



# Bible Student's Notebook™

## The Herald of His Grace

Volume XIII  
Issue 308

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

# Father's Judgments Are Remedial

## KOLASIS: A WORD STUDY

Matthew 25:46

A Compilation

by – Clyde L. Pilkington, Jr.

*These shall go away into everlasting **punishment** [kolasis] ... (KJV).*

*These shall be coming away into **chastening** [kolasis] eonian ... (Concordant).*

*These, shall go away into age-abiding **correction** [kolasis] ... (Rotherham).*

### THE DEFINITION OF KOLASIS

“Denoting, literally, pruning.”

Thomas Allin  
*Christ Triumphant*

“Its primary sense means simply ‘pruning,’ is that always used for a corrective discipline, which is for the improvement of him who suffers it.”

Andrew Jukes  
*The Second Death and the Restitution of All Things*

“To reform by pruning or chastising.”

Brian Albert  
*God's Love for All Mankind*

“To curtail, retrain, chastise or prune.”

Lee Salisbury  
*Eternity Explained*

“The Greek word for punishment here [Mt. 25:46]

is *kolasis*, which was not originally an ethical word at all. It originally meant the pruning of trees to make them grow better. I think it is true to say that in all Greek secular literature, *kolasis* is never used of anything but remedial punishment.”

William Barclay  
*I Am a Convinced Universalist*

“It has in view an action performed not as a penal infliction, but one with a view toward amendment or rectification. Since God is love, and wills to save all, His ultimate purpose in even His most severe judgments could never be the ‘eternal punishment’ of anyone. He cannot deny Himself.

Indeed, it is well known that even the secular usage of *kolasis* had in view not some kind of terrible

(see *KOLASIS*, page 2815)

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## **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

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KOLASIS (continued from front page)

vindictive punishment, but acts done for the sake of betterment or correction.<sup>1</sup>”

James Coram  
*We Rely on the Living God*

**COMMENTS ON THE REMEDIAL NATURE  
OF GOD'S JUDGMENTS**

“Punishment as it has reference to correcting and bettering the offender.”

Louis Abbott  
*An Analytical Study of Words*

“God's punishment is really a remedial discipline, not to torment but to correct.”

Bob Evelyn  
*All, or Just Some*

“This word [Father], as now, unlocked all mysteries, solved all problems, and explained all the enigmas of time and eternity. Holding God as Father, punishment was held to be remedial, and therefore restorative, and final recovery from sin universal. It was only when the Father was lost sight of in the judge and tyrant, under the baneful reign of Augustinianism, the Deity was hated, and that Catholics transferred to Mary, and later, Protestants gave to Jesus that supreme love that is due alone to the Universal Father. For centuries in Christendom ... the Fatherhood of God was a lost truth, and most of the worst errors of the modern creeds are due to that single fact, more than to all other causes.”

J.W. Hanson (1823-1901)  
*Universalism the Prevailing Doctrine of the Christian Church During Its First 500 Years*

“There is judgment in this eon, there is judgment in the eons that will follow; but all of the judgments of God are salutary and remedial, and though they may be, like the destruction of Sodom, age-lasting in their effects, yet the outcome shall be blessing and salvation. ... Just as sin serves His purpose of love so

1. Cf. John Wesley Hanson: *Aion-Aionios* (1875), pp.50-55. Cf. F.W. Farrar: *Eternal Hope* (1883), pp. 199-201; *Mercy and Judgment* (1881), pp.407-409.

does judgment. It is temporary and remedial, just as a parent uses it to correct his child. ‘Everlasting’ in the Bible never means endless.”

Walter H. Bundy  
*Studies in Scripture*

“The chastening of God toward the Jews is not only a demonstration of His love for them but also is intentional and with purpose, yet always remedial. ... Justice has as its essence the corrective and always the remedial intent. ... What will finally be so revealing about God's wrath is not only the boundless corrective and remedial quality of the laws of the heavens, but also the realignment of all sentient beings into God's perfect pleasure.

James T. Burson  
*Humanity in the Arms of a Loving Savior*

“We cannot conceive of a Creator Who knows the end from the beginning, One Who is Love, Who has infinite wisdom, and infinite power, giving to any being life, life which is never to end, but to continue in suffering to all eternity. The Bible does not teach it anywhere in the original languages. God's punishments are remedial and take place within the span of the ages during which He is accomplishing the making of man in His image and likeness. Punishment will last no longer than is necessary to bring man to hate his sin and be reconciled to his Savior.”

