spirit descending like a dove & the Voice out of heaven), the sense comes that we are "well-pleasing" to our Father in heaven.

11. *He will baptize you in the Holy Spirit.* an affirmative quickening of the spiritual nature, a positive acceptance of the Christ self in man. Fire symbolizes cleansing and purification. The fire of Spirit consumes error.

The Baptism of Jesus

^{3:13} Then Jesus came from Galilee to the Jordan to John, to be baptized by him.
^{3:14} But John would have hindered him, saying, "I need to be baptized by you, and you come to me?"

^{3:15} But Jesus, answering, said to him, "Allow it now, for this is the fitting way ¹ for us to fulfill all righteousness." Then he allowed him. ^{3:16} Jesus, when he was baptized, went up directly from the water: and behold, the heavens were opened to him. ² He saw the Spirit of God descending as a dove, and coming on him. ^{3:17} Behold, a voice out of the heavens ³ said, "This is my beloved Son, with whom I am well pleased."

1. *this is the fitting way.* The baptism of John and the baptism of Jesus represent the two common steps in spiritual development: denial and affirmation, or the dropping of the old and laying hold of the new. Denial of error should precede affirmation of Truth. We should not focus our energies on denials, nor dwell too long on them; but rather, use them as the first step toward our affirmation of the

good we desire to demonstrate.

2. *the heavens were opened to him.* From that moment, Jesus was completely aware of God's infinite love and of his heritage as God's Son.

3. *a voice out of the heavens.* Baptism of Jesus caused the ethers to vibrate with audible words of approval (Ed Rabel).

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[8] v3:3. Isaiah 40:3

[9] v3:6. or, immersed

[10] v3:7. or, immersion

[11] v3:11. or, immerse

[12] v3:11. TR and NU add "and with fire"

Matthew 4

The Temptation of Jesus

^{4:1} Then Jesus was led up by the Spirit into the wilderness to be tempted ¹ by the devil. ² ^{4:2} When he had fasted forty days and forty nights, he was hungry afterward. ^{4:3} The tempter came and said to him, "If you are the Son of God, ³ command that these stones become bread."

^{4:4} But he answered, ⁴ "It is written, 'Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.'"⁵ [13]

^{4:5} Then the devil took him into the holy city. He set him on the pinnacle of the temple, ^{4:6} and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will put his angels in charge of you.' and,

'On their hands they will bear you up,
 so that you don't dash your foot against a stone.'"^[14]

^{4:7} Jesus said to him, "Again, it is written, 'You shall not test the Lord, your God.'"^[15]

to divorce your wives, but from the beginning it has not been so. ^{19:9} I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery."

^{19:10} His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

^{19:11} But he said to them, "Not all men can receive this saying, but those to whom it is given. ^{19:12} For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."

Jesus Blesses Little Children

^{19:13} Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them. ^{19:14} But Jesus said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these." ^{19:15} He laid his hands on them, and departed from there.

The Rich Young Man

^{19:16} Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

^{19:17} He said to him, "Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments."

^{19:18} He said to him, "Which ones?"

Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not offer false testimony.' ^{19:19} 'Honor your father and mother.' [86] And, 'You shall love your neighbor as yourself.'"^[87]

^{19:20} The young man said to him, "All these things I have observed from my youth. What do I still lack?"

^{19:21} Jesus said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." ^{19:22} But when the young man heard the saying, he went away sad, for he was one who had great possessions. ^{19:23} Jesus said to his disciples, "Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty. ^{19:24} Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."

^{19:25} When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

^{19:26} Looking at them, Jesus said, "With men this is impossible, but with God all things are possible."

^{19:27} Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?"

reconcile accounts with his servants. ^{18:24} When he had begun to reconcile, one was brought to him who owed him ten thousand talents.[82] ^{18:25} But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made. ^{18:26} The servant therefore fell down and kneeled before him, saying, 'Lord, have patience with me, and I will repay you all!' ^{18:27} The lord of that servant, being moved with compassion, released him, and forgave him the debt.

^{18:28} "But that servant went out, and found one of his fellow servants, who owed him one hundred denarii,[83] and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

^{18:29} "So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!' ^{18:30} He would not, but went and cast him into prison, until he should pay back that which was due. ^{18:31} So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done. ^{18:32} Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me. ^{18:33} Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?' ^{18:34} His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him. ^{18:35} So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[80] v18:9. or, Hell

[81] v18:16. Deuteronomy 19:15

[82] v18:24. Ten thousand talents represents an extremely large sum of money, equivalent to about 60,000,000 denarii, where one denarius was typical of one day's wages for agricultural labor.

[83] v18:28. 100 denarii was about one sixtieth of a talent.

Matthew 19

Teaching about Divorce

^{19:1} It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan. ^{19:2} Great multitudes followed him, and he healed them there. ^{19:3} Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

^{19:4} He answered, "Haven't you read that he who made them from the beginning made them male and female,[84] ^{19:5} and said, 'For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?'[85] ^{19:6} So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."

^{19:7} They asked him, "Why then did Moses command us to give her a bill of divorce, and divorce her?"

^{19:8} He said to them, "Moses, because of the hardness of your hearts, allowed you

^{4:8} Again, the devil took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory. ^{4:9} He said to him, "I will give you all of these things, if you will fall down and worship me."

^{4:10} Then Jesus said to him, "Get behind me,[16] Satan! For it is written, 'You shall worship the Lord your God, and you shall serve him only.'"[17]

^{4:11} Then the devil left him, and behold, angels came and served him. ⁶

1. *Tempted.* Anything that causes us to think, feel, or act as if we were, separate and apart from God, the-All-Good.

2. *Devil (Satan).* Names for evil thinking or the temptation to follow wrong paths: a state of consciousness adverse to the good sense consciousness.

3. *If You are the Son of God.* The three temptations that come to the student of Truth are (1) to support himself by the spoken word divorced from physical effort (turn bread into stones); (2) The temptation of self-exaltation and ambition when he is urged to use his understanding of Divine law to gain power over his fellow men (throw Yourself down); (3) The temptation to make a display of his power before others (fall down and worship me).

4. *But he answered.* We meet and overcome our tests with denials and affirmations of Truth: "Man shall not live by bread alone." "Thou shalt not make trial of the Lord thy God." "Thou shalt worship the Lord thy God, and him only shalt thou serve." He thus established a pattern for us to follow.

5. *that proceeds out of the mouth of God.* Jesus met each temptation with a positive declaration of oneness with God.

6. *Angels came and served Him.* We triumph over temptation through denial and affirmation; by substituting good for apparent evil. "Overcome evil with good." The angels that minister to us are the true thoughts of universal Mind, the Mind of Christ.

Jesus Begins His Ministry in Galilee

^{4:12} Now when Jesus heard that John ¹ was delivered up, he withdrew into Galilee. ^{4:13} Leaving Nazareth, he came and lived in Capernaum, ² which is by the sea, in the region of Zebulun and Naphtali, ^{4:14} that it might be fulfilled which was spoken through Isaiah the prophet, saying,

^{4:15} "The land of Zebulun and the land of Naphtali,
toward the sea, beyond the Jordan,
Galilee of the Gentiles,

^{4:16} the people who sat in darkness ³ saw a great light, ⁴
to those who sat in the region and shadow of death,
to them light has dawned." [18]

^{4:17} From that time, Jesus began to preach, and to say, "Repent! For the Kingdom of Heaven is at hand."

1. *John.* When the spiritually quickened intellect (John) is cut off from actual expression (imprisoned), the spiritual I AM (Jesus) withdraws into Galilee (the consciousness of endless activity) in order to come into closer contact with God, the Source of all energy.

2. *Capernaum.* "Shelter of comfort" or "covering of compassion" symbolizes an inner conviction of the abiding compassion and restoring power of Being. When one enters the state of consciousness of Capernaum, a healing virtue pours out of the soul and transforms all discord into harmony.

3. *The people that sat in darkness.* Thoughts that lack spiritual illumination.

4. *saw a great light.* Light has come. The inner man becomes illumined; the spiritual I AM (Jesus) fearlessly goes forth and proclaims to all people (all states of consciousness); the redemption of the whole being through repenting and following the Lord (applying the spiritual law).

Jesus Calls the First Disciples

^{4:18} Walking by the sea of Galilee, he[19] saw two brothers: Simon, who is

called Peter, and Andrew, his brother, ¹ casting a net into the sea; for they were fishermen. ^{4:19} He said to them, "Come after me, ² and I will make you fishers for men." ³

^{4:20} They immediately left their nets and followed him. ⁴ ^{4:21} Going on from there, he saw two other brothers, James the son of Zebedee, and John his brother, ⁵ in the boat with Zebedee their father, mending their nets. He called them. ^{4:22} They immediately left the boat and their father, and followed him.

1. *Simon Peter and Andrew, his brother.* Faith (Peter) and strength (Andrew); closely related spiritual qualities. Faith working by itself may be unstable or become weak, but when it is backed up by strength, it becomes undivided faith and accomplishes mighty works in the name and through the power of the Christ.

2. *Come after me.* We are to follow Jesus' example in accepting and living Truth and in always being receptive to God's light, wisdom, peace, power, and health. Then, through the I AM (Jesus) in us, we are enabled to do mighty works in the name of Jesus Christ.

3. *fishers for men.* That which draws people out of negative thoughts of life into positive

spiritual thoughts. This change lays the foundation for spiritual power and for healing of mind, body, and affairs.

4. *They immediately left their nets and followed him.* Decision (nets) and positive action (followed him). Above all else our decisions should be guided by one prime consideration: What is God's will in this situation? What is for the highest good of all concerned? What does God want me to do?

5. *Peter, Andrew, James, and John.* The faculties of faith, strength, judgment, and love. We call forth these faculties in making right decisions.

Jesus Ministers to Crowds of People

^{4:23} Jesus went about in all Galilee, teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. ^{4:24} The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them. ^{4:25} Great multitudes ¹ from Galilee, Decapolis, Jerusalem, Judea and from beyond the Jordan followed him.

1. *Great multitudes...followed Him.* the multitude (of thoughts) come forth from the sub-

conscious mind, and every disease is healed when Word is active in consciousness.

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[13] v4:4. Deuteronomy 8:3

[14] v4:6. Psalm 91:11-12

[15] v4:7. Deuteronomy 6:16

[16] v4:10. TR and NU read "Go away" instead of "Get behind me"

[17] v4:10. Deuteronomy 6:13

[18] v4:16. Isaiah 9:1-2

[19] v4:18. TR reads "Jesus" instead of "he"

Matthew 5

The Beatitudes

^{5:1} Seeing the multitudes, he went up onto the mountain. When he had sat

himself as this little child, the same is the greatest in the Kingdom of Heaven. ^{18:5} Whoever receives one such little child in my name receives me,

Temptations to Sin

^{18:6} but whoever causes one of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea. ^{18:7} "Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes! ^{18:8} If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire. ^{18:9} If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the Gehenna[80] of fire.

The Parable of the Lost Sheep

^{18:10} See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven. ^{18:11} For the Son of Man came to save that which was lost.

^{18:12} "What do you think? If a man has one hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine, go to the mountains, and seek that which has gone astray? ^{18:13} If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray. ^{18:14} Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

Reproving Another Who Sins

^{18:15} "If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. ^{18:16} But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.[81] ^{18:17} If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector. ^{18:18} Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven. ^{18:19} Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. ^{18:20} For where two or three are gathered together in my name, there I am in the midst of them."

Forgiveness

^{18:21} Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until seven times?" ^{18:22} Jesus said to him, "I don't tell you until seven times, but, until seventy times seven.

The Parable of the Unforgiving Servant

^{18:23} Therefore the Kingdom of Heaven is like a certain king, who wanted to

^{17:19} Then the disciples came to Jesus privately, and said, "Why weren't we able to cast it out?"

