

# FILLMORE STUDY BIBLE

## Paul's Letters to Timothy and Titus

Metaphysically Interpreted



† ὁ ΠΑΥΛΟΣ ΕΙΣ ΤΗΝ ΑΓΙΑΝ

ΠΟΛΙΝ ΤΟΥ ΜΕΝΕΝΤΟΣ ΔΕ ΔΙΣΤΗ.

# FILLMORE BIBLE SOCIETY



Fillmore Study Bible

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Fillmore Bible Society

<https://fillmore.bible>

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Online Versions:

<https://www.truthunity.net/web/timothy-1>

<https://www.truthunity.net/web/timothy-2>

<https://www.truthunity.net/web/titus>

TruthUnity Ministries  
PO Box 15  
Timonium, Maryland 21094

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

# 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.

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:



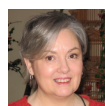
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## The Fillmore Study Bible

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 his students. Many Bible students learn their theology by reading the annotations and commentary of study Bibles. 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 in the early development of Christian theology. Much of this influence has been suppressed in orthodox Bible commentaries because metaphysical interpretation relies on an inner knowingness as authority for spiritual matters. The annotations included here embrace inner knowingness as authority.

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 language

of the WEB is not American nor British, but *contemporary, world* English, making the text pleasant to read for the broadest possible audience of global English speakers. 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.

We believe that our present day culture of information, science and technology is ready to restore to it's spiritual teachings the perspectives of 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 also believe that contemporary Christianity needs a contemporary, global interpretation applied to a contemporary, global biblical text. The Fillmore Study Bible is our offering for addressing these spiritual needs.

# Paul's Letters to Timothy and Titus



The Martyrdom of Saint Timothy - Walters Museum, Baltimore. Public Domain.

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## Introduction to *Paul's Letters to Timothy and Titus*

The term pastoral is frequently used in connection with Paul's Epistles to Timothy and Titus. Originally the word had reference to shepherds and their activities, but later was used in connection with Christian ministers and their congregations. Thus, the Pastoral Epistles are to be recognized as letters from the Chief Shepherd (Paul) to his under-shepherds (Timothy and Titus), and dealing with matters relating to their congregations. These Pastoral Epistles make interesting and helpful reading, especially where recognition is given to their background. Many statements given in these Epistles are frequently quoted, and they have practical application to modern conditions.

📖 *Introduction to Acts of the Apostles* by Herbert J. Hunt, former Dean of Bible Studies

## Introduction to Paul's Letters to Timothy and Titus

🌱 for the Unity School of Christianity.

# PAUL'S FIRST LETTER TO TIMOTHY

Online Version: <https://www.truthunity.net/web/timothy-1>

## INTRODUCTION TO PAUL'S FIRST LETTER TO TIMOTHY


Timothy had been installed as minister of the church at Ephesus. It will be readily recognized that this ministry was no easy task. The church had been in existence for several years, and some of the officials there had assisted Paul in the early struggles toward establishment. However things were not going well at Ephesus, and therefore Paul had decided to put Timothy in charge of affairs. But Timothy was a young man, and he found it difficult to secure the full cooperation of the church officials. Some of these officials were much older than Timothy, and apparently they resented Paul's action in placing him at the head of affairs. Timothy therefore wrote an urgent letter to Paul—who was then starting out upon his missionary journey in North Africa—seeking advice regarding this unpleasant situation at Ephesus.

Paul's reply was intended to put fresh heart into Timothy. The apostle urged his young friend to hold fast to "sound doctrine" (I Tim. 1:10), to "wage the good warfare" (I Tim. 1:18), to exercise great care in appointing new church officials, and to maintain Christian discipline (I Tim. 3:1-13). Explicit directions were given regarding church activities, and then Paul urged Timothy to "Command and teach these things. Let no one despise your youth ... Do not neglect the gift you have . . . Practice these duties . . . Take heed to yourself and your teaching; hold to that, for by so doing you will save yourself and your hearers" (I Tim. 4:11-16).

Metaphysically, the name Timothy is said to mean "worshiping God, honoring God" (MBD/ Timothy). This indicates that there is something in our consciousness which recognizes and honors God; and, at the same time, this something is also recognized and honored by God. This "something" may be readily identified through a careful study of the New Testament passages relating to Timothy. Paul mentions that "sincere faith . . . dwells in you" (II Tim. 1:5). Paul also recognized that Timothy possessed what may be termed executive ability. Hence Timothy was selected by Paul as a trusted messenger to the converts at Philippi (See Phil. 2:22-23); and later on Paul placed Timothy in charge of the church at Ephesus (I Tim. 1:3). However, the indications are that Timothy's faith and ability became somewhat ineffective because of an inherent timidity, or fear. Timothy did well when Paul was close at hand, but when left to work on his own account he was far from successful. Thus we find Paul urging Timothy to "fight the good fight of the faith" (I Tim. 6:12); to "rekindle the gift of God that is within you" (II Tim. 1:6); and then Paul sought to reassure Timothy by reminding him that "God did not give us a spirit of timidity but a spirit of power and love and self-control" (II Tim. 1:7). Timothy, therefore, may be interpreted in terms of inspiration, and also of warning. Our spiritual and physical powers are to be used to honor God; but we shall be honored by God only as we overcome timidity and "aim at righteousness, godliness, faith, love, steadfastness, gentleness" (I Tim. 6:11).

Here is an outline of Paul's First Letter to Timothy:

1. Directions regarding Church Organization. (I Tim. 1:18-3:16)
  - (1) A personal note (I Tim. 1:18-20)
  - (2) Conduct of Public Services (I Tim. 2:1-13)
  - (3) Officers of the Church: a. Presiding Elder, or Bishop (I Tim. 3:1-7), b. Deacons (I Tim. 3:8-13), c. Further personal references (I Tim. 3:14-16)
2. Dealing with Internal Problems (I Tim. 4:1-6:10): a. Not to be dismayed by opposition (I Tim. 4:1-10), b. Conducting Public Services (I Tim. 4:11-16), c. Maintaining order and discipline—with special reference to “elders,” “widows,” slaves” (I Tim. 5:1-24 and I Tim. 6:1-2), d. Teaching instructions (I Tim. 6:3-10)
3. Closing Exhortations to Timothy (I Tim. 6:11-21)
  - “Fight the good fight” (I Tim 6:12).
  - “Keep the commandment unstained” (I Tim. 6:14).
  - “Guard what has been intrusted to you” (I Tim. 6:20).

 *Introduction to Acts of the Apostles* by Herbert J. Hunt, former Dean of Bible Studies for the Unity School of Christianity.

## FIRST TIMOTHY 1

### An Acknowledgement of Christ in Me

<sup>1:1</sup> Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and Christ Jesus our hope; <sup>1</sup> <sup>1:2</sup> to Timothy, <sup>2</sup> my true child in faith: Grace, mercy, and peace, from God our Father and Christ Jesus our Lord.

1. *our hope.* Hope is the expectation of good in the future, but because hope is a quality (good as far as it goes) of sense mind, it is subject to time. On the other hand, faith is the certain knowledge that our good is ours right now. Faith is of God and goes beyond time and space. (RW/hope)

2. *Paul ... to Timothy.* Paul is our Spirit-inspired or regenerated will. Timothy is our inspired reason united with faith, also zeal. (MBD/Timothy). [As metaphysicians, we interpret the entire Bible and its Holy Scriptures as unfolding within our own consciousness. Thus, the conversations taking place between Paul and Timothy (our will and our zeal for God) are conversations we have with ourselves, within ourselves. Such self-talk is especially important during times of challenge and the onset of negative thoughts (false teachers), when we most need to encourage and recommit ourselves to continue in the Word and Spirit.]

### Beware of Error/Negative Thoughts

<sup>1:3</sup> As I urged you when I was going into Macedonia, stay at Ephesus that you might command certain men not to teach a different doctrine, <sup>1:4</sup> neither to pay attention to myths and endless genealogies, which cause disputes, rather than God's stewardship, which is in faith-- <sup>1:5</sup> but the goal of this command is love, out of a pure heart and a good conscience and unfeigned faith; <sup>1:6</sup> from which things some, having missed the mark, have turned aside to vain talking; <sup>1:7</sup> desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm. <sup>1</sup>

<sup>1:8</sup> But we know that the law <sup>2</sup> is good, if a man uses it lawfully, <sup>1:9</sup> as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, <sup>1:10</sup> for the sexually immoral, for homosexuals, <sup>3</sup> for slave-traders, for liars, for perjurers, and for any other thing contrary to the sound doctrine; <sup>4</sup> <sup>1:11</sup> according to the Good

News of the glory of the blessed God, which was committed to my trust.

1. *affirm.* to hold steadfast in mind or to speak aloud a statement of Truth. (RW/affirm). [As teachers of Truth (to ourselves as well as to others), we must apply ourselves to gain understanding about what we affirm as well as the process of affirmation, in and of itself.]

2. *the Law.* The Law of God is the orderly working out of the principle of Being, or the Divine ideals, into expression and manifestation throughout creation. The law of mind action may be described in three steps: mind, idea, manifestation. First, there must be mind; second, everything exists first as an idea in mind; third, the inherent power and intelligence in the idea causes it to act or express, and when it is expressed we have the manifestation. (MBD/law)

3. *for the sexually immoral, for homosexuals.* "The orientation of the libido is not the determining factor, rather, it is the mode or the effect it will have on your life." (Ed Rabel, 1975 *Old Testament Lectures, Sodom and Gomorrah*, Sodom and Gomorrah)

4. *contrary to the sound doctrine.* [Reminding ourselves and affirming the Law of God is always beneficial, but especially for anything contrary to the sound doctrine.]