G. Campbell Morgan (1863-1945)  
*The Cross and the Ages to Come*

“God is good even in His judgments. They are not infinite and horrendously cruel, but just, righteous and remedial. ... The most critical thing to remember in this strong language is the character of the Judge and the purpose of His judgments. He “is” Love with no “buts” attached. All His judgments are exacted in love with a just, righteous and remedial purpose. This is the key that unlocks our understanding and brings about a true harmonization of the Scriptures.”

Gary Beauchemin  
*Hope Beyond Hell*



# Bible Student's Commentary™

## A Survey of Paul's Epistles

#6

by – Clyde L. Pilkington, Jr.

# Philippians

## INTRODUCTION

### PAUL'S LATTER LETTERS

*The Final Stage of Progressive Revelation*

*Study to show yourself approved to God, a workman who needs not to be ashamed, rightly dividing the Word of Truth (II Timothy 2:15).*

Paul's ministry and message are distinct and superior to all other messages previously revealed in the Scriptures. This is what we call progressive revelation.

The unfolding of divine truth has always been progressive. God added more and more revelation of His plan and purpose as time advanced, in some cases even superseding previously given revelation, up to and including the capstone teaching of the mystery entrusted to Paul.

Progression is the key to God's revelation regarding Himself and His plan of the ages. It is so important for the student of the Scriptures to recognize this wonderful truth.

Sadly, the greatest overlooked advance of truth is the revelation committed to Paul, the apostle. Paul received the capstone of divine revelation.

Paul received his message by special revelation (Acts 26:16-19; Ephesians 3:3), a message that had never been revealed to anyone but him (*cf.* Romans 16:25; I Corinthians 9:17 with Galatians 3:23; Ephesians 3:5-9; Colossians 1:25-26; I Timothy 1:16). This is why he often referred to his message as "*the Mystery*" (Ephesians 3:3-4).

Paul's letters make many new advances on truth that cannot be found anywhere else in Scripture. Examples include the church (the *ecclesia*) which is the Body of Christ (Ephesians 5:30-32), with its celestial hope and standing (Ephesians 1:3; 2:6). If you remove Paul's letters from Scripture, you are left without truth for today.

The failure to discern the distinction of Paul's letters as separate and new revelation accounts for most of Christendom's confusion.

William R. Newell<sup>1</sup> wrote,

You can judge any man's preaching or teaching by this rule: Is he Pauline? Does his doctrine start and finish according to those statements of Christian doctrine uttered by the Apostle Paul?

No matter how wonderful a man may seem in his gifts and apparent consecration, if his gospel is not Pauline, it is not the gospel, and we might as well get our minds settled at once as to that.

### THE PINNACLE OF PROGRESSIVE REVELATION<sup>2</sup>

Present truth – the truth for today – is to be found only in Paul's epistles, from Romans to Philemon. While the rest of the Word of God is for us, it is not all to us, or about us.

Paul wrote thirteen epistles. This number is significant, and shows the amazing perfection of God's Word. Twelve is the number of Israel throughout the Bible; but the number thirteen goes beyond to the Gentiles. Paul was not one of the twelve apostles.

Before going to prison Paul wrote six epistles; afterwards he wrote seven others. Six is man's number, the number of weakness; and so it is that in these first six epistles we find infancy, with Abraham as father and Jerusalem as mother. Yet when Paul became "the man" of the capstone of progressive revelation, he put away childish things – leaving his father and mother ... bringing the Body of Christ on

1. Newell, William R., *Paul Vs Peter*, Bible Student's Press™.

2. Portions of this section are adapted from *Rightly Dividing Paul's Epistles* by D.L. McCroskey, Bible Student's Press™.

into the fullness of adult sonship in the celestials.

The number of the latter letters is seven, being the number of divine perfection and completeness.

