



# Fillmore Study Bible

ASV text—Metaphysical Bible Links—Charles Fillmore Footnotes

## John 1 with Metaphysical Footnotes (ASV)

### The Prologue

<sup>1:1</sup>In the beginning was the **Word**, <sup>1</sup> and the **Word** was with **God**, and the **Word** was **God**. <sup>1:2</sup>The same was in the beginning with **God**. <sup>1:3</sup>All **things** were made through him; and without him was not anything made that hath been made. <sup>2</sup> <sup>1:4</sup>In him was **life**; and the **life** was the **light** of **men**. <sup>1:5</sup>And the **light** shineth in the **darkness**; and the **darkness** apprehended it not.

<sup>1:6</sup>There came a **man**, sent from **God**, whose **name** was **John**. <sup>1:7</sup>The same came for witness, that he might **bear** witness of the **light**, that all might believe through him. <sup>3</sup> <sup>1:8</sup>He was not the **light**, but *came* that he might **bear** witness of the **light**. <sup>1:9</sup>There was the true **light**, *even the light* which lighteth every **man**, coming into the **world**. <sup>4</sup>

<sup>1:10</sup>He was in the **world**, and the **world** was made through him, and the **world** knew him not. <sup>1:11</sup>He came unto his own, and they that were his own received him not. <sup>1:12</sup>But as many as received him, to them gave he the **right** to become children of **God**, *even* to them that believe on his **name**: <sup>1:13</sup>who were born, not of **blood**, nor of the will of the **flesh**, nor of the will of **man**, but of **God**. <sup>5</sup>

<sup>1:14</sup>And the **Word** became **flesh**, <sup>6</sup> and dwelt among us (and we beheld his **glory**, **glory** as of the only begotten from the **Father**), full of **grace** and **truth**. <sup>1:15</sup>**John** beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. <sup>1:16</sup>For of his fulness we all received, and **grace** for **grace**. <sup>1:17</sup>For the **law** was given through **Moses**; **grace** and **truth** came through **Jesus Christ**. <sup>7</sup> <sup>1:18</sup>No **man** hath seen **God** at any **time**; the only begotten Son, who is in the **bosom** of the **Father**, he hath declared *him*. <sup>8</sup>

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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 the

- logos. The Greek word 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. Man may get a comprehension of the creative process of Being by analyzing the action of his 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 bear witness of the light.* Man in his darkened, ignorant state dwells in a realm of material thoughts and perceives nothing higher until he arrives at the point in his unfoldment where he is ready to receive understanding of the Christ Truth. Then he 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.
  4. *There was the true light, even the light which lighteth every man, 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 only begotten son ... he hath 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

<sup>1:19</sup>And this is the witness of **John**, when the **Jews** sent unto him from **Jerusalem priests** and **Levites** to ask him, Who art thou? <sup>1:20</sup>And he confessed, and denied not; and he confessed, **I am** not the **Christ**. <sup>1:21</sup>And they asked him, What then? Art thou **Elijah**? And he saith, **I am** not. Art thou the **prophet**? And he answered, No. <sup>1:22</sup>They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? <sup>1:23</sup>He said,

**I am** the **voice** of one crying in the **wilderness**,  
Make straight the **way** of the **Lord**,

as said **Isaiah** the **prophet**.

<sup>1:24</sup>And they had been sent from the **Pharisees**. <sup>1:25</sup>And they asked him, and said unto him, Why then baptizest thou, if thou art not the **Christ**, neither **Elijah**, neither the

**prophet**? <sup>1:26</sup>**John** answered them, saying, I baptize in **water**: <sup>1</sup> in the midst of you standeth one whom ye know not, <sup>1:27</sup>*even* he that cometh after me, the latchet of whose shoe **I am** not worthy to unloose. <sup>1:28</sup>These **things** were done in **Bethany** beyond the **Jordan**, where **John** was baptizing.

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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 consciousness. 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.

## The Lamb of God

<sup>1:29</sup>On the morrow he seeth **Jesus** coming unto him, and saith, Behold, the **Lamb** of **God**, that taketh away the **sin** of the world! <sup>1:30</sup>This is he of whom I said, After me cometh a **man** who is become before me: for he was before me.

<sup>1:31</sup>And I knew him not; but that he should be made manifest to **Israel**, for this cause came I baptizing in **water**.

<sup>1:32</sup>And **John** bare witness, <sup>1</sup> saying, I have beheld the **Spirit** descending as a **dove** out of **heaven**; and it abode upon him. <sup>1:33</sup>And I knew him not: but he that sent me to baptize in **water**, he said unto me, Upon whomsoever thou shalt see the **Spirit** descending, and **abiding** upon him, the same is he that baptizeth in the **Holy Spirit**. <sup>2</sup> <sup>1:34</sup>And I

have seen, and have borne witness that this is the Son of **God**.

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1. *John bare witness* 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. *he that baptizeth 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

<sup>1:35</sup>Again on the morrow **John** was standing, and two of his **disciples**; <sup>1:36</sup>and he looked upon **Jesus** as he walked, and saith, Behold, the **Lamb** of God! <sup>1:37</sup>And the two **disciples** heard him speak, and they followed **Jesus**. <sup>1:38</sup>And **Jesus** turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, **Rabbi** (which is to say, **being** interpreted, **Teacher**), where abideth thou? <sup>1:39</sup>He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that **day**: it was about the tenth hour. <sup>1:40</sup>One of the two that heard **John speak**, and followed him, was **Andrew**, **Simon** Peter's brother. <sup>1:41</sup>He findeth first his own brother **Simon**, and saith unto him, We have found the **Messiah** <sup>1</sup> (which is, **being** interpreted, **Christ**). <sup>1:42</sup>He brought him unto **Jesus**. **Jesus** looked upon him, and said, Thou art **Simon** <sup>2</sup> the son of **John**: thou shalt be called **Cephas** (which is by interpretation, **Peter**).

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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. *Thou art 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

<sup>1:43</sup>On the morrow he was minded to go forth into **Galilee**, and he findeth **Philip**: and **Jesus** saith unto him, Follow me. <sup>1:44</sup>Now **Philip** was from **Bethsaida**, <sup>1</sup> of the **city** of **Andrew** and **Peter**. <sup>1:45</sup>**Philip** findeth **Nathanael**, and saith unto him, We have found him, of whom **Moses** in the **law**, and the prophets, wrote, **Jesus** of **Nazareth**, the son of **Joseph**. <sup>1:46</sup>And **Nathanael** said unto him, Can any **good** thing come out of **Nazareth**? **Philip** saith unto him, Come and see. <sup>1:47</sup>**Jesus** saw **Nathanael** coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! <sup>1:48</sup>**Nathanael** saith unto him, Whence knowest thou me? **Jesus** answered and said unto him, Before **Philip** called thee, when thou wast under the **fig tree**, I saw thee. <sup>1:49</sup>**Nathanael** answered him, **Rabbi**, thou art the Son of **God**; thou art **King** of **Israel**. <sup>1:50</sup>**Jesus** answered and said unto him, Because I said unto thee, I saw thee underneath the **fig tree**, believest thou? thou shalt see greater **things**

than these. <sup>2</sup> <sup>1:51</sup>And he saith unto him, Verily, verily, I say unto you, Ye shall see the **heaven** opened, and the angels of **God** ascending and descending upon the **Son of man**.

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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. *Ye shall 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.



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