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.
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Genesis

Genesis 1

The Creation of Divine Ideas

1:1 In the beginning God[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.

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.

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.

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.

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.

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

Fillmore Study Bible
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.

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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.
Psalms

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, 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
Obadiah

Obadiah 1

Proud Edom Will Be Brought Low

1:1 The vision of Obadiah. This is what the Lord Yahweh says about Edom. 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. Behold, I have made you small among the nations. You are greatly despised. The pride of your heart 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?' Though you mount on high as the eagle, and though your nest is set among the stars, I will bring you down from there," says Yahweh.

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 gleaning grapes? How Esau will be ransacked! How his hidden treasures are sought out! 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, and understanding out of the mountain of Esau? Your mighty men, Teman, will be dismayed, to the end that everyone may be cut off from the mountain of Esau by slaughter.

Edom Mistreated His Brother

1:10 For the violence done to your brother Jacob, shame will cover you, and

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.

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 subconscious 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.
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. Prideful 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.\(^1\) 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 harvested. 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 Eduardo Rodriguez.
Jonah 1

Jonah Tries to Run Away from God

1:1 Now the word of Yahweh came to Jonah 2 the son of Amittai, 3 saying, 1:2 "Arise, go to Nineveh, 4 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! Maybe your God 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. Amittai. 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.


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 Eduardo Rodriguez.

World English Bible Footnotes:

[1] v1:6. or, gods
[2] v1:6. or, gods

Jonah 2

A Psalm of Thanksgiving

Then Jonah prayed to Yahweh, his God, out of the fish’s belly. 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.

For you threw me into the depths, in the heart of the seas. The flood was all around me. All your waves and your billows passed over me.

I said, ‘I have been banished from your sight; yet I will look again toward your holy temple.’

The waters surrounded me, even to the soul. The deep was around me.

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.

“When my soul fainted within me, I remembered Yahweh. My prayer came in to you, into your holy temple.

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.”

Yahweh spoke to the fish, 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.

Jonah 3

Conversion of Nineveh

3:1 The word of Yahweh came to Jonah the second time, saying, “Arise, go to Nineveh, that great city, and preach to it the message that I give you.”

3:2 So Jonah arose, and went to Nineveh, according to the word of Yahweh. Now Nineveh was an exceedingly great city, three days’ journey across. 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!”

3:3 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.

3:4 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; but let them be covered with sackcloth, both man and animal, 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. Who knows whether God will not turn and relent, and turn away from his fierce anger, so that we might not perish?”

3:5 God saw their works, 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, growling 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 physical 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 Eduardo Rodriguez.

Jonah 4

Jonah's Anger

4:1 But it displeased Jonah exceedingly, 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? 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. Therefore now, Yahweh, take, I beg you, my life from me; for it is better for me to die than to live."

4:4 Yahweh said, "Is it right for you to be angry?"

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. 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."

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.

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?"

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, 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 Eduardo Rodriguez.
The Good News
According to Matthew

Matthew 1

The Genealogy of Jesus the Christ

1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

1:2 Abraham became the father of Isaac. Isaac became the father of Jacob. Jacob became the father of Judah and his brothers. Judah became the father of Perez and Zerah by Tamar. Perez became the father of Hezron. Hezron became the father of Ram. Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon. Salmon became the father of Boaz by Rahab. Boaz became the father of Obed by Ruth. Obed became the father of Jesse. Jesse became the father of David the king.

David became the father of Solomon by her who had been the wife of Uriah. Solomon became the father of Rehoboam. Rehoboam became the father of Abijah. Abijah became the father of Asa. Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah. Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah. Hezekiah became the father of Manasseh. Manasseh became the father of Amon. Amon became the father of Josiah. Josiah became the father of Jeconiah and his brothers, at the time of the exile to Babylon.

1:12 After the exile to Babylon, Jeconiah became the father of Shealtiel. Shealtiel became the father of Zerubbabel. Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor. Azor became the father of Sadoc. Sadoc became the father of Achim. Achim became the father of Eliud. Eliud became the father of Eleazar. Eleazar became the father of Matthan. Matthan became the father of Jacob. Jacob became the father of Joseph, the husband of Mary, from whom was born Jesus, who is called Christ. 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.

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 consciousness. 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

Fillmore Study Bible 17
Now the birth of Jesus Christ was like this; for after his mother, Mary, was engaged to Joseph, before they came together, she was found pregnant by the Holy Spirit. Joseph, her husband, being a righteous man, and not willing to make her a public example, intended to put her away secretly. But when he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, don't be afraid to take to yourself Mary, your wife, for that which is conceived in her is of the Holy Spirit. She shall bring forth a son. You shall call his name Jesus, for it is he who shall save his people from their sins."

Now all this has happened, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

"Behold, the virgin shall be with child, and shall bring forth a son. They shall call his name Immanuel;" which is, being interpreted, "God with us."

Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took his wife to himself; and didn't know her sexually until she had brought forth her firstborn son. He named him Jesus.

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 stillled 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 consumated—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 Father.
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."

World English Bible Footnotes:

[1] v1:1. Messiah (Hebrew) and Christ (Greek) both mean "Anointed One"
Visitation of the Wise Men

2:1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who is born King of the Jews? For we saw his star in the east, and have come to worship him." When Herod the king heard it, he was troubled, and all Jerusalem with him. Gathering together all the chief priests and scribes of the people, he asked them where the Christ would be born. 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.'

2:7 Then Herod secretly called the wise men, and learned from them exactly what time the star appeared. 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.
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 symbolize the chief priests and scribes of the people, 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, 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.”

2:14 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.”

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 suprene control.

The Massacre of the Infants

2:16 Then Herod, when he saw that he was mocked by the wise men, was exceedingly angry, 3 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 commonplace mind of man: but it is in the commonplace 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 members who contributed to these annotations include 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.