^{17:20} He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you. ^{17:21} But this kind doesn't go out except by prayer and fasting."

Jesus Again Foretells His Death and Resurrection

^{17:22} While they were staying in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men, ^{17:23} and they will kill him, and the third day he will be raised up." They were exceedingly sorry.

Jesus and the Temple Tax

^{17:24} When they had come to Capernaum, those who collected the didrachma coins^[78] came to Peter, and said, "Doesn't your teacher pay the didrachma?" ^{17:25} He said, "Yes."

When he came into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

^{17:26} Peter said to him, "From strangers."

Jesus said to him, "Therefore the children are exempt. ^{17:27} But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin.^[79] Take that, and give it to them for me and you."

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[78] v17:24. A didrachma is a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver.
[79] v17:27. A stater is a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

Matthew 18

True Greatness

^{18:1} In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?"

^{18:2} Jesus called a little child to himself, and set him in the midst of them, ^{18:3} and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven. ^{18:4} Whoever therefore humbles

down, his disciples came to him. ^{5:2} He opened his mouth and taught them, saying,

- ^{5:3} "Blessed are ¹ the poor in spirit, for theirs is the Kingdom of Heaven. ² ^[20]
- ^{5:4} Blessed are those who mourn, for they shall be comforted.^[21]
- ^{5:5} Blessed are the gentle, for they shall inherit the earth.^[22]
- ^{5:6} Blessed are those who hunger and thirst after righteousness, ³ for they shall be filled.
- ^{5:7} Blessed are the merciful, for they shall obtain mercy. ⁴
- ^{5:8} Blessed are the pure in heart, ⁵ for they shall see God.
- ^{5:9} Blessed are the peacemakers, ⁶ for they shall be called children of God.
- ^{5:10} Blessed are those who have been persecuted for righteousness' sake, ⁷ for theirs is the Kingdom of Heaven.

^{5:11} "Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake. ^{5:12} Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

1. <i>Blessed are ...</i> To bless is to invoke good upon; to call forth the action of God; to confer God's good on something or someone. Blessedness or happiness is a matter of spiritual adjustment to life under the divine law. 2. <i>kingdom of heaven.</i> a state of consciousness in which mind, soul, and body are in harmony with Divine Mind. 3. <i>hunger and thirst after righteousness.</i> The desire to align one's life with what is right and lasting. <i>For they shall be filled.</i> This attitude of mind brings with it the blessing of fulfillment. 4. <i>for they shall obtain mercy.</i> Under Divine law, what we give out comes back to	us multiplied. 5. <i>the pure in heart.</i> In consciousness, thought precedes the act, therefore, the impure thought leads to the impure act. With the thought fixed on the purity and oneness of the Mind of God, we become expressions of both purity and unity. 6. <i>the peacemakers.</i> A peacemaker shares the peace that he makes between other persons. 7. <i>persecuted for righteousness' sake.</i> Those who meet with opposition to spiritual development grow strong through mastering their difficulties and eventually gain the kingdom. Thus persecutions are often a blessing in disguise.
--	---

Salt and Light

^{5:13} "You are the salt of the earth, ¹ but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men. ^{5:14} You are the light of the world. ² A city located on a hill can't be hidden. ³ ^{5:15} Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house. ^{5:16} Even so, let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

1. <i>salt of the earth.</i> He who is true in himself and in his contacts with others imparts to life something of the same cleanness, sweetness, and zestful flavor that salt imparts to food. 2. <i>light of the world.</i> The faculties of all those whose understanding is quickened by	the Christ consciousness are enlightened, and they in turn increase the wisdom and intelligence of their possessors. 3. <i>A city located on a hill can't be hidden.</i> Understanding, once acquired, cannot be concealed or lost.
---	---

The Law and the Prophets

^{5:17} "Don't think that I came to destroy the law or the prophets. I didn't come to destroy, but to fulfill. ¹ ^{5:18} For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter[23] or one tiny pen stroke[24] shall in any way pass away from the law, until all things are accomplished. ^{5:19} Whoever, therefore, shall break one of these least commandments, and teach others to do so, shall be called least in the Kingdom of Heaven; but whoever shall do and teach them shall be called great in the Kingdom of Heaven. ² ^{5:20} For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, ³ there is no way you will enter into the Kingdom of Heaven.

1. *didn't come to destroy, but to fulfill.* Jesus proved that the law is a workable rule of life by demonstrating the truth of it in His life and works. When we conform to this rule we keep or fulfill the law.

2. *great in the Kingdom of heaven.* One who helps his fellow men to behold Truth in all,

and to realize that all men are Godlike.

3. *Unless your righteousness exceeds that of the scribes and Pharisees.* Genuine righteousness is the desire to do right for the sake of the right and not for the sake of impressing others with our excellence.

Concerning Anger

^{5:21} "You have heard that it was said to the ancient ones, 'You shall not murder'; ¹ [25] and 'Whoever shall murder shall be in danger of the judgment.' ^{5:22} But I tell you, that everyone who is angry ² with his brother without a cause[26] shall be in danger of the judgment; and whoever shall say to his brother, 'Raca[27]!' shall be in danger of the council; and whoever shall say, 'You fool!' shall be in danger of the fire of Gehenna.[28]

^{5:23} "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, ^{5:24} leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. ^{5:25} Agree with your adversary quickly, while you are with him in the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. ^{5:26} Most certainly I tell you, you shall by no means get out of there, until you have paid the last penny.[29]

1. *You shall not murder.* The body can be killed; this is the meaning of the original commandment. The inner life also can be "killed" by anger, scorn, or implacable hatred. Under the divine law the two are equal in gravity.

2. *Anger.* has the effect of destroying trust and confidence, friendship, good will, and other qualities that give life spiritual value. Margaret Sanford in the chapter on *The Law of Love, Healing Light* writes: "This judgment

begins immediately. One of its first evidences is the failure of the prayer-power of the angry one. He will find that he cannot pray, no matter how hard he tries. He will also notice in his body the immediate results of anger... For the forces of spirit, mind and body are synchronized and ordered by the same inner control center," and that which affects one affects the others."

Concerning Adultery

^{5:27} "You have heard that it was said, [30] 'You shall not commit adultery'; ¹ [31] ^{5:28} but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. ^{5:29} If your right eye causes you to stumble, pluck it out ² and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.[32] ^{5:30} If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.[33]

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[75] v16:18. Peter's name, Petros in Greek, is the word for a specific rock or stone.

[76] v16:18. Greek, petra, a rock mass or bedrock.

[77] v16:18. or, Hell

Matthew 17

The Transfiguration

^{17:1} After six days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves. ^{17:2} He was transfigured before them. His face shone like the sun, and his garments became as white as the light. ^{17:3} Behold, Moses and Elijah appeared to them talking with him.

^{17:4} Peter answered, and said to Jesus, "Lord, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses, and one for Elijah."

^{17:5} While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

^{17:6} When the disciples heard it, they fell on their faces, and were very afraid. ^{17:7} Jesus came and touched them and said, "Get up, and don't be afraid." ^{17:8} Lifting up their eyes, they saw no one, except Jesus alone. ^{17:9} As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead."

^{17:10} His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?"

^{17:11} Jesus answered them, "Elijah indeed comes first, and will restore all things, ^{17:12} but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them." ^{17:13} Then the disciples understood that he spoke to them of John the Baptizer.

Jesus Cures a Boy with a Demon

^{17:14} When they came to the multitude, a man came to him, kneeling down to him, saying, ^{17:15} "Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water. ^{17:16} So I brought him to your disciples, and they could not cure him."

^{17:17} Jesus answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me." ^{17:18} Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.

He left them, and departed. ^{16:5} The disciples came to the other side and had forgotten to take bread. ^{16:6} Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees."

^{16:7} They reasoned among themselves, saying, "We brought no bread."

^{16:8} Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?' ^{16:9} Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? ^{16:10} Nor the seven loaves for the four thousand, and how many baskets you took up? ^{16:11} How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees." ^{16:12} Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Peter's Declaration about Jesus

^{16:13} Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?" ^{16:14} They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or one of the prophets."

^{16:15} He said to them, "But who do you say that I am?"

^{16:16} Simon Peter answered, "You are the Christ, the Son of the living God."

^{16:17} Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven. ^{16:18} I also tell you that you are Peter, [75] and on this rock [76] I will build my assembly, and the gates of Hades [77] will not prevail against it. ^{16:19} I will give to you the keys of the Kingdom of Heaven, and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven." ^{16:20} Then he commanded the disciples that they should tell no one that he is Jesus the Christ.

Jesus Foretells His Death and Resurrection

^{16:21} From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and the third day be raised up. ^{16:22} Peter took him aside, and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you." ^{16:23} But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men."

The Cross and Self-Denial

^{16:24} Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. ^{16:25} For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. ^{16:26} For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life? ^{16:27} For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his deeds. ^{16:28} Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."

1. *shall not commit adultery.* Spiritually interpreted, "You shall not adulterate Truth." When this commandment is disregarded, Truth becomes illogical and irrele-

vant to the sense mind.

2. *Pluck it out.* The whole man is greater than his members.

Concerning Divorce

^{5:31} "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,' ¹ [34] ^{5:32} but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

1. *a writing of divorce.* "Jesus realized that almost all of His listeners and, later, readers would tend to think of marriage, divorce, sex on strictly literal, humanistic behavioristic terms. Mankind, in general, is not yet capable of thinking and feeling

these things on metaphysical terms, because they are too important, intimate, and personal as literal things in our human life." - Ed Rabel, *1976 New Testament Lectures*.

Concerning Oaths

^{5:33} "Again you have heard that it was said to them of old time, 'You shall not make false vows,' ¹ but shall perform to the Lord your vows,' ^{5:34} but I tell you, don't swear at all: neither by heaven, for it is the throne of God; ^{5:35} nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. ^{5:36} Neither shall you swear by your head, for you can't make one hair white or black. ^{5:37} But let your 'Yes' be 'Yes' and your 'No' be 'No.' ² Whatever is more than these is of the evil one.

1. *false vows.* This is because violent speech gives false weight to words and is harmful to the thought and character of the speaker. It is altogether profitless and reveals lack of reverence as well as of understanding.

2. *And your 'No' be 'No'.* Simple affirmations and denials, "Yes" and "No" are clear and unmistakable words, symbols of sincerity. No one can misunderstand their meaning, and their power is sufficient for every occasion.

Concerning Retaliation

^{5:38} "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' [35] ^{5:39} But I tell you, don't resist him who is evil; ¹ but whoever strikes you on your right cheek, turn to him the other also. ^{5:40} If anyone sues you to take away your coat, let him have your cloak also. ^{5:41} Whoever compels you to go one mile, go with him two. ^{5:42} Give to him who asks you, and don't turn away him who desires to borrow from you.

1. *Don't resist him who is evil.* Practicing nonresistance leaves our conscience free of self-condemnation, and it is of the utmost

importance to have "a conscience void of offense toward God and men.

Love for Enemies

^{5:43} "You have heard that it was said, 'You shall love your neighbor, [36] and hate your enemy. [37]' ^{5:44} But I tell you, love your enemies, ¹ bless those who curse you, do good to those who hate you, and pray for those who mistreat you and persecute you, ^{5:45} that you may be children of your Father who is in heaven. For he makes his sun to rise on the evil and the good, ² and sends rain on the just and the unjust. ^{5:46} For if you love those who love you, what reward

do you have? Don't even the tax collectors do the same? ^{5:47} If you only greet your friends, what more do you do than others? Don't even the tax collectors do the same? ^{5:48} Therefore you shall be perfect, ³ just as your Father in heaven is perfect.