## Thank Goodness for Mercy!!

<sup>1:12</sup> And I thank him who enabled me, Christ Jesus our Lord, because he counted me faithful, appointing me to service; <sup>1:13</sup> although I was before a blasphemer, <sup>1</sup> a persecutor, and insolent. However, I obtained mercy, because I did it ignorantly in unbelief. <sup>1:14</sup> The grace of our Lord abounded exceedingly with faith and love which is in Christ Jesus. <sup>1:15</sup> The saying is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. <sup>1:16</sup> However, for this cause I obtained mercy, that in me first, Jesus Christ might display all his patience, for an example of those who were going to believe in him for eternal life. <sup>1:17</sup> Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

<sup>1:18</sup> This instruction I commit to you, my child <sup>2</sup> Timothy, according to the prophecies which led the way to you, that by them you may wage the good warfare; <sup>1:19</sup> holding faith and a good conscience; which some having

thrust away made a shipwreck concerning the faith; <sup>1:20</sup> of whom is Hymenaeus and Alexander; whom I delivered to Satan, <sup>3</sup> that they might be taught not to blaspheme.

1. *a blasphemer*. Impious or irreverent thoughts toward God, such as sickness, poverty, death. (RW/blasphemy) [Such thoughts make us feel "cut off" from our Source, and so as with Paul, because it is "out of ignorance and unbelief" that we think in these ways, it is only by the mercy of God that we are restored back to right thinking.]

2. *my child*. As God joins parent and child in a bond that cannot be broken, so we are joined with Divine Mind in a union that cannot be denied, disproved, or annulled. (Second Timothy Unity Bible Lessons, June 1939)

3. *Satan*. The deceiving phase of mind in man that has fixed ideas in opposition to Truth. From egotism to self-deprecation, Satan assumes various forms in our human consciousness (MBD/Satan). [However, our Spirit-led will (Paul) delivers us from negative thoughts (Hymenaeus and Alexander) belonging to deceiving states of mind (Satan), in order that these error thoughts which oppose the Truth may be "taught not to blaspheme" (disciplined to not oppose the Truth).]

 Fillmore Study Bible annotations compiled by Mary Salama.

## FIRST TIMOTHY 2

### Instructions concerning Prayer

<sup>2:1</sup> I exhort therefore, first of all, that petitions, prayers, <sup>1</sup> intercessions, and givings of thanks, <sup>2</sup> be made for all men: <sup>2:2</sup> for kings and all who are in high places; that we may lead a tranquil and quiet life in all godliness and reverence. <sup>2:3</sup> For this is good and acceptable in the sight of God our Savior; <sup>2:4</sup> who desires all people to be saved and come to full knowledge of the truth. <sup>2:5</sup> For there is one God, and one mediator between God and men, the man Christ Jesus, <sup>2:6</sup> who gave himself as a ransom for all; <sup>3</sup> the testimony in its own times; <sup>4</sup> <sup>2:7</sup> to which I was appointed a preacher and an apostle (I am telling the truth in Christ, not

lying), a teacher of the Gentiles in faith and truth.

<sup>2:8</sup> I desire therefore that the men in every place pray, lifting up holy hands without anger and doubting. <sup>2:9</sup> In the same way, that women also adorn themselves in decent clothing, <sup>5</sup> with modesty and propriety; not just with braided hair, gold, pearls, or expensive clothing; <sup>2:10</sup> but (which becomes women professing godliness) with good works. <sup>2:11</sup> Let a woman <sup>6</sup> learn in quietness with all subjection. <sup>2:12</sup> But I don't permit a woman to teach, nor to exercise authority over a man, but to be in

quietness.<sup>7 2:13</sup> For Adam was first formed, then Eve.<sup>2:14</sup> Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience;<sup>2:15</sup> but she will be saved through her childbearing,<sup>8</sup> if they continue in faith, love, and sanctification with sobriety.

1. *petitions, prayers.* Prayer is our communion with God and, as such, is the most highly accelerated mind action known. It steps up mental action until our consciousness synchronizes with the Christ Mind. (RW/prayer) [In prayer, we bring forth our urgent appeals to the Father and make ourselves open to receive the exchanging of our personal desires and ideas for the Desires and Ideas of the Christ Mind. We do well to cultivate the habit of referring all things, in the moment they arise, to God in prayer.]

2. *intercessions, and giving of thanks.* Everyone who depends upon the enabling power of the Holy Spirit learns through prayer that we gain what we seek, when our desire is toward God and the direction of God's thought is inclined toward what is right. Every prayer that is in harmony with Truth ("according to the will of God") is an intercession of the Holy Spirit become active in us. (MBI/Romans 8) True thanksgiving may be likened to rain falling upon ready soil, refreshing it and increasing its productiveness. (RW/thanksgiving) [Thanksgiving is the necessary accompaniment of prayer; it ought never be absent from our devotions. Thankful words, prayed in faith, will eventually produce a change in our minds and hearts.]

3. *who gave himself as a ransom for all.* [Ransom to the devil, never to God. God is all good, everywhere present and He has no need to be paid. However the devil, our lower consciousness, needs to be sacrificed. Christianity has no consensus about how atonement works. New Thought Christianity rejects the *satisfaction theory* (Jesus is my substitute) and embraces the *moral influence theory*]

4. *the testimony in its own times.* Time is the limitation of our human consciousness of space. Time is the measure we give to passing events. The only

power in time is what we impart to it. When we get into the understanding of the Absolute, we will be liberated from all bondages and limitations of time. (RW/time).

5. *women also adorn themselves in decent clothing.* A warning to not allow our feelings to be pre-occupied with frivolous and external matters (indecent clothing and adornments), but rather, to ensure that our emotional capacities are always adorned with words of Truth (decent clothing).

6. *Let a woman.* Every department of our being has its distinct thought center, so we are made up of many men and many women (MBD/woman). When Paul speaks about "women" and "the woman," metaphysically, these words are describing the feminine phase of our being. In the Greek, "woman" signifies the intuitive perception of Truth reflected into the intellect from the soul. (RW/woman) We know that Adam is the basic ability to think; and from this basic ability to think, the Lord God or the Lord of our Being has extended or expanded another dimension of the ability to think, and it is now woman, or the ability to feel. These two components shall cleave together and become one. (Ed Rabel, *Old Testament Lectures, Man and Woman*).

7. *be in quietness.* Jim Lewis says, "Be very, very careful of being involved in group (or personal) emotional experiences. [Our very own emotional experiences can be very deceptive - limiting us when it would be best to move forward, at other times urging us to rush in before prayerful consideration. We must learn to recognize and discern these inner fluctuations and bring them under the authority of the Word of Truth, lest they get us into difficulty faster than anything else (fall into disobedience).]" *Mystical Teachings of Christianity, Speaking in Tongues*.

8. *she will be saved through her childbearing.* [If men and women are our thoughts and feelings, then children are our afterthoughts and meta-feelings, and when our emotions (women) "continue in faith, love and the conscious putting on of the nature of God," they are able to bring forth the thoughts and will of the Spirit (childbearing).]

 Fillmore Study Bible annotations compiled by Mary Salama.

## FIRST TIMOTHY 3

### Qualifications for our Inner Overseers

<sup>3:1</sup> This is a faithful saying: if a man seeks the office of an overseer[1],<sup>1</sup> he desires a

good work. <sup>3:2</sup> The overseer therefore must be without reproach, the husband of one wife, temperate, sensible, modest,

hospitable, good at teaching; <sup>3:3</sup> not a drinker, <sup>2</sup> not violent, not greedy for money, but gentle, not quarrelsome, not covetous; <sup>3:4</sup> one who rules his own house well, having children in subjection with all reverence; <sup>3:5</sup> (but if a man doesn't know how to rule his own house, how will he take care of the assembly of God?) <sup>3:6</sup> not a new convert, lest being puffed up he fall into the same condemnation as the devil. <sup>3:7</sup> Moreover he must have good testimony from those who are outside, to avoid falling into reproach and the snare of the devil.

1. *an overseer*. [This is our judgement faculty, which is always at work within us, providing the appropriate guiding of our attention to ensure our alignment with and receptivity to "visitations" of Spirit]

2. *... not a drinker*. [Spending time with God in study and prayer strengthens our good judgement (overseer), keeping us free from inner criticism (without reproach), singularly committed (husband of one wife), temperate, sensible, modest, hospitable to the Word of Truth; not drunk on negative thoughts (not a drinker), not violating the Truth (not violent), and so on.]

## Qualifications for our Inner Deacons

<sup>3:8</sup> Servants[2] <sup>1</sup>, in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money; <sup>3:9</sup> holding the mystery of the faith in a pure conscience. <sup>2</sup> <sup>3:10</sup> Let them also first be tested; then let them serve[3] if they are blameless. <sup>3:11</sup> Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things. <sup>3:12</sup> Let servants[4] be husbands of one wife, ruling their children and their own houses well. <sup>3:13</sup> For those who have served well[5] gain for themselves a good standing, and great boldness in the faith which is in Christ Jesus.

1. *Servants*. Here specifically referring to deacons. In the Greek, a deacon is "one who [speedily] executes the commands of another, especially of a master" ([www.biblehub.com](http://www.biblehub.com)), but in conscious-

ness, servants are the elemental forces of Being, ever at hand to carry out our demands. (MBD/servants). [Our "deacon" energies and capacities serve us best when they are reverent, stable, not wasteful in repetition or deceit (not double-tongued), free from being distracted by manifestations (much wine), and are free to hold the mystery of the Truth in our consciousness. By these measures, we can test and refine our inner deacons, servant energies.]

2. *a pure conscience*. [Taken at its surface level, conscience is that] accusing state of mind that refuses to remit past sins and keeps one in a state of self-condemnation and remorse. However, whoever has felt the prick of conscience has been spoken to by the Holy Spirit, and whoever has sat at the feet of his own inner convictions has been aware of God's presence, [and so in that regard, this "inner accuser" is our very best friend and "serves us well".] (RW/conscience)

## Our Inner Church: the Secret Assembly Line Behind our Conviction

<sup>3:14</sup> These things I write to you, hoping to come to you shortly; <sup>3:15</sup> but if I wait long, that you may know how men ought to behave themselves in the house of God, which is the assembly of the living God, <sup>1</sup> the pillar and ground of the truth. <sup>3:16</sup> Without controversy, the mystery of godliness is great:

God was revealed in the flesh,  
justified in the spirit,  
seen by angels,  
preached among the nations,  
believed on in the world,

and received up in glory. <sup>2</sup>

1. *the assembly of the living God*. Assembly, in other versions, "church." The true or inner church is an aggregation of spiritual ideas in individual consciousness. The church of God begins its activity within us as a mental perception which must go through certain processes before it is established in the whole consciousness. Its work is subjective first; that is, it is a silent interior planting of spiritual ideas, which do not make themselves manifest at once, but work like leaven, and in time transform the individual. (MBD/church) [Seen this way, "the church" can be seen as a process; a verb and not a noun. We are always in the process of "churching" or "assembling" a new state of con-

sciousness.]