### THE ORDER OF PAUL'S LETTERS

The order in which Paul wrote his letters is generally believed to be as follows:

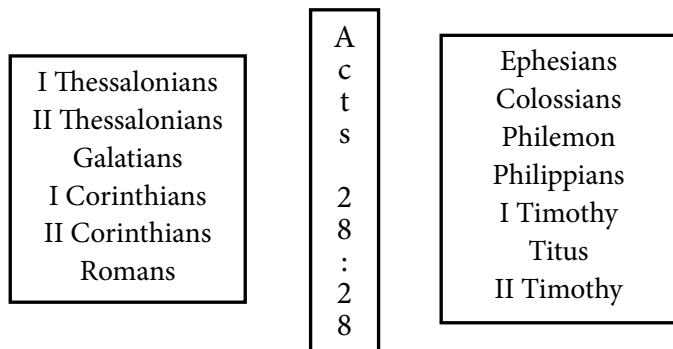
- I Thessalonians
- II Thessalonians
- Galatians
- I Corinthians
- II Corinthians
- Romans
- Ephesians
- Colossians
- Philemon
- Philippians
- I Timothy
- Titus
- II Timothy

### THE DIVIDING LINE

There was a three or four year gap between the last of his former letters and the first of his latter letters. During this gap the nation of Israel rejected God's final offer of His risen Son as their Lord and Messiah, and in Acts 28:28 a tremendous statement was made:

*Be it known therefore to you, that the salvation of God is sent to the Gentiles, and that they will hear it.*

This Scripture is the *great* pillar of demarcation that stands between these two groups of epistles. The former letters (those written during the period covered by the book of Acts) on one side, and the latter letters (those written after the Acts period) on the other, with Acts 28:28 between them.



The first set of letters (I Thessalonians–Romans) was writ-

ten during the period of time covered by the book of Acts. Throughout the book of Acts God was still dealing with the nation of Israel. In the Old Testament they had rejected the Father; in the four Gospels they had rejected the Son; and in the book of Acts they rejected the ministry of God's Spirit, even though He displayed before them great power and the Kingdom signs of healing, miracles, etc.

Yet it is quite evident that God was also bringing in the Body of Christ, that He was, for a little while, engaged in a two-fold program. He was offering Israel her Messianic hope, though in His foreknowledge God knew that this offer would be rejected, and He would visit the Gentiles,

*... To take out of them a people for His name (Acts 15:14).*

In these former letters we find things that are Jewish that must cease when Israel is set aside and the Body of Christ is positioned in maturity. This all took place in Acts 28:28. Afterwards we have the second set of letters (Ephesians–II Timothy) in which we find the *full* revelation of the mystery. In these latter letters nothing is of Jewish character, nothing is temporary, nothing is to cease; there are no signs, no miracles and no ordinances.

Paul received his final and complete revelation of the mystery in prison at Rome, from which came the highest pinnacles of scriptural truth.

A.E. Knoch refers to Paul's former letters as "Preparatory Epistles," and these latter ones "Paul's Perfection Epistles." He boldly writes concerning them,

Paul's perfection epistles are emphatically the truth for the present. ... Here ... are revealed those secrets which distinguish this administration from all others. Never before has the celestial destiny of the present ecclesia been declared. All the other Scriptures deal with the elementary and immature, but here we find perfection. God's purpose had been only partially made known before and seemed confined to earth. But in this final transcendent revelation His ultimate universal goal is first revealed. ...

It is only as we allow them to dominate and modify Paul's previous epistles, of which they are the ripened fruit, that we are able to entertain the transcendent nature of their contents.

Paul's Perfection epistles are based upon his Preparatory epistles to the Thessalonians, the Romans, ►

the Corinthians, and the Galatians.<sup>3</sup>

## PAUL’S LETTER TO THE PHILIPPIANS

Philippians is one of Paul’s perfection epistles, and also one of his loved letters. It is a very personal letter, with a number of rich themes presented.

Graham Scroggie<sup>4</sup> suggests that “this is an epistle of the heart, a true love letter, full of friendship, gratitude and confidence.”

Joy is surely the keynote of the letter.

The word “joy” in its verbal and noun forms appears sixteen times in the letter, proportionately more often than in any of Paul’s other letters. What is even more remarkable is that this repeated call for joy comes from a prison.<sup>5</sup>

Here is how some authors have shared Philippians.

**A.E. Knoch**<sup>6</sup> presents Philippians as “the living expression of the evangel,” the examples in the letter being: Christ, Timothy, Epaphroditus and Paul.

**H.A. Ironside**<sup>7</sup> says that “the theme of the whole might be put in the three words, ‘Christ is all!’”

**Roy Laurin** titles his book *Where Life Advances*, after Philippians 3:13, “reaching forth unto those things which are before.”