1. *Love your enemies.* by refusing to judge their conduct by worldly standards, by forgiving their "trespasses against" us, and by beholding them as children of God, the universal Father. The love we are to have is related to the Greek word *agape*. This term does not convey personal affection, such as that felt for our dear ones. It refers not to an emotion or sentiment, but to an attitude, to unselfish good will that is lifted above the personal level. Agape love recognizes the need of others and seeks to help them, regardless of what

they have done. It does not approve of the wrongdoing but it sees the one who has done wrong as capable of being fine and good. It seeks to find and encourage the Christ in everyone.

2. *For He makes His sun to rise on the evil and the good.* Divine love is impersonal; it loves for the sake of loving.

3. *you shall be perfect.* Perfection is a state of mind that can be attained with the help of God

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

- [20] v5:3. Isaiah 57:15; 66:2
 [21] v5:4. Isaiah 61:2; 66:10,13
 [22] v5:5. or, land. Psalm 37:11
 [23] v5:18. literally, iota
 [24] v5:18. or, serif
 [25] v5:21. Exodus 20:13
 [26] v5:22. NU omits "without a cause".
 [27] v5:22. "Raca" is an Aramaic insult, related to the word for "empty" and conveying the idea of empty-headedness.
 [28] v5:22. or, Hell
 [29] v5:26. literally, kodrantes. A kodrantes was a small copper coin worth about 2 lepta (widow's mites)--not enough to buy very much of anything.
 [30] v5:27. TR adds "to the ancients,"
 [31] v5:27. Exodus 20:14
 [32] v5:29. or, Hell
 [33] v5:30. or, Hell
 [34] v5:31. Deuteronomy 24:1
 [35] v5:38. Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
 [36] v5:43. Leviticus 19:18
 [37] v5:43. not in the Bible, but see Qumran Manual of Discipline Ix, 21-26

Matthew 6

Do Good Anonymously

^{6:1} "Be careful that you don't do your charitable giving before men, ¹ to be seen by them, or else you have no reward from your Father who is in heaven. ^{6:2} Therefore when you do merciful deeds, don't sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward. ^{6:3} But when you do merciful deeds, don't let your left hand know what your right hand does, ^{6:4} so that your merciful deeds may be in secret, then your Father who sees in secret will reward you openly.

Jesus Cures Many People

^{15:29} Jesus departed there, and came near to the sea of Galilee; and he went up into the mountain, and sat there. ^{15:30} Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them, ^{15:31} so that the multitude wondered when they saw the mute speaking, injured whole, lame walking, and blind seeing--and they glorified the God of Israel.

Feeding the Four Thousand

^{15:32} Jesus summoned his disciples and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

^{15:33} The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

^{15:34} Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish."

^{15:35} He commanded the multitude to sit down on the ground; ^{15:36} and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes. ^{15:37} They all ate, and were filled. They took up seven baskets full of the broken pieces that were left over. ^{15:38} Those who ate were four thousand men, besides women and children. ^{15:39} Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

- [72] v15:4. Exodus 20:12; Deuteronomy 5:16
 [73] v15:4. Exodus 21:17; Leviticus 20:9
 [74] v15:9. Isaiah 29:13

Matthew 16

The Demand for a Sign

^{16:1} The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. ^{16:2} But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' ^{16:3} In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times! ^{16:4} An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah."

The Yeast of the Pharisees and Sadducees

commandment of God void because of your tradition. ^{15:7} You hypocrites! Well did Isaiah prophesy of you, saying,

^{15:8} "These people draw near to me with their mouth,
and honor me with their lips;
but their heart is far from me.

^{15:9} And in vain do they worship me,
teaching as doctrine rules made by men."^[74]

Things That Defile

^{15:10} He summoned the multitude, and said to them, "Hear, and understand. ^{15:11} That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."

^{15:12} Then the disciples came, and said to him, "Do you know that the Pharisees were offended, when they heard this saying?"

^{15:13} But he answered, "Every plant which my heavenly Father didn't plant will be uprooted. ^{15:14} Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

^{15:15} Peter answered him, "Explain the parable to us."

^{15:16} So Jesus said, "Do you also still not understand? ^{15:17} Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body? ^{15:18} But the things which proceed out of the mouth come out of the heart, and they defile the man. ^{15:19} For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies. ^{15:20} These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

The Canaanite Woman's Faith

^{15:21} Jesus went out from there, and withdrew into the region of Tyre and Sidon. ^{15:22} Behold, a Canaanite woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!"

^{15:23} But he answered her not a word.

His disciples came and begged him, saying, "Send her away; for she cries after us."

^{15:24} But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."

^{15:25} But she came and worshiped him, saying, "Lord, help me."

^{15:26} But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

^{15:27} But she said, "Yes, Lord, but even the dogs eat the crumbs which fall from their masters' table."

^{15:28} Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

1. *Don't do your charitable giving before men.* Doing good anonymously keeps the

mind single and the intent pure.

Make Union With Spirit ¹

^{6:5} "When you pray, you shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward. ^{6:6} But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, ² and your Father who sees in secret will reward you openly. ^{6:7} In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking. ^{6:8} Therefore don't be like them, for your Father knows what things you need, before you ask him.

^{6:9} Pray like this: 'Our Father ³ in heaven, may your name be kept holy. ^{6:10} Let your Kingdom come. Let your will be done, as in heaven, ⁴ so on earth. Give us today our daily bread. ⁵ ^{6:12} Forgive us our debts, as we also forgive ⁶ our debtors. ^{6:13} Bring us not into temptation, ⁷ but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen.[38]

^{6:14} "For if you forgive men their trespasses, your heavenly Father will also forgive you. ^{6:15} But if you don't forgive men their trespasses, neither will your Father forgive your trespasses.

1. See Mark 11:25; Luke 11:2-4

2. *Enter into your inner chamber.* Meta-physically understood, the "inner chamber" is the spiritual consciousness within the mind and soul of man, it is also called "the secret place of the Most High." *Having shut your door.* Shutting the door of the mind is closing out the thoughts of the outer world from one's consciousness. *Pray to your Father who is in secret.* The spiritual center within every one of us is hidden and secret from the outer consciousness. When we, in the silence, center our attention upon Spirit within us, we make contact with the universal Spirit in which we live, move, and have our being.

3. *Our Father.* The infinite wealth of the Lord's Prayer may be condensed into these two words.

4. *as in heaven, so on earth.* This is an acknowledgment that the will of the Infinite prevails in the realm of Divine Mind, and that it can be made to prevail in the physical and material realm also.

5. *our daily bread.* Our "daily bread" includes all our necessities; the satisfaction of all our hungers, whether physical, mental, or spiritual.

6. *as we also forgive.* By extending forgiveness to others we qualify ourselves to receive forgiveness of our shortcomings. Without a forgiving spirit we cannot receive or accept forgiveness of our sins.

7. *Bring us not into temptation.* Divine Mind does not bring us into temptation, but the sense mind can and does. This prayer is a plea that Divine Mind may dominate our consciousness and wholly fill us.

Hold Fast To Your Desire For God

^{6:16} "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. ¹ Most certainly I tell you, they have received their reward. ^{6:17} But you, when you fast, anoint your head, and wash your face; ^{6:18} so that you are not seen by men to be fasting, but by your Father who is in secret, and your Father, who sees in secret, will reward you.

1. *fasting.* Denial; abstinence from error thoughts, to the end that we may meditate on Truth and incorporate it into our con-

sciousness of oneness with the Father (RW/ fasting).

The Heart Is With the Treasure¹

^{6:19} "Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal; ^{6:20} but lay up for yourselves treasures in heaven, ² where neither moth nor rust consume, and where thieves don't break through and steal; ^{6:21} for where your treasure is, there your heart will be also. ³

1. See Luke 12:33-34

2. *treasures in heaven.* The rich store of true ideas and thoughts in mind and heart that, together with true actions, form the background of Christ-like character and individuality.

3. *there your heart will be also.* Whatever our thoughts are set upon comes to mean more to us than anything else, and feeling follows thought, clustering around the nucleus of ideas and ideals as bees about their queen. Thus the heart is with the treasure.

The Lamp Of The Body Is The Eye¹

^{6:22} "The lamp of the body is the eye. ² If therefore your eye is sound, your whole body will be full of light. ^{6:23} But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness!

1. See Luke 11:34-36

2. *The lamp of the body is the eye.* the eye typifies the ability of the mind to discern and understand the reality of Spirit that lies back

of every form or symbol in the material world; to have an eye that is sound and single is to have a searching quality of mind with keen observation that selects only that which is good.

The Thought of Divided Allegiance¹

^{6:24} "No one can serve two masters, ² for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God and Mammon. ³

1. See Luke 16:13

2. *two masters.* No one can divide his allegiance between opposing ideals or beliefs and retain his individual integrity.

3. *You can't serve God and mammon.* People serve mammon who leave God out of their financial affairs and try to go it alone. Catherine Ponder, *Dynamic Laws of Prosperity*, Chapter 1.

Do Not Worry¹

^{6:25} Therefore, I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Isn't life more than food, and the body more than clothing? ^{6:26} See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Aren't you of much more value than they?

^{6:27} "Which of you, by being anxious, can add one moment[39] to his lifespan? ^{6:28} Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin, ^{6:29} yet I tell you that even Solomon in all his glory was not dressed like one of these. ^{6:30} But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little faith?

^{6:31} "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?' ^{6:32} For the Gentiles seek after all these things, for your heavenly Father knows that you need all these things. ^{6:33} But seek first

distressed by the waves, for the wind was contrary. ^{14:25} In the fourth watch of the night,[68] Jesus came to them, walking on the sea.[69] ^{14:26} When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear. ^{14:27} But immediately Jesus spoke to them, saying "Cheer up! It is I![70] Don't be afraid."

^{14:28} Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."

^{14:29} He said, "Come!"

Peter stepped down from the boat, and walked on the waters to come to Jesus. ^{14:30} But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

^{14:31} Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?" ^{14:32} When they got up into the boat, the wind ceased. ^{14:33} Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"

Jesus Heals the Sick in Gennesaret

^{14:34} When they had crossed over, they came to the land of Gennesaret. ^{14:35} When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick, ^{14:36} and they begged him that they might just touch the fringe[71] of his garment. As many as touched it were made whole.

 Fillmore Study Bible annotations by .

World English Bible Footnotes:

[68] v14:25. The night was equally divided into four watches, so the fourth watch is approximately 3:00 A. M. to sunrise.

[69] v14:25. see Job 9:8

[70] v14:27. or, I AM!

[71] v14:36. or, tassel

Matthew 15

The Tradition of the Elders

^{15:1} Then Pharisees and scribes came to Jesus from Jerusalem, saying, ^{15:2} "Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

^{15:3} He answered them, "Why do you also disobey the commandment of God because of your tradition? ^{15:4} For God commanded, 'Honor your father and your mother,'[72] and, 'He who speaks evil of father or mother, let him be put to death.'[73] ^{15:5} But you say, 'Whoever may tell his father or his mother, 'Whatever help you might otherwise have gotten from me is a gift devoted to God,' ^{15:6} he shall not honor his father or mother.' You have made the

[65] v13:33. literally, three sata. 3 sata is about 39 litres or a bit more than a bushel
 [66] v13:35. Psalm 78:2
 [67] v13:55. or, Judah

Matthew 14

The Death of John the Baptist

^{14:1} At that time, Herod the tetrarch heard the report concerning Jesus, ^{14:2} and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him." ^{14:3} For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. ^{14:4} For John said to him, "It is not lawful for you to have her." ^{14:5} When he would have put him to death, he feared the multitude, because they counted him as a prophet. ^{14:6} But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod. ^{14:7} Whereupon he promised with an oath to give her whatever she should ask. ^{14:8} She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptist."

^{14:9} The king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given, ^{14:10} and he sent and beheaded John in the prison. ^{14:11} His head was brought on a platter, and given to the young lady: and she brought it to her mother. ^{14:12} His disciples came, and took the body, and buried it; and they went and told Jesus.