Matthew 21

Jesus’ Triumphal Entry into Jerusalem

21:1 When they drew near to Jerusalem, ¹ and came to Bethphage,[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. ²¹:3 Untie them, and bring them to me. ²¹:4 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."


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 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.


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?"
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. All things, whatever you ask in prayer, believing, you will receive."

Cf. Mark 11:12-14,20-24

The Authority of Jesus Questioned

When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, 'By what authority do you do these things? Who gave you this authority?'

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. 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?' But if we say, 'From men,' we fear the multitude, for all hold John as a prophet."

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."


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.
3. The Christ, having divine authority, cannot be fettered or bound by the reasonings of the intellect.

The Parable of the Two Sons

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.' He answered, 'I will not,' but afterward he changed his mind, and went. He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go. Which of the two did the will of his father?"

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. 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 When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit. 21:34 The farmers took his servants, beat one, killed another, and stoned another. 21:35 Again, he sent other servants more than the first; and they treated them the same way. 21:36 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?'"

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.


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).

World English Bible Footnotes:
[95] v21:9. “Hosanna” means “save us” or “help us, we pray.”
[99] v21:16. Psalm 8:2
[100] v21:42. Psalm 118:22-23
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."


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."

Cf. 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.


The Passover with the Disciples

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.”


The Institution of the Lord's Supper

26:26 As they were eating, Jesus took bread	extsuperscript{1}, gave thanks for	extsuperscript{[119]} it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body." 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 26:29 for the remission of sins.

26:30 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.”

When they had sung a hymn, they went out to the Mount of Olives.

Cf. 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.

Peter’s Denial Foretold

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.


Jesus Prays in Gethsemane

26:36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray." He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled. 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." He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour? 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." He came again and found them sleeping, for their eyes were heavy. He left them again, went away, and prayed a third time, saying the same words. 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. Arise, let's be going. Behold, he who betrays me is at hand."


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. Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him." 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. 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. Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword. Or do you think that I couldn't ask my Father, and he would even now send me more..."
than twelve legions of angels? How then would the Scriptures be fulfilled that it must be so?"

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. But all this has happened, that the Scriptures of the prophets might be fulfilled."


Jesus before the High Priest

Then all the disciples left him, and fled. Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. 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. Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death; and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'"

The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?" 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."

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."

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. What do you think?"

They answered, "He is worthy of death!" Then they spit in his face and beat him with their fists, and some slapped him, saying, "Prophesy to us, you Christ! Who hit you?"


Peter’s Denial of Jesus

Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

But he denied it before them all, saying, "I don’t know what you are talking about."

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."

Again he denied it with an oath, "I don’t know the man."

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."
Then he began to curse and to swear, "I don't know the man!"

Immediately the rooster crowed. 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.


World English Bible Footnotes:

[119] v26:26. TR reads "blessed" instead of "gave thanks for"
The Good News According to Mark

Mark 11

Jesus’ Triumphal Entry into Jerusalem

11:1 When they drew near to Jerusalem, to Bethphage[28] and Bethany, at the Mount of Olives, he sent two of his disciples, 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. Untie him, and bring him. If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs him;’ and immediately he will send him back here.”

11:2 They went away, and found a young donkey tied at the door outside in the open street, and they untied him. Some of those who stood there asked them, “What are you doing, untying the young donkey?” They said to them just as Jesus had said, and they let them go.

11:3 They brought the young donkey to Jesus, and threw their garments on it, and Jesus sat on it. Many spread their garments on the way, and others were cutting down branches from the trees, and spreading them on the road. Those who went in front, and those who followed, cried out, “Hosanna! Blessed is he who comes in the name of the Lord! Hosanna in the highest!”

11:4 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.


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, 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’? 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.

11:19 When evening came, he went out of the city.

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. 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.

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 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?”

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?’ 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.”

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.
3. The Christ, having divine authority, cannot be fettered or bound by the reasonings of the intellect.

World English Bible Footnotes:

[29] v11:9. “Hosanna” means “save us” or “help us, we pray.”

Mark 14

The Plot to Kill Jesus

14:1 It was now two days before the feast of the Passover and the unleavened bread, and the chief priests and the scribes sought how they might seize him by deception, and kill him. 14:2 For they said, “Not during the feast, because there might be a riot of the people.”


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.” 14:6 They grumbled against her.

14:7 But Jesus said, “Leave her alone. Why do you trouble her? 4 She has done a good work for me. 14:8 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. 14:9 She has done what she could. She has anointed my body beforehand for the burying. 14:10 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.”
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.”

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**Judas Agrees to Betray Jesus**

14:10 **Judas** 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.


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 acknowledge 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, **14:14** and said to them, “Go into the city, and there you will meet a man carrying a pitcher of water. Follow him, **14:15** 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?’’ **14:16** He will himself show you a large upper room furnished and ready. Make ready for us there.”

14:17 His disciples went out, and came into the city, and found things as he had said to them, and they prepared the Passover. **2**

14:18 When it was evening he came with the twelve. **14:19** As they sat and were eating, Jesus said, “Most certainly I tell you, one of you will betray me — he who eats with me.”

14:20 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.'


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 seeing 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."


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.'[49] 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.


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, perseverance, business
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.”


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, representing 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.  

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, with swords and clubs to seize me? 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."

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.


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, until he came into the court of the high priest.  

14:55 He was sitting with the officers, and warming himself in the light of the fire.  

14:56 Now the chief priests and the whole council sought witnesses against Jesus to put him to death, and found none. 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? 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.


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!"

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.


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.
Appendices
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.

Eduardo Rodriguez, Annotations for Obadiah, Jonah 1-4.
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.

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Endorsement #2

Endorsement #3

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