**Charles Welch** titles his commentary on Philippians *The Prize of the High Calling*, after 3:14,

This letter is about celestial joy in the context of earthly suffering.

### PHILIPPIANS 1:1

*Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons (KJV<sup>8</sup>).*

*Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together*

3. Knoch, A.E., *Concordant Commentary*, pp. 286, 287.
4. Cited by Guy King, *Joy Way: An Expository Study of Philippians*, p. 11.
5. Loh. I.J., Nida, Eugene, *Helps for Translators: A Translator’s Handbook on Paul’s Letter to the Philippians*, p. 1.
6. Knoch, A.E., *Op. Cit.*, p. 296.
7. Ironside, H.A., *Notes on the Epistle to the Philippians*, p. 9.
8. *King James Version*.

*with the supervisors and servants (CLT<sup>9</sup>).*

*I, Paul, and Timothy, slaves of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with the overseers and helpers (BSV<sup>10</sup>).*

### 1:1 – Paul

#### GLEANINGS

Paul always opens his letters in the conventional Greek way of his time, starting with the name of the writer, followed by the name of the recipient, and then the greetings.<sup>11</sup>

The use of the first person singular pronoun “I” in apposition with “Paul” may be necessary so that readers will understand that the Paul referred to in verse 1 is also the writer of this letter, and not another person.<sup>12</sup>

### 1:1 – Timothy

#### COMMENTS

Timothy was with Paul in his imprisonment. He acted as Paul’s secretary (stenographer)<sup>13</sup> for this letter. He was writing down the letter dictated by Paul.

### 1:1 – slaves

#### WORD MEANING

The word rendered “servants” is the ordinary Greek word for “slaves.”<sup>14</sup>

Let it be said at once that the word [servants] is far too weak a one to represent the Greek [word].<sup>15</sup>

#### TRANSLATION

*Slaves (Concordant; Williams; Holman).*

*Bondmen (Darby; Diaglot).*

9. *Concordant Literal Translation*.
10. *Bible Student’s Version*, a text designed to assist in the accuracy, clarity, simplicity and crystallization of the editor’s personal study.
11. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 4.
12. *Ibid.*, p. 5.
13. Getz, Gene, *A Profile of Christian Maturity: A Study of Philippians*, p. 18.
14. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 5.
15. King, Guy, *Joy Way: An Expository Study of Philippians*, p. 12.

*Bond-servants (Weymouth; Amplified).*

All ... irrespective of personal character<sup>19</sup>

GLEANINGS

This epistle was not written by Paul and Timothy in the character of apostles, but slaves. This is important, as it gives us a key to the character of the whole letter.<sup>16</sup>

They are the absolute possession of Jesus Christ.<sup>17</sup>

How Paul rejoiced – and even gloried – in this new slavery. In his letters he so constantly uses the word as indicating his relationship to Jesus Christ. He so readily entered into the attitude of the well-satisfied slave of Exodus 21:5, “*I love my Master ... I will not go out free*” ...

(1) The Master is responsible for His slaves’ needs – feeding, housing, clothing, and all else is the slave-owner’s concern ... Our apostle will say later in this very Epistle, 4:19, “*My God shall supply all your need.*” Also (2) the Master is responsible for His slaves’ duties – they will not choose their own task, or their own sphere ... the work is in His plan, not ours ... (3) The Master is responsible for the slaves’ supplies – “[what soldier] *goes to warfare any time at his own charges?*” asks I Corinthians 9:7 ... and likewise the slave is supplied with everything needful for the adequate discharge of all his duties. Whatever He tells us to do, we can do ... as Paul records in II Corinthians 12:9, “*My grace is sufficient for thee.*”<sup>18</sup>

COMMENTS

The champion of liberty was a slave, a love-slave of Jesus Christ, just as we, “*bought with a price*” (I Corinthians 6:20).

**1:1 – saints**

WORD MEANING

*hagios*

Set apart.

COMMENTS

1. All believers, not some, are saints.

16. Knoch, A.E., *Op. Cit.*, p. 297.

17. Loh. I.J., Nida, *Op. Cit.*, p. 5.

18. King, Guy, *Op. Cit.*, p. 13.

“Saint” is NOT some *special* kind of believer.