Feeding the Five Thousand

^{14:13} Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities. ^{14:14} Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick. ^{14:15} When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

^{14:16} But Jesus said to them, "They don't need to go away. You give them something to eat."

^{14:17} They told him, "We only have here five loaves and two fish."

^{14:18} He said, "Bring them here to me." ^{14:19} He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes. ^{14:20} They all ate, and were filled. They took up twelve baskets full of that which remained left over from the broken pieces. ^{14:21} Those who ate were about five thousand men, besides women and children.

Jesus Walks on the Water

^{14:22} Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away. ^{14:23} After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone. ^{14:24} But the boat was now in the middle of the sea,

God's Kingdom, and his righteousness; and all these things will be given to you as well. ² ^{6:34} Therefore don't be anxious for tomorrow, ³ for tomorrow will be anxious for itself. Each day's own evil is sufficient.

1. See Luke 12:22-32; Luke 10:41

2. *But seek first.* We "seek God's Kingdom and His righteousness" by developing ideas and ideals in harmony with faith, love, wisdom, and the other faculties that we wish to express, and by expressing them consistently. *God's Kingdom.* The kingdom within ourselves; Jesus said, "The kingdom of God is within you"; it is the Christ consciousness, it is the inner realm of Spirit, where the Christ presence, the I AM, the Divine self of man, abides. *and his righteousness.* The right use of God-given attributes. *And*

all these things will be given to you as well. As we put God first in our lives and obey His laws rightly, we attract additional blessings to fill all our needs and good desires.

3. *Therefore don't be anxious about tomorrow.* The spiritual and mental process of developing our Christ self does not supplant our physical efforts, but inspires and directs them rightly. Jesus was saying that the worrying is what is unnecessary, foolish, and useless.

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[38] v6:13. NU omits "For yours is the Kingdom, the power, and the glory forever. Amen."

[39] v6:27. literally, cubit

Matthew 7

The Problem With Judging ¹

^{7:1} "Don't judge, ² so that you won't be judged. ^{7:2} For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. ^{7:3} Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye? ^{7:4} Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye? ^{7:5} You hypocrite! First remove the beam out of your own eye, ³ and then you can see clearly to remove the speck out of your brother's eye.

1. See Mark 4:24; Luke 6:37-38,41-42

2. *Don't judge.* Judging others is a habit of our personal human nature. Aside from the fact that the habit often works injustice to the one who is judged, it reacts also on we who judge by starting a vicious circle that brings back to us what we have sent out.

3. *First remove the beam out of your own eye.* By removing whatever obstructs our understanding of Truth. Prejudice, ignorance, preconceived opinions, doubt, worry, and materiality are some of these obstructions.

Share Truth Appropriately

^{7:6} "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, ¹ lest perhaps they trample them under their feet, and turn and tear you to pieces.

1. *Neither throw your pearls before the pigs.* We should always keep our sense of the fitness of things and refrain from dis-

playing our understanding of Truth to those who are opposed to it or who are temperamentally indifferent to it and therefore un-

able to understand it.

Ask and We Receive¹

^{7:7} "Ask, and it will be given you. Seek, and you will find. Knock,² and it will be opened for you.³ ^{7:8} For everyone who asks receives.⁴ He who seeks finds. To him who knocks it will be opened.^{7:9} Or who is there among you, who, if his son asks him for bread, will give him a stone?⁵ ^{7:10} Or if he asks for a fish, who will give him a serpent?^{7:11} If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!

1. See Luke 11:9-13

2. *Ask/Seek/Knock*. Acts of Desire. Catherine Ponder, in *The Dynamic Laws of Prosperity*, Ch. 4, writes that desire is the first step in the creative law and that without desire mental imaging and constant affirming are ineffective.

3. *and it will be opened for you*. The command and its corollary show us that there is an inexhaustible supply in the invisible realm, which awaits our call upon it, and that its manifestation is dependent only on our under-

standing of what we are to do to bring it into manifestation.

4. *Everyone who asks receives*. This is the law of Divine receiving. Asking is desiring, and desire unfailingly draws to us what we persist in desiring. Under this law there is no such thing as failure.

5. *will give him a stone?* Unless what we ask for is truly the desire of our heart and our asking is backed up by faith, we "ask amiss" and receive accordingly. The outcome of our prayer is an index to our true desire.

The Golden Rule

^{7:12} Therefore whatever you desire for men to do to you, you shall also do to them;¹ for this is the law and the prophets.

1. *You shall also do to them*. Cause and effect underlie the Golden Rule insofar as others, in their dealings with us, naturally take their cue

from our conduct toward them. Therefore we should act toward them as we would have them act toward us.

The Narrow Gate of Truth

^{7:13} "Enter in by the narrow gate;¹ for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it. ^{7:14} How[40] narrow is the gate, and restricted is the way that leads to life! Few are those who find it.

1. *the narrow gate*. the habit of thinking and speaking daily what is in harmony with Truth and of denying error at all times. The broad

gate is the habit of accepting both good and evil as real.

The Fruit of True Ideas¹

^{7:15} "Beware of false prophets,² who come to you in sheep's clothing, but inwardly are ravening wolves. ^{7:16} By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles? ^{7:17} Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit. ^{7:18} A good tree can't produce evil fruit, neither can a corrupt tree produce good fruit. ^{7:19} Every tree that doesn't grow good fruit is cut down, and thrown into the fire. ^{7:20} Therefore, by their fruits you will know them.

1. See Luke 6:43-44

2. *false prophets*. the deceptive thoughts that

have been built up by erroneous desires. Outwardly they seem harmless, they present the

^{13:52} He said to them, "Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder,⁵ who brings out of his treasure new and old things." ^{13:53} It happened that when Jesus had finished these parables, he departed from there.

1. *treasure hidden in the field*. Our mind and heart are the field. They contain the hidden treasure of spiritual identity that we discover as we learn to know ourself as a child of God. The treasure hid in the field is the logical truth that all that is belongs to Being and can be brought forth by one who gives up the without and looks within for the real value.

2. *like a man who is a merchant seeking fine pearls*. We are the merchant who is seeking the jewel of the soul, or spiritual good, through exchange of thought, discussion, and argument. The pearl is pure spiritual understanding. When we know the great worth of spiritual understanding we gladly give up everything that would hinder our realization of it. We go and sell all. (*Jesus' Soul Evolution* p.503)

3. *is like a dragnet*. The net represents the capacity or that state of mind that seeks for Truth in many places and gathers all

kinds of thoughts, which then have to be tested; the good retained and the bad cast out.

4. *So will it be in the end of the world*. The end of the world represents the point in consciousness where the true thoughts are in the majority and the error thoughts have lost their power. This is the final consummation of the regenerative process and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the person. This is represented by the "householder" who brings out of his treasure "new and old things." (*Jesus' Soul Evolution* p.506)

5. *like a man who is a householder, who brings out*. The disciple of Truth has in mind a rich store of ideas that can be brought forth at will or as the need arises. We lay up this store by living consciously in touch with Divine Mind.

The Rejection of Jesus at Nazareth¹

^{13:54} Coming into his own country,² he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works? ^{13:55} Isn't this the carpenter's son? Isn't his mother called Mary, and his brothers, James, Josés, Simon, and Judas[67]? ^{13:56} Aren't all of his sisters with us? ^{13:57} Where then did this man get all of these things?" They were offended by him.

But Jesus said to them, "A prophet is not without honor,⁴ except in his own country, and in his own house." ^{13:58} He didn't do many mighty works there because of their unbelief.⁵

1. See Mark 6:1-6; Luke 4:16-30

2. *Coming into His own country*. We are spiritual beings, and our natural estate or country is the kingdom of the heavens within. The synagogue is our spiritual consciousness in the soul.

3. *Aren't all of his sisters with us?* When the spiritual quickening is lacking, the prophet is frequently misunderstood. The auditors of Jesus tried to reduce Him to the level of His brothers and sisters.

4. *A prophet is not without honor, except in his own country*. A prophet is one who reads out of the thoughts of the present mind and can determine in what these thoughts are bound to culminate.

5. *He didn't do many mighty works there because of their unbelief*. In demonstration of spiritual power, faith is essential. In several instances mentioned in Jesus' ministry, He could do no mighty works because in those among whom He worked there was lack of faith.

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[63] v13:15. Isaiah 6:9-10

[64] v13:25. darnel is a weed grass (probably bearded darnel or lolium temulentum) that looks very much like wheat until it is mature, when the difference becomes very apparent.

I will utter things hidden from the foundation of the world.”[66]

1. See Mark 4:33-34

2. *Jesus spoke all these things in parables.* Parables are powerful because they lend themselves to meditation, in that they stir the imagination and make us see the story as an

actual event. As we meditate on a parable our perception is quickened and we begin to see the underlying truth or spiritual principle that the story illustrates.

Jesus Describes a World Cleansed of Weeds

^{13:36} Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, “Explain to us the parable ¹ of the darnel weeds of the field.”

^{13:37} He answered them, “He who sows the good seed is the Son of Man, ^{13:38} the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one. ^{13:39} The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. ^{13:40} As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age. ² ^{13:41} The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity, ^{13:42} and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. ^{13:43} Then the righteous will shine forth like the sun in the Kingdom of their Father. He who has ears to hear, let him hear.

1. *Explain to us the parable.* The reapers or the angels are our helpful, constructive thoughts that gather in the good, and our devils or enemies symbolize our rebellious, opposing thoughts—that gather in evil. If we are able to separate the “weeds” from our good thoughts, we will bring that peace and harmony which is ours in Spirit, right out into visibility, and the kingdom of heaven will be established in our mind and body.

2. *at the end of this age.* When enough people have thus been faithful, the earth itself will

take on this peace and harmony and all violence will cease. Disease will be no more and death fall upon none. Our bodies will not grow old but increase in lightness and symmetry with every added spiritual thought until gravity no longer holds them to earth, and millions will build abodes in the air all about this beautiful planet. This is the kingdom of heaven to be established by humanity with this world as the center of operation. (*Jesus’ Soul Evolution* p.493)

Parables of the Kingdom

^{13:44} “Again, the Kingdom of Heaven is like a treasure hidden in the field, ¹ which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

^{13:45} “Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls, ² ^{13:46} who having found one pearl of great price, he went and sold all that he had, and bought it.

^{13:47} “Again, the Kingdom of Heaven is like a dragnet, ³ that was cast into the sea, and gathered some fish of every kind, ^{13:48} which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away. ^{13:49} So will it be in the end of the world. ⁴ The angels will come forth, and separate the wicked from among the righteous, ^{13:50} and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth.”

^{13:51} Jesus said to them, “Have you understood all these things?”

They answered him, “Yes, Lord.”

appearance of being candid and open; inwardly they are ravenously thirsty for personal sensation and worldly gain.

3. *but the corrupt tree produces evil fruit.* Fruit is the fruition of ideas. An idea rooted in Truth brings forth love, joy, peace, plen-

ty, and success; an adverse thought or one that is not rooted in Truth brings forth hatred, disappointment, lack, and bitterness.

4. *cut down, and thrown into the fire.* Changing a thought we perceive through spiritual discernment to be evil.

Keep a Clear Consciousness ¹

^{7:21} Not everyone who says to me, ‘Lord, Lord,’ will enter into the Kingdom of Heaven; but he who does the will of my Father ² who is in heaven. ^{7:22} Many will tell me in that day, ‘Lord, Lord, didn’t we prophesy in your name, in your name cast out demons, and in your name do many mighty works?’ ³ ^{7:23} Then I will tell them, ‘I never knew you. Depart from me, you who work iniquity.’ ⁴

1. See Luke 6:46; Luke 13:25-27

2. *but he who does the will of My Father.* Obedience is action based upon law. We may know that we are obedient to the Divine law by our feeling of oneness with God; by the trend of our thought Godward; by our willingness that God’s will be done in us; by the soul’s unfoldment; and by the body’s showing forth the strength and purity of spiritual life and substance.