2. *flesh, spirit, angels, nations, world, glory.* God is revealed to us through apparent or materialized conditions (flesh). These appearances are corrected by the Mind of God within us (justified in the Spirit), discerned by our spiritual perceptive faculties, which ever dwell in the presence of the Father (seen by angels). The Divine Truth is then proclaimed throughout our aggregations of thoughts held in mind (preached among the nations) and a

deposit of faith (belief) is made into our current state of consciousness which has been formed through the belief in the reality of things external (the inner world). The process of our inner churching is made complete with our attaining a realization of Divine unity (glory); the blending and merging of our mind with God-Mind. (MBD/flesh, spirit, angels, world, RW/nations, glory)

 Fillmore Study Bible annotations compiled by Mary Salama.

### World English Bible Footnotes:

[1] v3:1. or, superintendents, or bishops

[2] v3:8. or, Deacons.

[3] v3:10. or, serve as deacons

[4] v3:12. or, deacons

[5] v3:13. or, served well as deacons

## FIRST TIMOTHY 4

### The Remedy for Unnecessary Abstinences: The Word of God and prayer

<sup>4:1</sup> But the Spirit says expressly that in later times some will fall away from the faith, paying attention to seducing spirits and doctrines of demons,<sup>1</sup> <sup>4:2</sup> through the hypocrisy of men who speak lies, branded in their own conscience as with a hot iron; <sup>4:3</sup> forbidding marriage and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. <sup>4:4</sup> For every creature of God is good,<sup>2</sup> and nothing is to be rejected, if it is received with thanksgiving. <sup>4:5</sup> For it is sanctified through the word of God and prayer.<sup>3</sup>

1. *demons.* Demons or evil spirits, are conditions of mind or states of consciousness that have been developed because our creative power having been misused in an unwise or ignorant way. If in thought

or in word we use our creative power ignorantly, we bring forth an ego or a personality of like character. The mind builds states of consciousness that become established in brain and body. Both good and evil are found in the unregenerate man, but in the new birth, evil and all its works must be cast out. [Demons are powerless thoughts that oppose our Christ nature and Its plan and unfolding in us, therefore], the work of every overcomer is to cast out of him or herself the demons of sin and evil, through the power and dominion of their indwelling Christ. (MBD/demons)

2. *every creature of God is good.* See Genesis 1:31: "God saw everything that He had made, and, behold, it was very good."

3. *sanctified through the word of God and prayer.* [It is the Word of God combined with words of thankfulness, spoken or prayed out of our own mouths, that has the power to make holy and pure any situation or condition that lies before us. We are most like our heavenly Father when we label (call) all things: "This too, is very good!"]

## A Good Minister of the Word of Truth

<sup>4:6</sup> If you instruct the brothers of these things, you will be a good servant<sup>1</sup> of Christ Jesus, nourished in the words of the faith, and of the good doctrine which you have followed. <sup>4:7</sup> But refuse profane and old wives' fables. Exercise yourself toward godliness.<sup>2</sup> <sup>4:8</sup> For bodily exercise has some value, but godliness has value in all things,<sup>3</sup> having the promise of the life which is now, and of that which is to come. <sup>4:9</sup> This saying is faithful and worthy of all acceptance. <sup>4:10</sup> For to this end we both labor and suffer reproach, because we have set our trust in the living God, who is the Savior of all men, especially of those who believe.<sup>4</sup> <sup>4:11</sup> Command and teach these things.

<sup>4:12</sup> Let no man despise your youth; but be an example to those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. <sup>4:13</sup> Until I come, pay attention to reading, to exhortation, and to teaching. <sup>4:14</sup> Don't neglect the gift that is in you,<sup>5</sup> which was given to you by prophecy, with the laying on of the hands of the elders. <sup>4:15</sup> Be diligent in these things. Give yourself wholly to them, that your progress may be revealed to all. <sup>4:16</sup> Pay attention to yourself, and to your teaching.<sup>6</sup> Continue in these things, for in doing this you will save both yourself and those who hear you.

1. *a good servant.* We are good servants and min-

isters of Christ Jesus when we keep and practice the Word of Truth and principles of faith to ourselves. When we prove the Word of Truth in our own experience, we are then qualified and able to present it to others with conviction, zeal, and understanding.

2. *exercise yourself toward godliness.* We do this by keeping our mind fixed on the good, regardless of appearances, and by expressing what is good in words and deeds.

3. *godliness has value in all things.* Because godliness is the consciousness of the spiritual nature back of all things, thus, a consciousness of godliness helps the person who has it to be able to see the true reality beneath surface appearances.

4. *especially of those who believe.* The life principle that animates all men is the living God. Those who recognize this principle as Divine and entrust themselves to it in all things are saved from the evils that befall those who, lacking this faith, have no ground upon which to base their confidence.

5. *Don't neglect the gift that is in you.* To be effective, a natural or innate gift must be cultivated. When we are diligent in cultivating our inner gift, which is Christ in us, our "progress may be revealed to all."

6. *Pay attention to yourself, and to your teaching.* [As teachers of Truth to ourselves and to others, we cannot afford to look upon our personal progress] or teaching as a matter of routine. Relaxing our interest and teaching from the old springs of inspiration is fatal to the success of a teacher of Truth. The way of Truth is the living way. "Continue in these things, for in doing this you will save both yourself and those who hear you." The result of our meditating profoundly on Truth is that we become so in harmony with it, that our life reveals it, to all.

 Fillmore Study Bible annotations compiled by Mary Salama.

## FIRST TIMOTHY 5

### Guidelines for Refining our Inner Church

<sup>5:1</sup> Don't rebuke an older man, but exhort him as a father; the younger men as brothers; <sup>5:2</sup> the elder<sup>1</sup> women as mothers; the younger as sisters, in all purity.

<sup>5:3</sup> Honor widows who are widows

indeed.<sup>2</sup> <sup>5:4</sup> But if any widow has children or grandchildren, let them learn first to show piety towards their own family, and to repay their parents, for this is[6] acceptable in the sight of God. <sup>5:5</sup> Now she who is a widow indeed, and desolate, has her hope set on

God, and continues in petitions and prayers night and day. <sup>5:6</sup> But she who gives herself to pleasure is dead while she lives. <sup>5:7</sup> Also command these things, that they may be without reproach. <sup>5:8</sup> But if anyone doesn't provide for his own, and especially his own household, he has denied the faith, and is worse than an unbeliever.

<sup>5:9</sup> Let no one be enrolled as a widow under sixty years old, having been the wife of one man, <sup>5:10</sup> being approved by good works, if she has brought up children, if she has been hospitable to strangers, if she has washed the saints' feet, if she has relieved the afflicted, and if she has diligently followed every good work. <sup>5:11</sup> But refuse younger widows, for when they have grown wanton against Christ, they desire to marry; <sup>5:12</sup> having condemnation, because they have rejected their first pledge. <sup>5:13</sup> Besides, they also learn to be idle, going about from house to house. Not only idle, but also gossips and busybodies, saying things which they ought not. <sup>5:14</sup> I desire therefore that the younger widows marry, bear children, rule the household, and give no occasion to the adversary for reviling. <sup>5:15</sup> For already some have turned aside after Satan. <sup>5:16</sup> If any man or woman who believes has widows, let them relieve them, and don't let the assembly be burdened; that it might relieve those who are widows indeed.

<sup>5:17</sup> Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching. <sup>5:18</sup> For the Scripture says, "You shall not muzzle the ox when it treads out the grain." [7] <sup>4</sup> And, "The laborer is worthy of his wages." [8]

<sup>5:19</sup> Don't receive an accusation against an elder, except at the word of two or three witnesses. <sup>5:20</sup> Those who sin, reprove in the sight of all, <sup>5</sup> but the rest also may be in fear. <sup>5:21</sup> I command you in the sight of God, and Christ Jesus, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality. <sup>5:22</sup> Lay hands hastily on no one, neither be a participant in other men's sins. Keep yourself pure. <sup>6</sup> <sup>5:23</sup> Be no longer a drinker of water only, but use a little wine <sup>7</sup> for

your stomach's sake and your frequent infirmities.

<sup>5:24</sup> Some men's sins are evident, preceding them to judgment, and some also follow later. <sup>5:25</sup> In the same way also there are good works that are obvious, and those that are otherwise can't be hidden.

1. *older, elder.* Our "elders" are all of the intelligent, directive powers of our spiritual self. The refining of our "elder" directive powers is a process that may take place without our conscious mind's understanding its import. Like a chemical solution, the directive powers of our spiritual self go through changes (being rebuked and exhorted) on the subjective side that are observed in their outer appearance only, and but dimly understood. (MBD/elders)

2. *Honor widows who are widows indeed.* Widows represent half-truths. These half-truths see the external of Truth but reject the real or inner spirit of it; thus they are in lack. Half-truths are bereft of worldly protection and power, [therefore, Paul's encouraging us to "honor them," is to restore them to the full Truth.] It is our own responsibility to correct the errors or half-truths in our consciousness (MBD/widow)

3. *elders ... who labor in the word and in teaching.* [The intelligent, directive powers of our spiritual self (our elders) are ceaselessly at work within us, doing the work of regenerating our consciousness.]

4. *You shall not muzzle the ox* See (Deut 25:4): the minister, who treads out the grain of Truth, should be supported by the ministry.

5. *Those who sin, reprove in the sight of all.* When we become aware that we have departed from the Truth, Spirit encourages us to offer a sincere repentance (in the sight of all) in order that our entire consciousness (the rest also) may remain in positive fear.

