

## Back Cover

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

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

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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.

# Fillmore Study Bible

# Paul's Letter to Philemon

## Metaphysically Interpreted

# Fillmore Bible Society

# Fillmore Study Bible Philemon

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## The Fillmore Bible Society

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

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

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

Members of the Fillmore Bible Society include:



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



Mary Salama. Annotations for Jude.

# Appendices

# Introduction

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

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

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

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

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

## Paul's Plea for Onesimus

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


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

<sup>1:22</sup> Also, prepare a guest room for me, for I hope that through your prayers I will be restored to you.

## Final Greetings and Benediction

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

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 Fillmore Study Bible annotations by Mark Hicks

### World English Bible Footnotes:

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

# Paul's Letter to Philemon

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

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

## Introduction to Philemon

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

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

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

## Philemon 1

### Salutation

<sup>1:1</sup> Paul, a prisoner of Christ Jesus, and Timothy our brother,

to Philemon, our beloved fellow worker, <sup>1:2</sup> to the beloved Apphia, to Archippus, our fellow soldier, and to the assembly in your house:

<sup>1:3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

### Philemon’s Love and Faith

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

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