3. *in Your name do many mighty works.* We may have understanding of the law of thought and through faith in the spoken

word of Truth teach and heal in the name of the Lord, yet fail to do the will of the Father in our own life. This keeps us from entering the kingdom of heaven.

4. *you who work iniquity.* We may discern what will be the outcome of the error thoughts and actions of others and we may call their attention to it by prophesy. But to predict unwanted outcome by means of prophecy, declaring that unwanted outcome must come to pass, is to work iniquity.

We Must Live The Truth That We Know ¹

^{7:24} “Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock. ² ^{7:25} The rain came down, the floods came, and the winds blew, and beat on that house; and it didn’t fall, for it was founded on the rock. ^{7:26} Everyone who hears these words of mine, and doesn’t do them will be like a foolish man, ³ who built his house on the sand. ^{7:27} The rain came down, the floods came, and the winds blew, and beat on that house; and it fell--and great was its fall.”

^{7:28} It happened, when Jesus had finished saying these things, that the multitudes were astonished at his teaching, ^{7:29} for he taught them with authority, ⁴ and not like the scribes.

1. See Luke 6:47-49. 5th Unity Principle: *Knowing and understanding the laws of life—also called truth—is not enough. A person must live the truth that he or she knows.*

2. *house on a rock.* A life that is founded upon Principle, which nothing can shake or remove from its solid basis of right and truth. The house built upon the sand is a superficial life that is without a sound spiritual foundation. Our responsibility is to learn the truth concerning what needs to be done and to follow up our knowledge by doing our part in accordance with the di-

rection and instruction that we receive through the Christ.

3. *a foolish man.* A state of weakened faith when our will is functioning improperly. If we are to reveal ourselves as children of God we need the courage of our convictions and the will to do what we say we intend to do.

4. *for he taught them with authority.* Inspired by Spirit within. The Spirit of truth is the one and only authority in the study of Truth. See John 16:13 (RW/authority)

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[40] v7:14. TR reads "Because" instead of "How"

Matthew 8

Leprosy Is Cleansed¹

^{8:1} When he came down from the mountain, great multitudes followed him. ^{8:2} Behold, a leper² came to him and worshiped him, saying, "Lord, if you want to, you can make me clean."

^{8:3} Jesus stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed. ^{8:4} Jesus said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded,³ as a testimony to them."

1. See Mark 1:40-44; Luke 5:12-14

2. *leper*. Leprosy here symbolizes substance so separated from the great central life Source that it has lost its vitality (stands afar off). This is caused by the impure relation of life activities in one who has by his error thoughts about life separated his life expressions from

the one Source of life (MBD/lepers)

3. *the gift that Moses commanded*. Moses represents man's development in consciousness of the law of his being, from the negative side. Out of seemingly negative conditions comes the gift of new growth.

The Centurion's Servant Is Healed¹

^{8:5} When he came into Capernaum, a centurion came to him, asking him, ^{8:6} and saying, "Lord, my servant lies in the house paralyzed,² grievously tormented."

^{8:7} Jesus said to him, "I will come and heal him."

^{8:8} The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed. ^{8:9} For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

^{8:10} When Jesus heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a faith, not even in Israel. ^{8:11} I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven, ^{8:12} but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth." ^{8:13} Jesus said to the centurion, "Go your way. Let it be done for you as you have believed."³ His servant was healed in that hour.

1. See Luke 7:1-10; Luke 13:28-29; John 4:46-54

2. *my servant lies in the house paralyzed*. Metaphysically interpreted, this passage is about the will (the centurion) and the body (the centurion's servant). The will must become amenable to the discipline of the higher self before the body can express the health that is its heritage under Divine law.

3. *Let it be done for you as you have believed*.

Less metaphysically interpreted, this message is about spiritual healing. By speaking the word of Truth aloud or silently to the one who is in need of healing, and by knowing without doubt that the healing is now accomplished because the word of Truth is quick and powerful. Firm faith must be present in the mind of the one who speaks the word, and also in the mind of the one to be healed or in someone who is close to him.

"The servants asked him, 'Do you want us to go and gather them up?'"

^{13:29} "But he said, 'No,³ lest perhaps while you gather up the darnel weeds, you root up the wheat with them. ^{13:30} Let both grow together until the harvest, and in the harvest time⁴ I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.'"

1. *The Kingdom of Heaven*. A condition where there shall remain only the good. (Jesus' Soul Evolution p.470-77)

2. *but while people slept, his enemy came and sowed darnel weeds*. Good seed are constructive, true thoughts and darnel weeds are destructive thoughts. The "enemy" that came and sowed the weeds is the sense consciousness, which sows them when we are not on the alert spiritually (while people slept).

3. *Do you want us to go and gather them up? But he said, No*. In the early stages of

our spiritual development, it would be difficult for us to cleanse our mind thoroughly. If we attempted such cleansing, we might discard much that is good along with the evil.

4. *The harvest time*. When we have attained sufficient spiritual understanding (the harvest time) we can safely cleanse our mind. Then we can cast out the destructive thoughts (bind and burn them) and preserve the positive good ideas (gather the wheat into my barn).

The Power of a Small Thought of Truth¹

^{13:31} He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed,² which a man took, and sowed in his field; ^{13:32} which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

1. See Mark 4:30-32; Luke 13:18-19

2. *is like a grain of mustard seed*. The apparently small thought or idea of Truth (seed) has capacity to develop and expand

in consciousness until it becomes the abiding place of a higher type of thoughts (birds of the air). (Jesus' Soul Evolution p.487)

The Parable of the Yeast¹

^{13:33} He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman² took, and hid in three measures[65] of meal, until it was all leavened."

1. See Luke 13:20-21

2. *is like yeast, which a woman*. Yeast, same as leaven, is Truth and Woman is soul. When a word of Truth seems to be hidden by the inner mind, it is not idle, but is quietly spreading from point to point. This process continues until the whole consciousness is vitalized by Spirit. People who have for years had this hidden word of Truth at work in them are quick to respond

to a larger exposition of the Divine Law, and we recognize that they are ripe for the Truth. Those who can lay hold of these deep truths are awakened so they can see and hear spiritually as well as physically. Those who are not ready for the deep fundamental truths of Being take them literally instead of taking them symbolically. (Jesus' Soul Evolution p.487)

The Power of Parables¹

^{13:34} Jesus spoke all these things in parables² to the multitudes; and without a parable, he didn't speak to them, ^{13:35} that it might be fulfilled which was spoken through the prophet, saying,

"I will open my mouth in parables;

and I would heal them.'[63]

^{13:16} "But blessed are your eyes, for they see; ⁴ and your ears, for they hear. ^{13:17} For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

1. See Mark 4:10-12,25; Luke 8:9-10,18

2. *The Kingdom of Heaven.* Heaven is a condition of the mind or a state of consciousness in which mind, soul, and body are in harmony with Divine Mind; a state of mind in which peace, love, and harmony fill the thought of the individual or of a group. Jesus knew the truth and gave the only description of heaven which we, immersed in the belief that forms are real, can understand—that is, by comparing it to the various conditions about us with which we are familiar.

3. *seeing they don't see, and hearing, they don't hear.* It is practically useless to try to

spiritualize any state of consciousness before it is prepared to receive the quickening power of the Word. When we wholly on this plane of existence we are blind to spiritual things.

4. *But blessed are your eyes, for they see.* When we function in a negative state of consciousness, the soil of the mind is always shallow and unproductive or else rough and rocky, which makes his life tedious and hard. But when we sow the Seed in good soil (hear the Word and understand it) the results are satisfactory indeed. (*Jesus' Soul Evolution* p.470-77)

Being a Receiver of the Word ¹

^{13:18} "Hear, then, the parable of the farmer. ^{13:19} When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside. ² ^{13:20} What was sown on the rocky places, ³ this is he who hears the word, and immediately with joy receives it; ^{13:21} yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he stumbles. ^{13:22} What was sown among the thorns, ⁴ this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful. ^{13:23} What was sown on the good ground, ⁵ this is he who hears the word, and understands it, who most certainly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."

1. See Mark 4:13-20; Luke 8:11-15

2. *what was sown by the roadside.* The soil represents our consciousness. We may be totally unresponsive to truth, we may not understand it, we may be confused, defensive and always rejecting truth.

3. *the rocky places.* We may hear the word of truth and are happy to hear it because it will help us solve all our problems. However, when the pressures of life come along, we give in; we are not able to stick to our belief for we have no depth of consciousness.

4. *the thorns.* We hear the word of truth but

use it selfishly to get things of the world; we are so materially minded that our greed chokes out the truth. The word of truth cannot grow in this type of consciousness. We must be willing to put aside all self-seeking.

5. *the good ground.* The good ground has variations, 30, 60, 100 which means that the good ground can be further developed. What seems to be negative and pessimistic to the human ego is that consciousness develops slowly, which is why a daily regimen of study and prayer are so essential. (Jim Lewis, *Biblical Favorites, Parable of the Sower*)

When To Cleanse the Mind of Weeds

^{13:24} He set another parable before them, saying, "The Kingdom of Heaven ¹ is like a man who sowed good seed in his field, ^{13:25} but while people slept, his enemy came and sowed darnel weeds ² [64] also among the wheat, and went away. ^{13:26} But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also. ^{13:27} The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did this darnel come from?'

^{13:28} "He said to them, 'An enemy has done this.'

Jesus Heals at Peter's House ¹

^{8:14} When Jesus came into Peter's house, ² he saw his wife's mother lying sick with a fever. ^{8:15} He touched her hand, ³ and the fever left her. She got up and served him.[41] ^{8:16} When evening came, they brought to him many possessed with demons. ⁴ He cast out the spirits with a word, and healed all who were sick; ^{8:17} that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases." [42]

1. See Mark 1:29-34; Luke 4:38-41

2. *Peter's house.* The leading characteristic of Peter (faith) before he is firmly established in spiritual consciousness is changeableness. He typifies that state of unsteadiness which fluctuates from the high spiritual to the material, yet with an ever recurring desire for Spirit and for the things of Spirit, which is bound to lead into the light. (MBD/Peter). Peter's house will show up again in Acts 11:11.

3. *He touched her hand, and the fever left her.* The I AM (here represented by Jesus) brings immediate healing to the one who is receptive to its power.

4. *They brought to Him many possessed with demons.* Demons, or evil spirits, are conditions of mind, or states of consciousness, that have been developed because one is using their creative power in an ignorant way, and thus bringing forth an ego or a personality of like character. The mind builds states of consciousness that become established in brain and body. In the new birth, the work of every overcomer is to cast out of himself the demons of sin and evil. We are empowered by the name of Jesus Christ to "cast out demons" (MBD/demons)

Multitudes Follow Jesus ¹

^{8:18} Now when Jesus saw great multitudes ² around him, he gave the order to depart to the other side.

^{8:19} A scribe came, and said to him, "Teacher, I will follow you wherever you go."

^{8:20} Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

^{8:21} Another of his disciples said to him, "Lord, allow me first to go and bury my father."

^{8:22} But Jesus said to him, "Follow me, and leave the dead to bury their own dead." ³

1. See Mark 4:35; Luke 9:57-60

2. *multitudes.* Our own hungry thoughts; they want an influx of the truths of Spirit into our consciousness (MBD/multitude)

3. *Leave the dead to bury their own dead.* The dead are those who are unconscious of Truth.

Jesus Stills the Wind and the Sea ¹

^{8:23} When he got into a boat, ² his disciples followed him. ^{8:24} Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep. ^{8:25} They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

^{8:26} He said to them, "Why are you fearful, O you of little faith?" ³ Then he got up, rebuked the wind and the sea, ⁴ and there was a great calm.