6. *Keep yourself pure.* To be pure in consciousness is to be completely free from all anxiety, resentment, selfishness, lust, and every other form of antichrist thought and feeling. (RW/pure, purity)

7. *but use a little wine.* [If we wish to regenerate the body, we must listen to the wisdom of the body and allow its essence to blend with our thinking and feeling nature.] Metaphysically, wine is the vitality that forms the connecting link between soul and body. It represents an all-pervading, free essence that is generated from the nerve substance, or water of life. The wine of life, or vitality of the organism, must be available before a blending of thoughts, or of soul and body (wedding), can be made successfully. When the new Christ life comes into a mind where old beliefs concerning the body have been held, the body is transformed into its innate spiritual perfection. (RW/wine)

 Fillmore Study Bible annotations compiled by Mary Salama.

### World English Bible Footnotes:

[6] v5:4. TR adds "good and"

[7] v5:18. Deuteronomy 25:4

[8] v5:18. Luke 10:7; Leviticus 19:13

## FIRST TIMOTHY 6

### Honor the One, True Master

<sup>6:1</sup> Let as many as are bondservants under the yoke count their own masters<sup>1</sup> worthy of all honor, that the name of God and the doctrine not be blasphemed. <sup>6:2</sup> Those who have believing masters, let them not despise them, because they are brothers,<sup>2</sup> but rather let them serve them, because those who partake of the benefit are believing and beloved. Teach and exhort these things.

1. *their own masters.* Jesus Himself tells us, "Neither be called masters, for one is your master, the

Christ" (Matthew 23:10). The more we allow ourselves to be mastered by our indwelling Christ, the more we demonstrate mastery and dominion in our ability to persistently think thoughts of power and strength in the absolute principle of Truth. (RW/mastery)

2. *they are brothers.* The five seemingly material avenues of sense expression. (MBD/brethren) [Our energies, faculties, and capacities are our brothers and bondservants. Heretofore we may have allowed them to take us captive, but we now know that they can serve us in our journey of spiritual regeneration.]

### Temporary versus True Riches

<sup>6:3</sup> If anyone teaches a different doctrine, and doesn't consent to sound words,<sup>1</sup> the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, <sup>6:4</sup> he is conceited, knowing nothing, but obsessed with arguments, disputes, and word battles, from which come envy, strife, reviling, evil suspicions, <sup>6:5</sup> constant friction<sup>2</sup> of people of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. Withdraw yourself from such.[9]

<sup>6:6</sup> But godliness with contentment is great gain. <sup>6:7</sup> For we brought nothing into the world, and we certainly can't carry anything out. <sup>6:8</sup> But having food and clothing, we will be content with that. <sup>6:9</sup> But those who are determined to be rich fall into a temptation and a snare and many foolish and harmful lusts, such as drown men in ruin and destruction. <sup>6:10</sup> For the love of

money<sup>3</sup> is a root of all kinds of evil. Some have been led astray from the faith in their greed, and have pierced themselves through with many sorrows.

1. *Sound words.* Sound words are an indication of sound judgment, reasonableness and impartiality; they inspire trust and confidence in the one who hears them and give them a desire to express their convictions.

2. *constant friction.* [There are thoughts that cause constant friction within us. When such thoughts arise, we are to gently but quickly "withdraw yourself from such" and return our attention to "sound words, the words of our Lord Jesus Christ."]

3. *the love of money.* Love of money shows that personality is in control of the life, whereas true prosperity is founded on a consciousness of the un-failing riches of the inner realm. A person may have great material wealth and still feel poor, as does the miser, but no one who is conscious of All-Good as omnipresent feels otherwise than rich. No one can love money for its own sake and at the same

time possess the true riches.

## The Good Fight of Faith: Keep Focused on Your True Purpose

<sup>6:11</sup> But you, man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, and gentleness. <sup>6:12</sup> Fight the good fight of faith. <sup>1</sup> Lay hold of the eternal life <sup>2</sup> to which you were called, and you confessed the good confession in the sight of many witnesses. <sup>6:13</sup> I command you before God, who gives life to all things, and before Christ Jesus, who before Pontius Pilate testified the good confession, <sup>6:14</sup> that you keep the commandment without spot, <sup>3</sup> blameless, until the appearing of our Lord Jesus Christ; <sup>6:15</sup> which in its own times he will show, who is the blessed and only Ruler, the King of kings, and Lord of lords; <sup>6:16</sup> who alone has immortality, dwelling in unapproachable light; whom no man has seen, nor can see: to whom be honor and eternal power. Amen.

1. *the good fight of faith.* The ceaseless effort to transform the lower nature into the higher through the power of the Christ.

2. *lay hold of the eternal life.* When we allow our will to support our understanding that the life of the Christ is hidden in our soul and that it can be called forth by our faithfully following the urge to lift up our minds to the standard of the perfect.

3. *keep the commandment without spot.* A reference to the expression of the Divine idea of God's perfect human within each individual, as each one of us succeeds in laying hold of the life eternal. That it does not refer to a physical reappearance of Jesus is evident in the description of the glorified Jesus Christ as "King of kings, and Lord of lords ... whom no man hath seen, nor can see." Jesus Christ is no longer visible to the eye of sense. "Even though we have known Christ after the flesh, yet now we know Him so no more."

## Feeling Heavy? Renounce!

<sup>6:17</sup> Charge those who are rich in this present world that they not be haughty, nor have their hope set on the uncertainty of riches, <sup>1</sup> but on the living God, who richly provides us with everything to enjoy; <sup>6:18</sup> that they do good, that they be rich in good works, that they be ready to distribute, <sup>2</sup> willing to communicate; <sup>6:19</sup> laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life.

1. *the uncertainty of riches.* [True richness is

having what we need when we need it, and the very knowing of this Truth is also a source of great enrichment for our minds and souls.] Our own Spirit-led will (Paul) charges and reminds us to beware of setting our hope on uncertain and temporary things, but that we should rather set our minds upon God, "who richly provides us with everything to enjoy."

2. *be ready to distribute.* The apostle urges those who have wealth to "be rich in good works," also to distribute their riches. [In consciousness, when our will is led by the Spirit of God, it prompts us of what we need to let go of, renounce, distribute, in order that we may move forward more easily and joyfully on our journey of spiritual regeneration.]

## Guard Your Guard

<sup>6:20</sup> Timothy, guard that <sup>1</sup> which is committed to you, turning away from the empty chatter and oppositions of the knowledge which is falsely so called; <sup>6:21</sup> which some professing have erred concerning the faith. Grace be with you. <sup>2</sup> Amen.

1. *Timothy, guard that.* Our zeal for God is our en-

thusiasm and commitment to Truth. This zeal is a strong protector for the Truth that is within us. We support and protect our zeal for God by turning our attention "away from the empty chatter and oppositions" of negative thoughts that if otherwise left to roam about freely, would corrupt our minds.

2. *Grace be with you.* On our journey of regeneration, we have with us the favor and aid of God (RW/grace). By our meditating on the truth of life as it is in Divine Mind and attempting to give that truth ex-

pression in all that we do, the gift of grace stirs our zeal for God (Timothy). Keeping the spiritual side of life in our minds arouses in us the power and desire to express the best that is in us, and such expres-

sion increases as we continue to practice it. (MBI/2 Timothy 1)

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 Fillmore Study Bible annotations compiled by Mary Salama.

**World English Bible Footnotes:**

[9] v6:5. NU omits "Withdraw yourself from such."

# PAUL'S SECOND LETTER TO TIMOTHY

Online Version: <https://www.truthunity.net/web/timothy-2>

## INTRODUCTION TO PAUL'S SECOND LETTER TO TIMOTHY

This Epistle is now generally recognized as Paul's final message, and was written during the closing days of the apostle's ministry. Paul was arrested, probably at Nicopolis, and then taken to Rome and thrust into a dungeon to await sentence and execution. It is significant, therefore, that this closing message should be addressed to the young man whom Paul lovingly designated as "my son" (II Tim. 2:1).

The Second Letter to Timothy contains two main ideas, which are expressed in various ways and emphasized throughout the Letter. First, Paul sought by every means at his command to impart new strength, courage, and endurance to Timothy. Mention has already been made regarding Timothy's apparent inability to cope with difficult situations, especially when he was called upon to act without the assistance of Paul. This second message may be regarded as adding emphasis to what had been written in the First Letter. However, Paul now recognized that the time of his departure had come, and he sought to prepare Timothy for those strenuous days ahead when the young helper would be called upon to stand alone. Hence the urgent appeal to "be steady, endure suffering, do the work of an evangelist, fulfil your ministry" (II Tim. 4:5).

Second, Paul desired that Timothy should come with all speed to Rome. This request appears twice (II Tim. 4:9 and 21), and may also be read between the lines in several other places in the Epistle. Timothy was also requested to bring with him "the cloak . . . the books . . . and . . . the parchments" (II Tim. 4:13). It is easy to understand why the cloak would be needed in the cold, damp, Roman prison; but we may wonder what was back of the urgent call for the books and parchments. Perhaps the answer is to be found in the brief statement, "Luke alone is with me" (II Tim. 4:11). At that time, Luke had collected considerable material for his projected Gospel, and also for the *Book of Acts*. It seems possible, therefore, that during this period of imprisonment Paul had been urging Luke to carry through this literary undertaking with all speed, and the books and parchments may have been needed to complete these important records. Thus Paul's final thought was to carry the Gospel message even farther afield than had been possible through his missionary journeys, using the writings of Luke for this purpose.

"I HAVE FINISHED MY COURSE." Something of great historical importance happened during the period of Paul's final missionary activities. At that time, Nero was the Roman emperor, and he had already begun a persecution of the Christians. Then came the great fire of Rome, when a large section of the city was destroyed (A.D. 64). History attributes the fire to the foolish actions of Nero, but Nero blamed the Christians for the catastrophe. This happening immediately brought about a great change in Roman policy. Heretofore, the Romans had tolerated various religious beliefs among the nations that constituted the empire; but following the fire, a decision was made to stamp out Christianity. The fire, of course, was the excuse for this action; but the real cause was that Rome was beginning to fear Christianity. Already Christians everywhere were proclaiming Jesus Christ as "King of kings"—and the Romans regarded this as a growing threat to the empire. Consequently a

bitter persecution was launched against the Christians, and many of them were arrested and put to death.