Even the irregularities and profligacies [excesses] of the Corinthian Church do not forfeit this title [I Corinthians 1:2].<sup>20</sup>

2. Believers are saints now, not later.

3. Believers are saints because they are in Christ, not because of their performance.

**1:1 - in Christ Jesus**

TRANSLATION

*In union with Christ Jesus (TEV<sup>21</sup>).*

*Incorporated in Christ Jesus (NEB<sup>22</sup>).*

GLEANINGS

[We are “*in Christ*”] as a bird [is] in the air, a fish [is] in the water, as the roots of a tree [are] in the soil. (Vincent)<sup>23</sup>

“*In union with Christ Jesus*” is probably the closest natural equivalent in English.<sup>24</sup>

The phrase “*in Christ*,” or a similar one, was one of Paul’s favorites. “*In Christ Jesus*” appears 8 times in the Philippians letter alone, and 41 times in his letters as a whole. The phrase “*in Christ*” appears 37 times, and “*in the Lord*” 43 times. Thus this concept appears over 120 times in Paul’s writings.<sup>25</sup>

COMMENTS

“*In Christ*” marks the believer’s identification. Being “*in Christ*” is what makes one a “saint.”

**1:1 – in Philippi**

TRANSLATION

“*In the town of Philippi.*”<sup>26</sup>

19. *Ibid.*, p. 13.

20. *Ibid.*, p. 13.

21. *Today’s English Version.*

22. *New English Bible.*

23. Cited by Loh and Nida, *Op. Cit.*, p. 7.

24. *Ibid.*, p. 7.

25. Getz, Gene, *Op. Cit.*, p. 20.

26. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 6.

## COMMENTS

This is one of four Macedonian letters, along with I & II Thessalonians and Philemon.

Phillipi was 800 miles from Rome. The city was founded and named for Philip II, father of Alexander the Great.

Phillipi was the first place that the Good News was proclaimed in Europe.

While it is true that these saints' physical location was "*in Phillipi*," their spiritual location was "*in Christ*." He was their residence. The source of their life was Christ; the sphere of their life was Philippi.

Philippi was temporal, and is now gone. Christ is permanent, abiding always.

This is one of Paul's "prison epistles." He writes to the Philippians from Rome where he was in his first imprisonment there, under arrest in his own hired-house. He makes reference to his incarceration four times (1:7, 13, 14, 16).

The saints at Philippi were Paul's "*joy and crown*" (4:1).

### **1:1 – with**

#### TRANSLATION

*Including (Holman; TEV).*

#### GLEANINGS

Here it is not "the saints ... and the overseers and deacons;" rather, it is "*the saints ... with the overseers and deacons*." This is highly significant in that it indicates that ... the saints, the overseers and the deacons are not three groups. The church is one, composed of all the saints (including the overseers and deacons) ... This indicates further that in any locality there is only one church ... comprising all the saints in that locality.<sup>27</sup>

It is doubtful that they [the overseers and helpers] had acquired a specialized technical sense in Paul's lifetime.<sup>28</sup>

## COMMENTS

With those who look out for you and are your helpers.

### **1:1 – overseers**

#### WORD MEANING

*episkopos*

A compound of *epi* "upon" or "over" and *skopeō* "to look."<sup>29</sup>

#### TRANSLATION

*Overseers (KJV translation in Acts 20:28; Darby; Diaglot; Rotherham; Young).*

*Supervisors (Concordant).*

*Superintendents (Goodspeed).*

#### GLEANINGS

There is nothing officious about the original meaning of the word, the first occurrence of *episkeptomai* being in Matthew 25:36, "*sick and ye visited Me*." So *episkopeō* is translated "*to look diligently*" (Hebrews 12:15) and "*take oversight*" (I Peter 5:2).<sup>30</sup>

### **1:1 – helpers**

#### WORD MEANING

*diakonos*

The Greek word means "serving ones."

To run to serve.<sup>31</sup>

#### TRANSLATION

*Servants (Concordant; Diaglot).*

*Assistants (Weymouth; Goodspeed; Amplified).*

*Helpers (TEV).*

*(to be continued)*

27. Lee, Witness, *The New Testament: Recovery Version*, p. 895, footnote 1<sup>2</sup>.

28. Loh. I.J., Nida, Eugene, *Op. Cit.* p. 7.

29. Welch, Charles H., *The Prize of the High Calling: Being an Exposition of the Epistle to the Philippians*, p. 13.

30. *Ibid.*, pp. 13, 14.

31. *Ibid.*, p. 14.