^{8:27} The men marveled, saying, "What kind of man is this, that even the

wind and the sea obey him?"

1. See Mark 4:35-41; Luke 8:22-25
2. *When He got into a boat.* The boat represents a positive thought. It is capable of floating on the water (the unstable mind). However when the subconsciousness is stirred by confusion and turmoil (violent storm) the positive thought is in danger of being engulfed.
3. *O you of little faith.* The I AM often expects more of its thought forces than they can accomplish. Jesus, in subsequent lessons, took his disciples or faculties aside and instructed them privately. Followers of Jesus find that the faculties are likely to be disconcerted over
- mental storms. To overcome this tendency, the faculties must be given special lessons with the attention directed upon the brain and nerve centers through which they function.
4. *rebuked the wind and the sea.* If we understand the truth that man has authority over all his emotions, we too, like Jesus, can rebuke the wind and sea of turbulent thoughts and emotions. The result is peace and harmony reign in mind and in body ... and there was a great calm.

Jesus Heals the Two Men Possessed by Demons¹

^{8:28} When he came to the other side, into the country of the Gergesenes,[43] two people possessed by demons² met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way. ^{8:29} Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?" ^{8:30} Now there was a herd of many pigs feeding far away from them. ^{8:31} The demons begged him, saying, "If you cast us out, permit us to go away³ into the herd of pigs."

^{8:32} He said to them, "Go!"

They came out,⁴ and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water. ^{8:33} Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons. ^{8:34} Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

1. See Mark 5:1-17; Luke 8:26-37
2. *Two people possessed by demons.* The negative traits of human nature which then assume personalities by suppressing negative emotions and thinking, which when suppressed become unconscious roles that can tear a person apart emotionally. (Ed Rabel *New Testament Bible Lectures*)
3. *Permit us to go away.* The accumulated
- negativity of the personality resists going back to formless substance and in panic seeks to enter the first vulnerable state of consciousness it can enter (Rabel)
4. *They came out.* Negative traits of human nature are recognized for what they are and we return in consciousness to an awareness of our true self, the unified Christ self, not the Legion of false personalities. (Rabel)

🌿 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

- [41] v8:15. TR reads "them" instead of "him"
[42] v8:17. Isaiah 53:4
[43] v8:28. NU reads "Gadarenes"

- [61] v12:21. Isaiah 42:1-4
[62] v12:35. TR adds "of the heart"

Matthew 13

Being a Sower of the Word¹

^{13:1} On that day Jesus went out of the house, and sat by the seaside. ^{13:2} Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach. ^{13:3} He spoke to them many things in parables, saying, "Behold, a farmer went out to sow. ^{13:4} As he sowed, some seeds³ fell by the roadside, and the birds came and devoured them. ^{13:5} Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. ^{13:6} When the sun had risen, they were scorched. Because they had no root, they withered away. ^{13:7} Others fell among thorns. The thorns grew up and choked them: ^{13:8} and others fell on good soil,⁴ and yielded fruit: some one hundred times as much, some sixty, and some thirty. ^{13:9} He who has ears to hear, let him hear."

1. See Mark 4:1-9; Luke 8:4-8
2. *a farmer went out to sow.* Whoever gives forth the true Word is an authorized sower. Although the words we send forth may not all find reception in the minds of those who listen, we are to speak just as if we expect them to. The farmer always plants with the expectation of getting a crop, no matter how often he or she is disappointed.
3. *some seeds.* The seed is the Word of God. The spoken word has a special field of
- action in the realm of forms. Thought moves on the inner plane, where the vibratory forces have not crystallized into visible things.
4. *good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty.* The single idea of Truth which we implant in another mind may increase beyond all computation. (*Jesus' Soul Evolution* p.475)

The Purpose of the Parables¹

^{13:10} The disciples came, and said to him, "Why do you speak to them in parables?"

^{13:11} He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven,² but it is not given to them. ^{13:12} For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has. ^{13:13} Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear,³ neither do they understand. ^{13:14} In them the prophecy of Isaiah is fulfilled, which says,

- 'By hearing you will hear,
and will in no way understand;
Seeing you will see,
and will in no way perceive:
^{13:15} for this people's heart has grown callous,
their ears are dull of hearing,
they have closed their eyes;
or else perhaps they might perceive with their eyes,
hear with their ears,
understand with their heart,
and should turn again;

greater than Jonah is here. ^{12:42} The queen of the south ⁴ will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

1. See Mark 8:11-12; Luke 11:16, 29-32

2. *We want to see a sign from You.* The religious thoughts pertaining to the realm of form (Pharisees) do not know that Truth comes into expression in the consciousness through understanding; they seek a sign in the external realm. No sign of the Presence of Christ can be given to such a consciousness, for the things of Spirit are spiritually discerned. Those who asked for a "sign" of the power of Truth were in a mixed or adulterated state of mind, and all the signs in the world would not have convinced them. (*Jesus' Soul Evolution* p.451-53).

3. *The men of Nineveh.* Metaphysically, the potential thoughts of wisdom that have yet recognized that which is constructive from that which is not constructive.

4. *The queen of the south.* The subconscious mind, which is awakened in us when the wisdom of Spirit begins its work in our consciousness. This awakening stirs up both the good and the evil thoughts and we must choose or judge them, not by intellectual wisdom (Solomon), but by that "greater than Solomon," the Christ within.

The Need For Positive Affirmation¹

^{12:43} But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it. ^{12:44} Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order. ^{12:45} Then he goes, and takes with himself seven other spirits more evil than he ² is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

1. See Luke 11:24-26

2. *Then he goes, and takes with himself seven other spirits more evil than he.* Whenever we deny a negative condition we set up a mental vacuum. If a positive force is not set into ac-

tivity immediately, still greater negation is encountered. One negative, unclean thought returns with seven others and the condition is worse than at the beginning. (*Jesus' Soul Evolution* p.455)

The True Family of Jesus¹

^{12:46} While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him. ^{12:47} One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

^{12:48} But he answered him who spoke to him, "Who is my mother? Who are my brothers?" ^{12:49} He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!" ^{12:50} For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

1. See Mark 3:31-35; Luke 8:19-21

2. *Who is My mother? Who are My brothers?* The spiritual is stronger than any human connection. We who live under the light of Spirit

are doing the will of the Father; we are the true family of Jesus Christ. (*Jesus' Soul Evolution* p.459)

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[59] v12:4. 1 Samuel 21:3-6

[60] v12:7. Hosea 6:6

Matthew 9

Jesus Heals a Paralyzed Will¹

^{9:1} He entered into a boat, and crossed over, and came into his own city. ^{9:2} Behold, they brought to him a man who was paralyzed, ² lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

^{9:3} Behold, some of the scribes said to themselves, "This man blasphemes." ³

^{9:4} Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? ^{9:5} For which is easier, to say, 'Your sins are forgiven;' ⁴ or to say, 'Get up, and walk?' ^{9:6} But that you may know that the Son of Man has authority on earth to forgive sins..." ⁵ (then he said to the paralytic), "Get up, and take up your mat, and go up to your house."

^{9:7} He arose and departed to his house. ^{9:8} But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.

1. See Mark 2:1-12; Luke 5:17-26

2. *paralyzed.* Because sickness is the effect of sin, healing cannot take place until the self-accusation of failure is forgiven and a fresh start made to receive and express the Truth. We who are paralyzed, who wish to be healed, must relax mind and body from the tensions of self-condemnation and despair that invade our mind in times of illness.

3. *This Man blasphemes.* The scribes here held that only God can forgive sin and did not perceive that forgiveness is God being

expressed through man.

4. *Your sins are forgiven.* When we sin, we sin against ourselves, not against God. Sin means "missing the mark," the perfection of God being the mark. Since God is perfect Being, he cannot be offended.

5. *authority on earth to forgive sins.* The fact that the person whom we forgive is released from all consciousness of condemnation and is left free to realize the healing flow of the life energies within him is proof of our authority to forgive.

Calling Forth the Will¹

^{9:9} As Jesus passed by from there, he saw a man called Matthew ² sitting at the tax collection office. He said to him, "Follow me." He got up and followed him. ^{9:10} It happened as he sat in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. ^{9:11} When the Pharisees ³ saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

^{9:12} When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do. ^{9:13} But you go and learn what this means: 'I desire mercy, and not sacrifice,' [44] for I came not to call the righteous, but sinners to repentance. ⁴ [45]"

1. See Mark 2:14; Luke 5:27

2. *Matthew.* Metaphysically, the will, which plays a part in all forgiveness and in all healing. Matthew got up and followed Jesus because those who perceive their divinity will endeavor to call it forth into full expression.

3. *Pharisees.* Metaphysically, the formalized religious thoughts, which seek to in-

terfere directly or indirectly with the word of Truth in ministering to those who are not yet spiritually illumined.

4. *I came not to call the righteous, but sinners to repentance.* Jesus does not call the self-righteous Pharisees but rather the will which follows after the conviction of power to rise.

Fasting and Appropriating Spiritual Substance¹

^{9:14} Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?"

^{9:15} Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them?² But the days will come when the bridegroom will be taken away from them, and then they will fast." ^{9:16} No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made. ^{9:17} Neither do people put new wine into old wineskins,³ or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."

1. See Mark 2:18-22; Luke 5:33-39

2. *as long as the bridegroom is with them?* We do not fast from spiritual life and substance, which are appropriated when we have conscious union with our Christ nature.

3. *new wine into fresh wineskins.* This scripture teaches us the necessity of cleansing, harmonizing, and renewing our body temples (wine-skins) by knowing the truth of their infinite nature, that they may be able to contain the constant inflow of new spiritual life and

power (the new wine) which is the experience of those who continue in truth. Our body temples must be renewed by our speaking to them words of Truth, that they may be made able to receive and hold the abundant, resurrecting Christ life. We do not overcome our errors by covering them in our consciousness and refusing to recognize them in any way. A right adjustment is made by uncovering them, by correcting them through exercise of the forgiving love of the Christ mind and by feasting upon words of Truth. (*Jesus' Soul Evolution* p.245)

Two Methods of Spiritual Healing¹

^{9:18} While he told these things to them, behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

^{9:19} Jesus got up and followed him, as did his disciples. ^{9:20} Behold, a woman who had an issue of blood for twelve years came behind him, and touched the fringe[46] of his garment; ^{9:21} for she said within herself, "If I just touch his garment,² I will be made well."

^{9:22} But Jesus, turning around and seeing her, said, "Daughter, cheer up! Your faith has made you well." And the woman was made well from that hour.

^{9:23} When Jesus came into the ruler's house, and saw the flute players, and the crowd in noisy disorder, ^{9:24} he said to them, "Make room, because the girl isn't dead, but sleeping."³ They were ridiculing him. ^{9:25} But when the crowd was put out, he entered in, took her by the hand, and the girl arose. ^{9:26} The report of this went out into all that land.

1. See Mark 5:21-43; Luke 8:40-56

2. *If I just touch his garment.* The woman who had been ill so many years touched the hem of Jesus' garment and was healed. Her faith was in the personality—she wanted to touch the healer. The same attitude is found among a class who this day want the healer to lay hands on them. A vitalizing virtue can be transferred from healer to patient, but it is not the highest form of healing and should be employed only in very rare cases. Jesus did not voluntarily use this method—the woman crept up behind Him and surreptitiously tapped the great aura of vitality that sur-

rounded Him. (*Jesus' Soul Evolution* p.530-1)

3. *the girl isn't dead, but sleeping.* The bringing to life of Jairus's daughter was in line with the methods used by modern healers. Jesus said, "the damsel is not dead but sleepeth." The crowd laughed Him to scorn. Then admitting to the room only Peter, James, John, and the parents of the child, He reaffirmed the truth that the little girl was not dead but asleep. Taking her by the hand Jesus commanded her to arise, and her spirit returned and she arose immediately. (*Jesus' Soul Evolution* p.531-2)

but the blasphemy against the Spirit will not be forgiven men. ^{12:32} Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

1. See Mark 3:22-29; Luke 11:14-23; Luke 12:10

2. *except by Beelzebul, the prince of the demons.* Often when the Christ heals an error state of consciousness the Pharisaical thoughts within us refuse to see the words of the Christ, and begin quibbling and grumbling. They give credence to the "evil spirits," over which Beelzebul is supposed to rule.