Among the Christian leaders arrested at that time was Peter, who was then conducting his ministry in Rome, as already mentioned. Paul, who was wintering at Nicopolis, was also arrested and taken to Rome under heavy guard, where he was thrust into prison. This would be around A.D. 67. There seems a possibility that the two apostles were lodged in the same prison at this time. Prior to this, there was considerable disagreement between Peter and Paul, as already intimated; but there is a tradition that during this period of imprisonment the two apostles were brought together, and there was a complete reconciliation. There is a further story which tells how Peter managed to gain temporary freedom, but feeling that an escape in this way might be regarded as a second denial of his Lord, he returned to the prison, and shortly afterward was crucified. An early writer tells how Peter, deeming himself unworthy of the same form of execution as his Lord, begged his executioners to reverse the cross; so Peter was crucified head downward.

An element of mystery surrounds the close of Paul's active career. It seems unlikely that Paul was crucified. His Roman citizenship would have saved him from such an indignity. Possibly, too Paul's Roman citizenship secured for him some sort of formal trial, for he makes reference to his "first defense" (II Tim. 4:16); but this may have been a mere preliminary to his final sentencing. Some early writers state that Paul was executed at Rome, while others indicate that he was taken some distance outside the city, and there beheaded. Some of Paul's own statements suggest other possibilities. When writing to the Corinthians, at an earlier period, Paul declared, "Death is swallowed up in victory" (I Cor. 15:54); and when writing to the Philippians, his prayer was, "that I may know . . . the power of his resurrection . . . that if possible I may attain the resurrection from the dead" (Phil. 3:10-11). Many students of the New Testament have wondered if these expressions of Paul's faith were literally fulfilled in his closing days. Again and again the question has been asked: "Did Paul, at that time, in some way attain his freedom?" Such questions are difficult to answer, but one thing is certain: Paul attained immortality through the apostolic work he accomplished in the name of Jesus Christ. Paul belongs to that noble group of whom it was written, "They may rest from their labors, for their deeds follow them" (Rev. 14:13). Some of Paul's enduring contributions to Christianity were:

(1) Paul made "disciples of all nations," and carried the Gospel message to the ends of the then-known world. Above all other early leaders, Paul had worldwide vision; he carried the Gospel not only to the Jews, but also to the Gentiles. Matthew wrote the words of Jesus, "Go therefore and make disciples of all nations" (Matt. 28:19), but Paul carried out this command.

(2) Paul organized and established churches in Asia, Europe, and North Africa, thus making for permanence in the Christian work. Paul also inspired and instructed others to carry forward this Christian work—Timothy, Titus, Luke, and others.

(3) Paul proclaimed and emphasized the universality of the Gospel message. For him, Jesus was not only the Messiah of the Jews, but also the Christ, the Savior of the world.

(4) Paul gave us the major part of our New Testament. Thirteen Epistles were written directly by Paul; and the Gospel of Luke and the Book of Acts also owe their existence, very largely to the inspiration and materials supplied by Paul.


(5) Paul freed Christianity from ceremonial bondage. It should be recalled that prior to the work of Paul, Christianity functioned entirely within the bounds of Judaism. Even when Christian teaching began to expand into other areas, many of the early leaders sought to force the converts to accept the ceremonialism of the Jews. But Paul took his stand for religious freedom. He wrote, "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery" (Gal. 5:1). Paul's Epistle to the Galatians has frequently been termed, "Christianity's declaration of independence."

Referring back to Paul's statements regarding knowing "the power of his resurrection," as mentioned above, the following quotation sounds a positive and practical note which will bring this lesson to a close:

"The resurrection is the raising up of the whole man—spirit, soul, and body—into the Christ consciousness of life and wholeness . . . Resurrection is accomplished by the quickening power of the Holy Spirit. Every time we rise into the realization of eternal, indwelling life, making union with the Father-Mind, the resurrection of Jesus takes place within us. All thoughts of limitation and inevitable obedience to material law are left to the tomb of materiality . . . Today the light of Truth is illumining my mind, and I rise up in the majesty of my divine sonship and proclaim myself to be the child of the Most High, free from all belief in sin, sickness, and death. I affirm: 'In unity with Christ I realize that I am resurrected into the life, light, and power of God.'" (*Keep a True Lent* 197)

Here is an outline of Paul's Second Letter to Timothy:

1. Personal Greetings. (II Tim. 1:1-2)
2. Personal Greetings. (II Tim. 1:1-2):
3. 1. Renew Your Faith and Courage. (II Tim. 1:3-2:7)
  - (1) Timothy's inheritance, spiritual gifts (II Tim. 1:3-7)
  - (2) Paul's personal example (I I Tim. 1:8-14)
  - (3) Dealing with opposition (II Tim. 1:15–2:7)
4. 2. Be Well Grounded in Christian Teaching. (II Tim. 2:8-26)
  - (1) The faithful sayings (II Tim. 8-13)
  - (2) The approved workman (II Tim. 2:14-19)
  - (3) The noble vessel (II Tim. 2:20-22)
  - (4) What to avoid (II Tim. 2:23-26)
5. 3. Be Prepared for Christian Conflict. (II Tim. 3:1-4:8)
  - (1) The approaching times of stress (II Tim. 3:1-9)
  - (2) Persecutions in Paul's ministry (II Tim. 3:10-17)
  - (3) "Be steady, endure suffering, do the work of an evangelist, fulfil your ministry." (II Tim. 4:1-5)
6. (4) Paul's impending departure (II Tim. 4:6-8) Final Appeal to Timothy (II Tim. 4:9-22)
  - (1) "Come to me soon" (II Tim. 4:9 and 21)
  - (2) "Bring the cloak . . . books . . . parchments" (II Tim. 4:13)
  - (3) Mention of other helpers (II Tim. 4:19-22) (4) Benediction (II Tim. 4:22)

 *Introduction to Acts of the Apostles* by Herbert J. Hunt, former Dean of Bible Studies for the Unity School of Christianity.

## SECOND TIMOTHY 1

### Greeting Truth

<sup>1:1</sup> Paul, an apostle<sup>1</sup> of Jesus Christ through the will of God, according to the promise of the life which is in Christ Jesus, <sup>1:2</sup> to Timothy,<sup>2</sup> my beloved child: Grace, mercy, and peace,<sup>3</sup> from God the Father and Christ Jesus our Lord.

<sup>1:3</sup> I thank God, whom I serve as my forefathers did, with a pure conscience.<sup>4</sup> How unceasing is my memory of you in my petitions, night and day <sup>1:4</sup> longing to see you, remembering your tears,<sup>5</sup> that I may be filled with joy; <sup>1:5</sup> having been reminded of the unfeigned faith that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I am persuaded, in you also.

<sup>1:6</sup> For this cause, I remind you that you should stir up the gift of God<sup>6</sup> which is in you through the laying on of my hands. <sup>1:7</sup> For God didn't give us a spirit of fear,<sup>7</sup> but of power, love, and self-control.<sup>8</sup>

1. *an apostle* To be an "apostle" or one "sent out" by the Spirit to do the Spirit's evangelizing work, one must have first received the Spirit's "power from on high," and this endowment is "the promise of the life which is in Jesus Christ." In order to be efficient, our apostleship must be "by the will of God," that is, we must be "meek and lowly of heart;" we must in Gethsemane have laid down the self-will and consented to do the Father's will. "Not

my will but Thy will" is the lesson to be learned in Gethsemane.

2. *Timothy*. Metaphysically, Timothy is our inspired reason united with faith; also zeal. (MBD/Timothy)

3. *Grace, mercy, and peace*. This salutation fixes the thought of both the reader and the writer of this letter on a high level.

4. *with a pure conscience*. Even when persecuting Christians, Paul believed that he was serving God. Thus, we are wise when we do the best we know to do, until the regenerating power of the Holy Spirit reveals to us the higher things of the Spirit.

5. *remembering your tears*. When our brothers and sisters are "in tears" of sorrow and suffering, like Paul, we must have constant "remembrance" of them, holding them up, "night and day" in Divine perfection, that we also "may be filled with joy" as we see them coming into the truth of their Being.

6. *stir up the gift of God*. The gift of God which we are to stir up is our innate spiritual ego, the image and likeness implanted within us in the beginning. This stirring up is accomplished by casting out all fear and affirming the power of the word. Faith is renewed by giving concentrated thought, interest, and attention to the things of God.

7. *spirit of fear*. Fearfulness is a state of mind. Fearfulness is a parasite; it drives away Divine guidance and produces weakness of the heart. (RW/fearfulness)

8. *self-control*. The habit of concentrating or centering our thoughts on the contemplation of Truth requires discipline of a high order, for the mind during meditation is prone to wander instead of coming to a focus.

### Empowering Zeal for Truth

<sup>1:8</sup> Therefore don't be ashamed of the testimony of our Lord,<sup>1</sup> nor of me his prisoner; but endure hardship for the Good News according to the power of God, <sup>1:9</sup> who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus before times eternal, <sup>1:10</sup> but has now been revealed by the appearing

of our Savior, Christ Jesus, who abolished death, and brought life and immortality to light through the Good News. <sup>1:11</sup> For this, I was appointed<sup>2</sup> as a preacher, an apostle, and a teacher of the Gentiles. <sup>1:12</sup> For this cause I also suffer these things.

Yet I am not ashamed, for I know him whom I have believed, and I am persuaded

that he is able to guard that which I have committed to him against that day.

1. *the testimony of our Lord.* The inner experience or conviction of Truth that comes to us when we practice concentrating the full power of our

thinking on the things that transcend our present knowledge.

2. *For this, I was appointed.* Our first field of conquest is our own life, not the material universe, and our first work in self-development is the overcoming of fear.