3. *if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you.* We should recognize and acknowledge the good wherever it is manifest. If we see evil in good works it is proof that we have evil in our minds, and we cannot be wholly purified until we cast it out. Our work to-

day is to spiritualize the external religious thought within us until they, too, are imbued with the Spirit of the Lord and behold the good and beautiful everywhere.

4. *the blasphemy against the Spirit will not be forgiven men.* The central idea in this scripture is the inconsistency and stubborn ignorance of attributing good acts to evil causes. Jesus said that the charge that good was done by evil was blasphemy, and that it was the sin against the Holy Spirit, which could not be forgiven. It is a very serious matter to attribute good works to evil sources because it betrays a deplorable lack of understanding of Truth. (*Jesus' Soul Evolution* p.443-4)

Words and Actions are the Fruit of Thought¹

^{12:33} "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit."² ^{12:34} You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart,³ the mouth speaks. ^{12:35} The good man out of his good treasure brings out good things, and the evil man out of his evil treasure[62] brings out evil things. ^{12:36} I tell you that every idle word⁴ that men speak, they will give account of it in the day of judgment. ^{12:37} For by your words you will be justified,⁵ and by your words you will be condemned."

1. See Luke 6:43-45

2. *the tree is known by its fruit.* The quality and degree of our thought is revealed by our speech and actions. Words and actions are the fruit of thought. Every word and every combination of words has back of it an idea, and the power of the word is primarily in that idea. (*Jesus' Soul Evolution* p.447)

3. *Out of the abundance of the heart, the mouth speaks.* Both good and evil are laid up in the heart or subconscious mind through the thought habits that we form and keep.

4. *Every idle word.* Idle words are words

spoken with no underlying constructive purpose, but only for the pleasure or convenience of the passing moment. To say that a person is poor, sick, unhappy, unfortunate, or in danger of death or disaster is to speak contrary to what is true of him in Spirit, and is therefore to bear false witness against him.

5. *by your words you will be justified.* Our words and the thoughts behind them are formative. They are the vehicles through which ideas make themselves manifest. Constructive words work for our wellbeing. Negative words are destructive and harmful.

Not By Signs, but By Spiritual Understanding¹

^{12:38} Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."²

^{12:39} But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. ^{12:40} For as Jonah was three days and three nights in the belly of the whale, so will the Son of Man be three days and three nights in the heart of the earth. ^{12:41} The men of Nineveh³ will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone

and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out? ^{12:12} Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day." ³ ^{12:13} Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other. ^{12:14} But the Pharisees went out, and conspired against him, how they might destroy him.

1. See Mark 3:1-6; Luke 6:6-11

2. *withered hand*. The hand represents executive ability. By the power and understanding gained in the inner spiritual worship, we can free the mind from bondage to inefficiency. (*Jesus' Soul Evolution* p.261)

3. *It is lawful to do good on the Sabbath*. Je-

sus observed the Sabbath but He claimed that it was a very grievous sin or error to allow the mind to be so blinded by manmade laws that it could not use reason and common sense logic. It is lawful to do good on the Sabbath, whether it consists in preaching in a pulpit, healing the sick, or in any other way saving men from ignorance and its results.

Spiritual Man Does Not Fight ¹

^{12:15} Jesus, perceiving that, withdrew from there. ² Great multitudes followed him; and he healed them all, ^{12:16} and commanded them that they should not make him known: ^{12:17} that it might be fulfilled which was spoken through Isaiah the prophet, saying,

^{12:18} "Behold, my servant whom I have chosen;
my beloved in whom my soul is well pleased:
I will put my Spirit on him.
He will proclaim justice to the nations.

^{12:19} He will not strive, nor shout;
neither will anyone hear his voice in the streets.

^{12:20} He won't break a bruised reed.
He won't quench a smoking flax,
until he leads justice to victory.

^{12:21} In his name, the nations will hope." [61]

1. See Mark 3:7-12; Luke 6:7-19

2. *Jesus, perceiving that, withdrew from there*. Spiritual man does not fight, knowing that everything must be adjusted under Divine

law. As for those who are prejudiced in their ideas, it is best to leave them to work out their own salvation. (*Jesus' Soul Evolution* p.262)

Don't Attribute Good Acts to Evil Causes ¹

^{12:22} Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw. ^{12:23} All the multitudes were amazed, and said, "Can this be the son of David?" ^{12:24} But when the Pharisees heard it, they said, "This man does not cast out demons, except by Beelzebul, ² the prince of the demons."

^{12:25} Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. ^{12:26} If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ^{12:27} If I by Beelzebul cast out demons, by whom do your children cast them out? Therefore they will be your judges. ^{12:28} But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you. ³ ^{12:29} Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

^{12:30} "He who is not with me is against me, and he who doesn't gather with me, scatters. ^{12:31} Therefore I tell you, every sin and blasphemy will be forgiven men, ⁴

Two Men Believe in Jesus' Ability To Heal ¹

^{9:27} As Jesus passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!" ^{9:28} When he had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I am able to do this?" ²

They told him, "Yes, Lord."

^{9:29} Then he touched their eyes, saying, "According to your faith be it done to you." ^{9:30} Their eyes were opened. Jesus strictly commanded them, saying, "See that no one knows about this." ^{9:31} But they went out and spread abroad his fame in all that land.

1. See Mark 10:46-52; Luke 18:35-43

2. *Do you believe that I am able to do this?* Jesus laid great store by faith. When the two blind men asked him for healing, he

said, "Believe ye that I am able to do this?" Healers of every kind find that faith is necessary to success. (*Jesus' Soul Evolution* p.535)

When the demon is cast out, the mute person speaks. ¹

^{9:32} As they went out, behold, a mute man who was demon possessed was brought to him. ^{9:33} When the demon was cast out, the mute man spoke. ² The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

^{9:34} But the Pharisees said, "By the prince of the demons, he casts out demons."

1. See Mark 3:22; Luke 11:14-15

2. *When the demon was cast out, the mute man spoke*. The casting of the devil out of the dumb man was considered the greatest of marvelous works. The man was not only dumb but possessed with a devil also. Jesus recognized all false conditions in the body as primarily false states of mind. He com-

manded them to "come out," and they obeyed. This method is being applied in many ways by healers in this day, and those, who scoffed and called these methods superstition are now accepting and using them because of their efficiency. (*Jesus' Soul Evolution* p.535-6)

The Harvest of Thoughts Is Great, the Laborers Few ¹

^{9:35} Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people. ^{9:36} But when he saw the multitudes, he was moved with compassion for them, because they were harassed [47] and scattered, like sheep without a shepherd. ² ^{9:37} Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few. ^{9:38} Pray therefore that the Lord of the harvest will send out laborers into his harvest."

1. See Mark 6:6b,34; Luke 8:1; Luke 10:2; John 4:35

2. *like sheep without a shepherd*. To know himself, man must open up the undiscovered country within himself. He must first appreciate the largeness of his God-given identity—the I AM. This step in spiritual evolution is represented by Jesus' going about through all the cities and villages, teaching, preaching, and helping. These movements of Jesus represent the I AM in its

universal capacity as a teacher and harmonizer of its own mental and bodily conditions. But there is yet no organized harmony—the people (thoughts) "were scattered, as sheep not having a shepherd." The I AM must have agents to instruct the great throng of thoughts that surge about the consciousness—that is, the faculties of the mind must be spiritually disciplined and their right relations established, so that it will not be necessary for one's special at-

tention to be directed toward faculties in order to have them in spiritual ways. They must be educated, and then they will do the Mas-

ter's will obediently, whether he is consciously present or not. (*Jesus' Soul Evolution* p.538-9)

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[44] v9:13. Hosea 6:6

[45] v9:13. NU omits "to repentance".

[46] v9:20. or, tassel

[47] v9:36. TR reads "weary" instead of "harassed"

Matthew 10

The Twelve Powers¹

^{10:1} He called to himself his twelve disciples, ² and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness. ^{10:2} Now the names of the twelve apostles ³ are these. The first, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; ^{10:3} Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was^[48] Thaddaeus; ^{10:4} Simon the Canaanite; and Judas Iscariot, who also betrayed him.

1. See Mark 6:7; Mark 3:16-19; Luke 9:1; Luke 6:13-16

2. *He called to Himself His twelve disciples.* To call a disciple (or apostle) is mentally to recognize that disciple; it is to identify oneself with the intelligence working at a center: for example, judgment at the solar plexus.

3. *The names of the twelve apostles.* Jesus'

twelve apostles are: Peter (faith); Andrew (strength); James, son of Zebedee (wisdom or judgment); John (love); Philip (power); Bartholomew (imagination); Thomas (understanding); Matthew (will); James (order); Simon the Cananaean (zeal); Thaddaeus (renunciation or elimination); and Judas (life conserver).

The Mission of the Twelve Powers¹

^{10:5} Jesus sent these twelve out, and commanded them, saying, "Don't go among the Gentiles, and don't enter into any city of the Samaritans. ² ^{10:6} Rather, go to the lost sheep of the house of Israel. ³ ^{10:7} As you go, preach, saying, 'The Kingdom of Heaven is at hand!' ⁴ ^{10:8} Heal the sick, cleanse the lepers^[49], and cast out demons. Freely you received, so freely give. ⁵ ^{10:9} Don't take any gold, nor silver, nor brass in your money belts. ^{10:10} Take no bag for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food. ^{10:11} Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on. ^{10:12} As you enter into the household, greet it. ^{10:13} If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you. ^{10:14} Whoever doesn't receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet. ⁶ ^{10:15} Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

1. See Mark 6:8-11; Luke 9:2-5

2. *Don't go among the Gentiles, and don't en-*

ter into any city of the Samaritans. Our faculties exist in their purity in Divine Mind as ideas, and they should not be contaminated or

strength may be applied to the same load.

7. *Learn from Me.* Let Divine intelligence and power flow through us.

8. *For my yoke is easy, and my burden is light.* Metaphysically, the yoke is the union

with Christ, or with the high ideals of Spirit; the burden is taking on a right degree of responsibility: "For each one shall bear his or her own burden," meaning our own proper load. Service then becomes spiritual. (MBD/ulla)

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[53] v11:5. Isaiah 35:5

[54] v11:5. Isaiah 61:1-4

[55] v11:10. Malachi 3:1

[56] v11:12. or, plunder it.

[57] v11:19. NU reads "actions" instead of "children"

[58] v11:23. or, Hell

Matthew 12

Sabbath Consciousness¹

^{12:1} At that time, Jesus went on the Sabbath ² day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat. ^{12:2} But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."

^{12:3} But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; ^{12:4} how he entered into the house of God, and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests?^[59] ^{12:5} Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless? ^{12:6} But I tell you that one greater than the temple is here. ^{12:7} But if you had known what this means, 'I desire mercy, and not sacrifice,'^[60] you would not have condemned the guiltless. ^{12:8} For the Son of Man is Lord of the Sabbath."³

1. See Mark 2:23-28; Luke 6:1-5

2. *Sabbath.* The consciousness that we have fulfilled the divine law in both thought and act; a state of mind that we enter or acquire when we go into the silence of our own soul, into the realm of Spirit. There we find true rest and peace. (MBD/sabbath)

3. *Lord of the Sabbath.* Divine Mind rests in a perpetual Sabbath and that which seems work is not work at all. When we become so at one with God-Mind as to feel it consciously we also recognize this eternal peace in which all things are accomplished. We then know that we are not subject to any condition whatsoever, but are "lord of the sabbath."