## Holding Fast to the Power of Truth

<sup>1:13</sup> Hold the pattern<sup>①</sup> of sound words which you have heard from me, in faith and love<sup>②</sup> which is in Christ Jesus. <sup>1:14</sup> That good thing which was committed to you, guard through the Holy Spirit<sup>③</sup> who dwells in us.

<sup>1:15</sup> This you know, that all who are in Asia<sup>④</sup> turned away from me; of whom are Phygelus and Hermogenes. <sup>1:16</sup> May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain, <sup>1:17</sup> but when he was in Rome, he sought me diligently, and found me <sup>1:18</sup> (the Lord grant to him to find the Lord's mercy in that day); and in how many things he served at Ephesus, you know very well.

1. *hold the Pattern.* "The Pattern" is the Divine incarnation of Jesus is the divine pattern (Jesus AS the Divine pattern) for all men who are seeking the Christ way of life. (RW/pattern)

2. *in faith and love.* Timothy was of mixed parentage and therefore represents an idea that has its beginning in a union of the intellectual reasoning (a Greek father) with the inner spiritual qualities of faith and love (a Jewess mother).

3. *guard through the Holy Spirit.* Life is the gift that all humans share and it is our responsibility to guard it through the Holy Spirit.

4. *all who are in Asia.* A state of consciousness impregnated by old, decayed, worn-out, material ideas that should have been left behind long ago by the one who would progress spiritually. (MBD/Asia)

 Fillmore Study Bible annotations compiled by Mary Salama.

## SECOND TIMOTHY 2

### Be Diligent in the Word of Truth

<sup>2:1</sup> You therefore, my child,<sup>①</sup> be strengthened in the grace that is in Christ Jesus. <sup>2:2</sup> The things which you have heard from me among many witnesses, commit the same to faithful men, who will be able to teach others also. <sup>2:3</sup> You therefore must endure hardship,<sup>②</sup> as a good soldier of Christ<sup>③</sup> Jesus. <sup>2:4</sup> No soldier on duty entangles himself in the affairs of life, that he may please him who enrolled him as a soldier. <sup>2:5</sup> Also, if anyone competes in athletics, he isn't crowned unless he has competed by the rules. <sup>2:6</sup> The farmers who labor must be the first to get a share of the crops. <sup>2:7</sup> Consider what I say, and may the

Lord give you understanding in all things.

<sup>2:8</sup> Remember Jesus Christ, risen from the dead, of the seed of David, according to my Good News, <sup>2:9</sup> in which I suffer hardship to the point of chains as a criminal. But God's word isn't chained. <sup>2:10</sup> Therefore I endure all things for the chosen ones' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. <sup>2:11</sup> This saying is faithful:

"For if we died with him,  
we will also live with him.

<sup>2:12</sup> If we endure,

we will also reign with him.  
 If we deny him,  
 he also will deny us.  
 2:13 If we are faithless,  
 he remains faithful.  
 He can't deny himself."

1. *You therefore, my child.* Paul's referring to Timothy as child implies that we must have the consciousness of the power of the Holy Spirit and not ignore its work in our lives, because it is this very Divine energy that is going to transmute us and the world and is that which enables us to speak the right Word "grace, mercy and peace" at the right time, to others.

2. *must endure hardship.* Hardship gives us greater strength and makes victory possible for us. We give ourselves to total service. We unfit ourselves for meeting hardship by complaints, self-pity, resentment, rash conduct, or reckless defiance. We fortify ourselves with inner strength by holding ourselves in the Spirit of the Christ.

3. *a good soldier of Christ Jesus.* One who sees active service in the cause of Truth and who is obedient always to its Principles, who surrenders the personal consciousness with its standard of personal rights and submits to the dominion of Universal consciousness instead.

## Approved and Disapproved Thoughts

2:14 Remind them of these things, charging them in the sight of the Lord, that they don't argue about words, to no profit, to the subverting of those who hear.

2:15 Give diligence to present yourself approved by God, a workman who doesn't need to be ashamed, properly handling the Word of Truth. 2:16 But shun empty chatter, for they will proceed further in ungodliness, 2:17 and their word will consume like gangrene, of whom is Hymenaeus and Philetus; 2:18 men who have erred concerning the truth, saying that the resurrection is already past, and overthrowing the faith of some. 2:19 However God's firm foundation stands, having this seal, "The Lord knows those who are his," [1] and, "Let every one who names the name of the Lord [2] depart from unrighteousness." 2:20 Now in a large house there are not only vessels of gold and of silver, but also of wood and of clay. Some are for honor, and some for dishonor. 2:21 If anyone therefore purges himself from these, he will be a vessel for honor, ① sanctified,

and suitable for the master's use, prepared for every good work.

2:22 Flee from youthful lusts; ② but pursue righteousness, faith, love, and peace with those who call on the Lord out of a pure heart. 2:23 But refuse foolish and ignorant questionings, knowing that they generate strife. 2:24 The Lord's servant must not quarrel, but be gentle towards all, able to teach, patient, 2:25 in gentleness correcting those who oppose him: perhaps God may give them repentance leading to a full knowledge of the truth, 2:26 and they may recover themselves out of the devil's snare, having been taken captive by him to his will.

1. *a vessel for honor.* A vessel with the potential to provide us with a unique and necessary gift to increase our mastery.

2. *flee from youthful lusts.* To flee from immature thoughts and "pursue right-use-ness" by turning our attention to thoughts that build up our faith, love and peace, rather than thoughts that generate inner strife.

 Fillmore Study Bible annotations compiled by Mary Salama.

### World English Bible Footnotes:

[1] v2:19. Numbers 16:5

[2] v2:19. TR reads "Christ" instead of "the Lord"

## SECOND TIMOTHY 3

### How to Deal with Error Thoughts

<sup>3:1</sup> But know this, that in the last days, <sup>1</sup> grievous times will come. <sup>3:2</sup> For men will be <sup>2</sup> lovers of self, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy, <sup>3:3</sup> without natural affection, unforgiving, slanderers, without self-control, fierce, no lovers of good, <sup>3:4</sup> traitors, headstrong, conceited, lovers of pleasure rather than lovers of God; <sup>3:5</sup> holding a form of godliness, but having denied the power thereof. Turn away from these, also. <sup>3:6</sup> For of these are those who creep into houses, and take captive <sup>3</sup> gullible women loaded down with sins, led away by various lusts, <sup>3:7</sup> always learning, and never able to come to the knowledge of the truth. <sup>3:8</sup> Even as Jannes and Jambres opposed Moses, so do these also oppose the truth; <sup>4</sup> men corrupted in mind, reprobate concerning the faith. <sup>3:9</sup> But

they will proceed no further. For their folly will be evident to all men, as theirs also came to be.

1. *the last days.* The last degrees of understanding. (MBD/day)
2. *For men will be.* Thought forms and images that are self-indulgent, focused on material appearances, disobedient, lacking in gratitude, unholy, unappreciative, out of control, fierce, reckless; thoughts that betray our trust, are stubborn, conceited; thoughts that promise pleasure but have no power to deliver it.
3. *those who creep into houses, and take captive.* Thoughts (men) that creep into the mind (houses) and take captive our emotional attention (women).
4. *these also oppose the Truth.* Negative thoughts that oppose Truth, and corrupt the mind fail to pass the test of faith. If we catch these thoughts and bring them to the Light of God, they "will proceed no further".

### Paul's Charge to Timothy

<sup>3:10</sup> But you did follow my teaching, conduct, purpose, faith, patience, love, steadfastness, <sup>3:11</sup> persecutions, and sufferings: those things that happened to me at Antioch, Iconium, and Lystra. I endured those persecutions. Out of them all the Lord delivered me. <sup>3:12</sup> Yes, and all who desire to live godly in Christ Jesus will suffer persecution. <sup>1</sup> <sup>3:13</sup> But evil men and impostors will grow worse and worse, deceiving and being deceived. <sup>3:14</sup> But you remain in <sup>2</sup> the things which you have learned and have been assured of, knowing from whom you have learned them. <sup>3:15</sup> From infancy, you have known the sacred writings which are able to make you wise for salvation <sup>3</sup> through faith, which is in Christ Jesus. <sup>3:16</sup> Every writing inspired by God[3] is profitable <sup>4</sup> for teaching, for reproof, for correction, and for instruction which is in righteousness, <sup>3:17</sup> that the man of God may be complete, thoroughly equipped <sup>5</sup> for

every good work.

1. *will suffer persecution.* We must allow for the Truth to aggressively chase after us.
2. *remain in.* Continuing in learning the doctrines of Truth.
3. *wise for salvation.* When Spirit reveals to us the interior meaning of the sacred writings, we are made wise for salvation.
4. *Every writing inspired by God is profitable.* At the time Paul wrote this letter, the sacred writings of the New Testament were not yet in existence. The only sacred writings were parts of the Old Testament. Consequently the sacred writings referred to by Paul are the word of Truth which is revealed by the Spirit of Truth promised by Jesus in John 16:13: "However when he, the Spirit of Truth, has come, he will guide you into all Truth."
5. *complete, thoroughly equipped.* The study of Scripture instructs us in the knowledge of our own Being. This knowledge perfects and equips us to express our innate Divine powers and to be of benefit to the entire human family.

 Fillmore Study Bible annotations compiled by Mary Salama.

### World English Bible Footnotes:

[3] v3:16. literally, God-breathed

## SECOND TIMOTHY 4

### Open Your Mouth and Preach to Yourself!

<sup>4:1</sup> I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead<sup>1</sup> at his appearing and his Kingdom: <sup>4:2</sup> preach the word;<sup>2</sup> be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching. <sup>4:3</sup> For the time will come when they will not listen to the sound doctrine, but, having itching ears,<sup>3</sup> will heap up for themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside to fables. <sup>4:5</sup> But you be sober in all things, suffer hardship, do the work of an evangelist, and fulfill your ministry.

<sup>4:6</sup> For I am already being offered, and the time of my departure has come. <sup>4:7</sup> I have fought the good fight. I have finished the course. I have kept the faith. <sup>4:8</sup> From now on, there is stored up for me the crown of righteousness,<sup>4</sup> which the Lord, the righteous judge, will give to me on that day; and not to me only, but also to all those who have loved his appearing.

1. *judge the living and the dead.* Our thoughts are brought to judgment. The thoughts of life (the living) and the thoughts of "the dead" are tried by the Truth, and only those thoughts that are in harmony with Truth will be permitted into the kingdom of God within us

2. *preach the Word.* The Word of Truth must be declared constantly, "in season and out of season." When we grow lax in this respect, we will find ourselves falling back into mortal thought and material ways.

3. *itching ears.* When our minds come to that place where our "ears itch" for new teachings and fuller explanations of the mysteries of the doctrine, let us beware of falling into the habit of distracting ourselves by seeking out one more new teacher or new teaching and remind ourselves that the Truth is capable of revealing itself to us, by the guidance of the Holy Spirit: "However when He, the Spirit of Truth, has come, He will guide you into all Truth" (Jn 16:13).

4. *the crown of righteousness.* The fulfilling of the Divine Law and the resurrection of the body; a new state of mind every time we overcome some mortal error.

### The Overactive Will, Wears Us Out!

<sup>4:9</sup> Be diligent to come to me soon, <sup>4:10</sup> for Demas left me, having loved this present world, and went to Thessalonica; Crescens to Galatia, and Titus to Dalmatia.<sup>1</sup> <sup>4:11</sup> Only Luke is with me.<sup>2</sup> Take Mark, and bring him with you,<sup>3</sup> for he is useful to me for service. <sup>4:12</sup> But I sent Tychicus to Ephesus. <sup>4:13</sup> Bring the cloak that I left at Troas with Carpus when you come, and the books, especially the parchments. <sup>4:14</sup> Alexander, the coppersmith, did much evil to me. The Lord will repay him according to his works, <sup>4:15</sup> of whom you also must beware; for he greatly

opposed our words.

1. *and Titus to Dalmatia.* Those ideas in us that believe in the material world as the source of our happiness and well-being cannot go on with us in our spiritual development. Paul also eliminated Crescens ("increasing") and Titus ("pleasant"), which refer to thoughts that are degenerating in consciousness, or falling away from a realization of Truth into foolish and deceitful ways.

2. *Only Luke is with me.* Luke means luminous. When one ceases to cling to material things, the luminous state of mind becomes abiding.

3. *Take Mark and bring him with you.* Mark served

those whom he accompanied. He looked after the supplying of their daily needs while they preached and taught the people. Thus he also represents the substance idea in the overcomer, and is very useful

in many ways in ministering to our spiritual faculties in their redeeming work throughout our being.

## Our Inner Lord is Faithful

<sup>4:16</sup> At my first defense, no one came to help me, but all left me. ❶ May it not be held against them. <sup>4:17</sup> But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed, and that all the Gentiles might hear; ❷ and I was delivered out of the mouth of the lion. <sup>4:18</sup> And the Lord will deliver me from every evil work, and will preserve me for his heavenly Kingdom; ❸ to whom be the glory forever and ever. Amen.

1. *all left me.* The departure of Paul's several companions is appropriate when we consider the states of mind these persons reveal; they represent limited thoughts that must be put away before one can ascend to a higher state of consciousness.

2. *that all the Gentiles might hear.* By the aid of the One sustaining Power with and within us, we are able to teach the Truth to our Gentile thoughts.

3. *Kingdom.* The Divine presence that delivers us from every untruthful thought (every evil) and brings us into a realization of perfect harmony, health, and joy.

## Divine Grace is Our Sure Guide

<sup>4:19</sup> Greet Prisca and Aquila, and the house of Onesiphorus. <sup>4:20</sup> Erastus remained at Corinth, but I left Trophimus at Miletus sick. <sup>4:21</sup> Be diligent to come before winter. Eubulus salutes you, as do Pudens, Linus, Claudia, and all the brothers. ❶ <sup>4:22</sup> The Lord Jesus Christ be with your spirit. Grace ❷ be with you. Amen.

1. *all the brothers.* Metaphysically, "brothers" are the five seemingly material avenues of sense expression (MBD/brethren).

2. *Grace.* Grace is good will; favor; disposition to show mercy; aid from God in the process of regeneration. (RW/grace)

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 Fillmore Study Bible annotations compiled by Mary Salama.

# PAUL'S LETTER TO TITUS

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

## INTRODUCTION TO TITUS

Titus had become the presiding elder, or minister, of the Christian groups in Crete. Titus was a much stronger type than Timothy, and therefore he took charge of affairs in Crete in a masterly way. There was no necessity for him to call upon Paul for moral support of organizational directions, as did Timothy. Nevertheless, when Paul had occasion to communicate with Titus later on, the apostle included in his Epistle some valuable advice pertaining to the work at Crete.

Titus was a Greek, and was converted by Paul, probably on the first missionary journey. There is a possibility that Titus acted as Paul's personal assistant during the first journey, replacing John Mark, who left the expedition at Perga and returned to Jerusalem. Certain it is that Titus returned with Paul to Antioch, and later played an important part in the proceedings of the first Jerusalem council. (See Galatians 2:1-3 and Acts 15:1-21.) However, Paul selected Timothy as personal assistant for the second missionary journey, since this was the type of work suitable for a younger man. Later, when Paul urgently needed assistance in connection with the "Corinthian controversy," he called upon Titus, and Titus was eminently successful in restoring order in the Corinthian church.

Apparently the Letter to Titus was written when Paul was heading for Nicopolis, on the last stage of the apostle's final missionary journey. At that time, Paul was well aware of the Roman Emperor's hostile activities, and also the difficult situation which now confronted the Christian church. Therefore, Titus was urged to be on the alert for "marching orders," and to be prepared to join Paul on short notice. Possibly Titus went to Nicopolis, in accord with Paul's instructions; and then, following Paul's arrest, journeyed with the apostle to Rome.


Metaphysically interpreted, Titus represents "a pleasing, agreeable, and honorable attitude of mind . . . that accompanies the word of Truth in its restoring work throughout the organism and the consciousness of man" (MBD/Titus). All this is readily recognized when studying the activities of Titus, as recorded in the New Testament. Titus had overcome all timidity, and whatever spiritual and physical powers he possessed, he used them fully in the service of his Lord. Titus worked under the direction of Paul, but he was also fully aware of his own indwelling Christ; and this enabled him to carry through several important assignments with complete success. It was through the efforts of Titus that order was fully restored among the rebelling Corinthians; and when Paul took Titus to Crete, the Christian groups there readily responded to his leadership. Thus, interpreted in the light of present-day needs, Titus symbolizes that spirit in us which responds to every call of Christian duty, puts fear aside, and fully recognizes that "I can do all things in him who strengthens me" (Phil. 4:13). The Titus spirit within us enables us to become fully competent "ambassadors for Christ" (II Cor. 5:20), and we unhesitatingly declare:

"I'll go where You want me to go, dear Lord,  
Over mountain, or plain, or sea;

I'll say what You want me to say, dear Lord,  
I'll be what You want me to be."  
—(Unity Song Selections 256)

Here is an outline of Paul's Letter to Titus:

1. Salutation, and Blessings. (Tit. 1:1-4)
2. Directions Regarding Organization. (Tit. 1:5-16) (Note similarity to First Timothy.) (a) Qualifications for church officials (Tit. 1:5-9), (b) Dealing with unruly members (Tit. 1:10-16): "Rebuke them sharply, that they may be sound in the faith."
3. Christian Teaching. (Tit. 2:1-15) (a) Special handling of various groups (Tit. 2:1-10). "Show yourself a model . . . of good deeds." (b) The grace of God, revealed through Jesus Christ (Tit. 2:11-15). "Declare these things; exhort and reprove with all authority."
4. Christian Conduct. (Tit. 3:1-11) Submission, obedience, right speech, gentleness, courteousness—"that we might be justified by his grace . . . insist on these things . . . but avoid stupid controversies."
5. Personal Message to Titus. (Tit. 3:12-15) "When I send . . . come to me at Nicopolis." Greetings and benediction.

 *Introduction to Acts of the Apostles* by Herbert J. Hunt, former Dean of Bible Studies for the Unity School of Christianity.

## TITUS 1

### A Salutation of Affirmation

<sup>1:1</sup> Paul,<sup>1</sup> a servant of God, and an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness,<sup>1:2</sup> in hope of eternal life, which God, who can't lie, promised before time began;<sup>1:3</sup> but in his own time revealed his word in the message with which I was entrusted according to the commandment of God our Savior;<sup>2</sup> <sup>1:4</sup> to Titus,<sup>3</sup> my true child according to a common faith: Grace, mercy, and peace from God the Father and the Lord

Jesus Christ our Savior.

1. *Paul*. Our will, after it has been regenerated and is now a Spirit-led will.
2. *our Savior*. The Christ Mind is our Savior. Through the Christ Mind we find salvation from poverty, sickness, sin, and death. (RW/Saviour)
3. *Titus*. A pleasing, agreeable, and honorable attitude of mind that accompanies the regenerated will (Paul) in its restoring work throughout the organism and the consciousness of man (MBD/Titus).

### Titus in Crete: Look out for Your Honorable, Agreeable Mind in a Sensual World

<sup>1:5</sup> I left you in Crete<sup>1</sup> for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you;<sup>1:6</sup> if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior.<sup>1:7</sup> For the overseer must be blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain;<sup>1:8</sup> but given to hospitality, as a lover of good, sober minded, fair, holy, self-controlled;<sup>1:9</sup> holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.

<sup>1:10</sup> For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision,<sup>2</sup> <sup>1:11</sup> whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain's sake.<sup>1:12</sup> One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons."

<sup>1:13</sup> This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith,<sup>1:14</sup> not paying attention to Jewish fables and commandments of men who turn away from the truth.<sup>1:15</sup> To the pure, all things are pure;<sup>3</sup> but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled.<sup>1:16</sup> They profess that they know God, but by their works they deny him, being abominable, disobedient, and unfit for any good work.