The Withered Will¹

^{12:9} He departed there, and went into their synagogue. ^{12:10} And behold there was a man with a withered hand. ² They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

^{12:11} He said to them, "What man is there among you, who has one sheep,

demon.^{11:19} The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children.[57]"

1. See Luke 7:24-35; Luke 16:16

2. *has not arisen anyone greater than John the Baptizer.* Jesus reveals that John the Baptist was the herald making straight the way of the Lord.

3. *is greater than he.* The least of our spiritual thoughts is greater than the mightiest reasoning of our intellect. Our intellectual concepts

of things must give way to the understanding that comes from the Holy Spirit.

4. *this is Elijah, who is to come.* Elijah championed the cause of God with such enthusiasm that he became violent and destructive. This was the general state of religious affairs until the coming of the Christ.

Woes To Self-Righteousness and False Sympathy¹

^{11:20} Then he began to denounce the cities in which most of his mighty works had been done, because they didn't repent. ^{11:21} "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon² which were done in you, they would have repented long ago in sackcloth and ashes. ^{11:22} But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. ^{11:23} You, Capernaum, who are exalted to heaven,³ you will go down to Hades.[58] For if the mighty works had been done in Sodom which were done in you, it would have remained until this day. ^{11:24} But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

1. See Luke 10:13-15

2. *Chorazin, Bethsaida, Tyre, Sidon.* Metaphysically, cities are symbols of fixed states of consciousness. Chorazin and Bethsaida are the self-righteous phase of consciousness, fixed in their ideas of what is religiously proper. Tyre and Sidon are openly wicked and stand a better chance before the law of adjustment because they will admit their errors and repent. (*Jesus' Soul Evolution* p.420-1)

3. *Capernaum, who are exalted to heaven.* Metaphysically, Capernaum is exalted unto heaven for its Christian sympathy but eventually brought down to hell (nothingness) because it mourns over the dead and joins with those who grieve. In Truth, human or false sympathy is a negative quality and as such is brought down when the works of Truth cast out the demons of sickness and raise the dead.

Rest For the Weary Mind¹

^{11:25} At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.² ^{11:26} Yes, Father, for so it was well-pleasing in your sight. ^{11:27} All things have been delivered to me by my Father.³ No one knows the Son, except the Father; neither does anyone know the Father, except the Son,⁴ and he to whom the Son desires to reveal him.

^{11:28} "Come to me, all you who labor and are heavily burdened, and I will give you rest.⁵ ^{11:29} Take my yoke upon you,⁶ and learn from me,⁷ for I am gentle and lowly in heart; and you will find rest for your souls. ^{11:30} For my yoke is easy, and my burden is light."⁸

1. See Luke 10:21-22

2. *revealed them to the infants.* Laws of Mind and Spirit are not made plain to the intellectually wise because such individuals would use them to further their personal ambitions.

3. *All things have been delivered to Me by My Father.* Understanding of all Truth is given to the Christ Mind by the Father.

4. *Neither does anyone know the Father, ex-*

cept the Son. There can be no intermediary between God and humanity. In the absolute, or most intimate sense, God and humanity are one.

5. *I will give you rest.* We who strive to sustain the demands of the worldly standard are bidden to come to this meek and lowly Christ within and find rest.

6. *take My yoke upon you.* A yoke is a device for uniting two workers so that their combined

adulterated. We are not to limit the activity of our faculties to the thought centers (Gentiles) or mix Truth with error (Samaritans).

3. *the lost sheep of the house of Israel.* Metaphysically, innate spiritual principles that we have lost contact with in the confusion of the material or sense life. When we begin the work of spiritualizing the mind, we redeem these principles (Israelites) by proclaiming the law in even the Egyptian darkness of materiality.

4. *The kingdom of heaven is at hand.* The inner spiritual reality, the Divine realm of

perfection. It is always right at hand awaiting our recognition.

5. *Freely you received, so freely give.* We must place our entire faith in Spirit; the living Word within us can and does demonstrate our every need, both physically and spiritually.

6. *shake off the dust from your feet.* When the I AM enters various states of consciousness, its work is to search out that which is worthy and establish spiritual supremacy therein, but if error is discovered which refuses to see the light, it should be left to its own destruction.

Equanimity In Face of Persecution¹

^{10:16} "Behold, I send you out as sheep in the midst of wolves.² Therefore be wise as serpents, and harmless as doves.³ ^{10:17} But beware of men:⁴ for they will deliver you up to councils, and in their synagogues they will scourge you. ^{10:18} Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations. ^{10:19} But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say. ^{10:20} For it is not you who speak, but the Spirit of your Father who speaks in you.⁵

^{10:21} "Brother will deliver up brother to death, and the father his child. ^{10:22} Children will rise up against parents, and cause them to be put to death. You will be hated by all men for my name's sake, but he who endures to the end will be saved. ^{10:23} But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

^{10:24} "A disciple is not above his teacher, nor a servant above his lord.⁶ ^{10:25} It is enough for the disciple that he be like his teacher, and the servant like his lord. If they have called the master of the house Beelzebul,⁷ how much more those of his household!

1. See Mark 13:9-13; Luke 12:11-12; Luke 6:40; Luke 21:12-19

2. *as sheep in the midst of wolves.* Going forth in the consciousness of purity, innocence, guilelessness, and Divine obedience.

3. *Be wise as serpents, and harmless as doves.* Truth does not fight against opposing forces or endeavor to justify itself; it remains serene in the face of all circumstances, for it has all eternity in which to accomplish its purpose.

4. *But beware of men.* Spiritually unilluminated thoughts that oppose Truth, and seek to negate or discredit it.

5. *The Spirit of your Father who speaks in*

you. How God speaks to us today: in prayer we take with us a Word of Truth, go into the silence, contact God-Mind, then realize that Word of Truth until God-Mind satisfies the logic of our soul.

6. *A disciple is not above his teacher, nor a servant above his lord.* The Spirit of God is always greater than the disciples. We must let the Christ reveal one step at a time in order to go forward.

7. *Beelzebub.* The adverse belief that we have built up because of our mistaken idea that we are separate from God, a belief that gives rise to multitudes of thoughts in opposition to Truth.

Keep Our Attention On Spirit¹

^{10:26} Therefore don't be afraid of them, for there is nothing covered that will not be revealed;² and hidden that will not be known. ^{10:27} What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops. ^{10:28} Don't be afraid of those who kill the body, but

are not able to kill the soul. Rather, fear him who is able to destroy both soul and body³ in Gehenna.[50]

^{10:29} "Aren't two sparrows sold for an assarion coin[51]? Not one of them falls on the ground apart from your Father's will,^{10:30} but the very hairs of your head are all numbered.^{10:31} Therefore don't be afraid. You are of more value than many sparrows.^{10:32} Everyone therefore who confesses me before men, him I will also confess before my Father⁴ who is in heaven.^{10:33} But whoever denies me before men, him I will also deny before my Father who is in heaven.

1. See Mark 4:22; Luke 12:2-9; Luke 8:17

2. *There is nothing covered that will not be revealed.* God Mind is everywhere present and God Mind is Divine intelligence, therefore, it is impossible to conceal anything from Spirit. (*Jesus' Soul Evolution* p. 540-559)

3. *Fear Him who is able to destroy both soul and body.* It is possible for our soul to get so material, so wrapped up in worldly affairs,

that it entirely crowds out the spiritual.

4. *Everyone therefore who confesses Me before men, him I will also confess before My Father.* When we acknowledge our spiritual nature to ourselves and at the start of any activity we undertake, we open the way for that nature to receive in larger measure from the Father-our spiritual Source.

Spiritual Relationships Superior to Human Relationships¹

^{10:34} "Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword.² ^{10:35} For I came to set a man at odds against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.^{10:36} A man's foes will be those of his own household.[52] ^{10:37} He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me.^{10:38} He who doesn't take his cross and follow after me, isn't worthy of me.^{10:39} He who seeks his life will lose it; and he who loses his life for my sake will find it.

1. See Mark 8:34-35; Luke 12:51-53

2. *I didn't come to send peace, but a sword.* The human form of life is a stepping stone to the spiritual. The Spiritual man is not subject

to the discord of human relationships; the one and only enduring relationship is among those who are related spiritually. (*Jesus' Soul Evolution* p. 540-559)

Rewards of Living By Principle¹

^{10:40} He who receives you receives me, and he who receives me receives him who sent me.^{10:41} He who receives a prophet in the name of a prophet will receive a prophet's reward: and he who receives a righteous man in the name of a righteous man will receive a righteous man's reward.^{10:42} Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."²

1. See Mark 9:37,41; Luke 10:16; John 12:44; John 13:20

2. *He will in no way lose his reward.* To follow Christ means to follow Principle. If we work

from Principle, we are bound to win out. If we lose our life in service to others to the extent of forgetting ourselves, we shall find the life everlasting.

 Fillmore Study Bible annotations by Mary Salama.

World English Bible Footnotes:

[48] v10:3. NU omits "Lebbaeus, whose surname was"

[49] v10:8. TR adds ", raise the dead"

[50] v10:28. or, Hell.

[51] v10:29. An assarion is a small coin worth one tenth of a drachma or a sixteenth of a denarius (approximately the wages of one half hour of agricultural labor).

[52] v10:36. Micah 7:6

Matthew 11

The Imprisoned Intellect Questions Jesus¹

^{11:1} It happened that when Jesus had finished directing his twelve disciples, he departed from there to teach and preach in their cities.^{11:2} Now when John² heard in the prison the works of Christ, he sent two of his disciples^{11:3} and said to him, "Are you he who comes, or should we look for another?"

^{11:4} Jesus answered them, "Go and tell John the things which you hear and see:^{11:5} the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear,[53] the dead are raised up, and the poor have good news preached to them.[54] ^{11:6} Blessed is he who finds no occasion for stumbling in me."³

1. See Luke 7:18-23

2. *John.* Metaphysically, the forerunner of Jesus Christ. John signifies a high intellectual perception of Truth, but one not yet quickened of Spirit. He represents that attitude of mind in which we are zealous for the rule of Spirit. This attitude is not spiritual, but a perception of spiritual possibilities and an activity in making conditions in which Spirit may rule. This John-the-Baptist perception of Truth leads us to quarrel with evil as a reality, not having discerned the truth about its transitory character.

Eventually, quarreling imprisons the intellect.

3. *no occasion for stumbling in Me.* In contrast to the intellect, the Christ does not quarrel with sin and evil in its many forms but rather asserts absolute spiritual dominion and heals these "plagues and evil spirits." The intellect, John, does not understand and when it sends out thoughts of doubt as to the identity of the miracle-worker, the reply of Christ is to behold the results.

Jesus Praises the Intellect¹

^{11:7} As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed shaken by the wind? ^{11:8} But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in king's houses.^{11:9} But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.^{11:10} For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'[55] ^{11:11} Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptizer;² yet he who is least in the Kingdom of Heaven is greater than he.³ ^{11:12} From the days of John the Baptizer until now, the Kingdom of Heaven suffers violence, and the violent take it by force.[56] ^{11:13} For all the prophets and the law prophesied until John.^{11:14} If you are willing to receive it, this is Elijah, who is to come.⁴ ^{11:15} He who has ears to hear, let him hear.

^{11:16} "But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions^{11:17} and say, 'We played the flute for you, and you didn't dance. We mourned for you, and you didn't lament.'^{11:18} For John came neither eating nor drinking, and they say, 'He has a