1. *Crete*. Carnal, cutoff, fleshly, Crete is the material, sensual, worldly consciousness in us, as opposed to the spiritual. (MBD/Crete)
2. *circumcision*. [In his letters to the Romans and the Galatians, Paul criticized the idea that circumcision is a sign of righteousness. This historical criticism is reinforced by the metaphysical assertion that true circumcision] is symbolic of the cutting off of mortal tendencies and is indicative of purification and cleanliness. We are truly circumcised only by being thoroughly purified in soul, at which time the glory of our cleansed and purified inner soul works its way out into our outer consciousness and body, setting us free from all sensual, corruptible thoughts and activities. Thus we become a new creature in Christ Jesus, and we manifest wholeness and perfection throughout our entire being. (RW/circumcision)

3. *To the pure, all things are pure.* [Cynical statements such as “nothing is pure” are a sign of our turning away from Truth. As we turn our minds back to the Commandments and to true confessions (profess that we are one with God), this is the inner

work that restores our consciousness back to an attitude of mind that says, “All things are pure.”]

 Fillmore Study Bible annotations compiled by Mary Salama.

## TITUS 2

### A Household Code for Mentoring Others<sup>1</sup>

<sup>2:1</sup> But say the things which fit sound doctrine,<sup>2</sup> <sup>2:2</sup> that older men should be temperate, sensible, sober minded, sound in faith, in love, and in patience:<sup>3</sup>

<sup>2:3</sup> and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good; <sup>2:4</sup> that they may train the young women<sup>4</sup> to love their husbands, to love their children,<sup>2:5</sup> to be sober minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed.<sup>5</sup>

<sup>2:6</sup> Likewise, exhort the younger men<sup>6</sup> to be sober minded; <sup>2:7</sup> in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, incorruptibility, <sup>2:8</sup> and soundness of speech that can't be condemned; that he who opposes you may be ashamed, having no evil thing to say about us.

<sup>2:9</sup> Exhort servants to be in subjection to their own masters,<sup>7</sup> and to be well-pleasing in all things; not contradicting; <sup>2:10</sup> not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things.

1. *Household Code.* A social media meme which encouraged Stoicism for keeping a peaceful order in Roman and Greek households. Later inserted in Christian scripture to defend the Jesus movement from pagan criticism of disorderly egalitarianism. See metaphysical interpretations at Ephesians

5:22-6:9, Colossians 3:18-4:1, Titus 2:1-10 and 1 Peter 2:18-3:1-8.

2. *say the things which fit sound doctrine.* We must be careful to carry out this central idea of Paul's in its right place, that is, the mind. The true remedy for all that ails us is to “speak the sound doctrine in faith, in love, in patience.” That sound doctrine is that God is Spirit, everywhere present as life substance and intelligence; that that Omnipresent substance, when taken into the consciousness, satisfies all the desires of the senses. As teachers of Truth, our first step is to preach this sound doctrine to ourselves, until we are examples of sobriety, moderation, and purity.

3. *sound in faith, in love, in patience.* If all Christians in the world would take this text daily and follow it in thought and in expressed deeds, intemperance (greed, excess, immoderation) would soon be a thing of the past.

4. *older women; young women.* Older women, [the disciplined aspects of] soul, supply us with qualities that are capable of developing qualities in *young women*, [the inexperienced aspects of] soul, such as love of the Word and Spirit (love their husbands,)] earnestness (sober-mindedness), purity, industry, kindness, and humility.

5. *that God's word may not be blasphemed.* The best preparation for the work of teaching others is for us to make sure of our own ground, to know our own mind, and to know God as the Source of all good.

6. *older men, younger men.* Older men, our trained intellect is in fact capable of developing praiseworthy qualities in younger men, our undisciplined intellect.

7. *Exhort servants to be in subjection to their own masters.* Here we have an appeal for the tempering of gluttony, which enslaves us to the multitude of passions. Temperance means self-control along all lines. An unruly appetite is apt to break out in any direction. The vibrations of lustful thought, though outwardly hidden, will poison the minds of those near and far who are not armored with Christian

purity. The remedy is: Analyze your own sense man and purify him. Give him that satisfaction which

all are seeking: the pure substance of Omnipresent Spirit.

## We are Made Whole by God's Grace

<sup>2:11</sup> For the grace of God has appeared, bringing salvation<sup>①</sup> to all men, <sup>2:12</sup> instructing us to the intent that, denying ungodliness and worldly lusts,<sup>②</sup> we would live soberly, righteously, and godly in this present world; <sup>2:13</sup> looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ; <sup>2:14</sup> who gave himself for us, that he might redeem us from all iniquity, and purify for himself a people for his own possession, zealous for good works.

<sup>2:15</sup> Say these things and exhort and reprove with all authority. Let no man despise you.

1. *For the grace of God has appeared, bringing salvation.* Grace is aid from God in the process of regeneration (RW/grace). [Our consciousness of the Word of Truth and submission to the guidance of Spirit prepare us to perceive and receive the Divine aid of grace, which we so very much need on our spiritual regeneration journey.]

2. *denying ungodliness and worldly lusts.* This denial should be practiced daily, not only for ourselves, but for all people. Then affirm, "The grace of God hath appeared bringing salvation to everyone." This treatment applied in the silence with "faith, love and patience" will reform you and your loved one quicker than any other method, and upon this system rests the reformation of the whole world.

 Fillmore Study Bible annotations compiled by Mary Salama and Mark Hicks.

## TITUS 3

### Continually Renew Your Thinking

<sup>3:1</sup> Remind them to be in subjection to rulers and to authorities,<sup>①</sup> to be obedient, to be ready for every good work, <sup>3:2</sup> to speak evil of no one, not to be contentious, to be gentle, showing all humility toward all men. <sup>3:3</sup> For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. <sup>3:4</sup> But when the kindness of God our Savior and his love toward mankind appeared, <sup>3:5</sup> not by works of righteousness, which we did ourselves, but according to his mercy, he saved us, through the washing of regeneration and renewing by the Holy Spirit,<sup>②</sup> <sup>3:6</sup> whom he poured out on us richly, through Jesus Christ our Savior; <sup>3:7</sup> that, being justified by his grace, we might be

made heirs according to the hope of eternal life.<sup>③</sup>

1. *be in subjection to rulers and authorities.* The Christ follower cooperates with authorities instead of antagonizing them, thus maintaining peace instead of stirring up strife, and at the same time he reaps the rewards of self-discipline.

2. *renewing by the Holy Spirit.* We are saved from the evils of sense and selfish self-centeredness through entering into the regeneration and surrendering ourselves to the guidance of the Holy Spirit.

3. *heirs according to the hope of eternal life.* As we develop consciousness of spiritual realities, we are made heirs of the kingdom of God and our hope of eternal life is heightened by our new understanding that it exists now, as surely as it will exist in the future.

## Avoid Superficial Thoughts

<sup>3:8</sup> This saying is faithful, and concerning these things I desire that you affirm confidently, so that those who have believed God may be careful to maintain good works.<sup>①</sup> These things are good and profitable to men; <sup>3:9</sup> but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable<sup>②</sup> and vain. <sup>3:10</sup> Avoid a factious man after a first and second warning; <sup>3:11</sup> knowing that such a one is perverted, and sins, being self-condemned.<sup>③</sup>

1. *maintain good works.* Because faith follows the law of expression, our belief in All-Good will naturally express outwardly as good works.

2. *but shun foolish questionings; for they are unprofitable.* All superficial views of life and of God, and all that turns our attention away from the inner truth of Being and tends it to focus on externals, these are all unprofitable to us and we are to avoid, reject, and turn our attention away from them. If indulged in, they lead to unprofitable expression.

3. *being self-condemned.* Self-condemnation is a sin in so far as it keeps us from reaching the mark set by our ideal and our aspirations.

## Self-affirmations for our Inner Renewal

<sup>3:12</sup> When I send Artemas<sup>①</sup> to you, or Tychicus,<sup>②</sup> be diligent to come to me to Nicopolis,<sup>③</sup> for I have determined to winter there. <sup>3:13</sup> Send Zenas, the lawyer, and Apollos on their journey speedily, that nothing may be lacking for them. <sup>3:14</sup> Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

<sup>3:15</sup> All who are with me greet you. Greet those who love us in faith. Grace be with you all. Amen.

1. *Artemas.* *Artemas*, gift of perfection; gift of wholeness. A follower of Jesus Christ, whom Paul was thinking of sending to Crete to take the place of Titus, so that Titus could come to Paul at Nicopolis. (MBD/Artemas)

2. *Tychicus.* *Tychicus*, whom Paul considered sending to Crete to relieve Titus instead of sending Artemas, represents a belief in fate. Paul seems to have been undecided as to whether it would be best to leave this carnal state of consciousness (Crete) to its fate (Tychicus) for a time, or to send Artemas to it; that is, to seek at that time, through a further use of true, sound words of wholeness and perfection (gift of perfection, gift of wholeness), to lift this carnal state of mind to the spiritual plane. Converted to Christian faith, this belief in fate would take on a strong assurance of good as being ever present and demonstrable. One who learns the divine law is not subject to fate. He makes his own destiny by his use of divine law. (MBD/Tychicus)

3. *Nicopolis.* "city of victory." In consciousness, this is a realization of victory for Truth. Here, our regenerated will (Paul) urges in us a pleasing, agreeable, and honorable attitude of mind (Titus) to "be diligent to come forth", in order to assist us in our attaining victory and mastery over lesser error thoughts and beliefs. (MBD/Nicopolis)

 Fillmore Study Bible annotations compiled by Mary Salama.

## APPENDICES

**FILLMORE  
STUDY  
BIBLE**

# **Paul's Letters to Timothy and Titus**

**Metaphysically Interpreted**

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 were 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.

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.

Nearly all the New Testament writings are available online. Print editions of individual books, like this one, are being released as they become available. The society's focus in 2023 is publishing a complete New Testament edition and the start of selected Old Testament books. The society welcomes new collaborators in this ongoing project.



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