



# Bible Student's Notebook™

## The Herald of His Grace

Volume XIII  
Issue 317

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

# The Fruit of the Womb: God's Heritage

by — Clyde L. Pilkington, Jr.

*Children are a heritage of the LORD, the fruit of the womb  
is His reward (Psalm 127:3).*



Children are God's "heritage," an "allotment" (CLT<sup>1</sup>) entrusted to parents. By divine design the father is delegated with authority over them (cf. Joshua 24:15; I Timothy 3:4).

The father's responsibility of trusteeship includes physical provision (I Timothy 5:8); education (Deuteronomy 6:6-9; 11:18-19; Proverbs 22:6; Ephesians 6:4) and discipline<sup>2</sup> (Deuteronomy 8:5; Proverbs 3:12; 13:24; 19:18; 22:15; 23:13-14; 29:17); bringing them up "in the nurture and admonition of the Lord" (Ephesians 6:4).

Children are in turn to honor their parents (Ephesians 6:1-3). This honor extends to older children providing and caring for their elderly parents (I Timothy 5:4), thus completing the cycle of life.

Time on earth is very limited; but with a skillful archer's hand, fathers can aim their children into the future, where God's heritage continues to soar to its intended target.

*As arrows are in the hand of a mighty man; so  
are children of the youth (Psalm 127:4).*

*Train up a child in the way he should go: and  
when he is old, he will not depart from it (Proverbs 22:6).*

1. Concordant Literal Translation.  
2. Discipline is not so much something we do TO our children as it is something we do FOR them.

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PAUL magnifies family life ... If you want a happy home, find one where Paul's admonition is heeded, where the husband loves the wife as he loves his own body, and where the wife reverences her husband, and where the children are brought up in the nurture and admonition of the Lord.

Claude D. Cole  
*The Gospel Witness*

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## **Bible Student's Notebook™**

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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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Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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# Bible Student's Commentary™

## A Survey of Paul's Epistles

#8

by – Clyde L. Pilkington, Jr.

### Philippians 1:6-9

#### PHILIPPIANS 1:6

*Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ (KJV<sup>1</sup>).*

*Having this same confidence, that He Who undertakes a good work among you, will be performing it until the day of Jesus Christ (CLT<sup>2</sup>).*

*Being confident of this very thing, that He Who began a good work in you, will perform it until the Day of Jesus Christ (BSV<sup>3</sup>).*

#### 1:6 – confident

##### TRANSLATION

*Sure (HCS;<sup>4</sup> TEV;<sup>5</sup> RSV<sup>6</sup>).*

*Convinced (Amp.<sup>7</sup>).*

*Persuaded (Scarlett<sup>8</sup>).*

#### 1:6 – began

##### TRANSLATION

*Started (HCS).*

*The originator for a good work (Fenton).*

#### 1:6 – perform

##### WORD MEANING

Has the sense of continuance and consummation. — Loh & Nida<sup>9</sup>

##### TRANSLATION

*Perfect (Fenton; Richter<sup>10</sup>).*

*Carry to on to completion (HCS).*

*Bring it to completion (RSV).*

*Go on completing (Moffatt<sup>11</sup>).*

*Go on bringing it to completion (Bruce<sup>12</sup>).*

*Carry on until it is finished (TEV).*

*Continue (Amp.).*

##### GLEANINGS

[He] will continue to work in you until he has finished what He has planned, or accomplished His purpose. — Loh & Nida<sup>13</sup>

Roy Laurin coins a word for this truth – he calls it God's "fnishiative."

We are advancing and moving on to a grand climax, a great conclusion and a glorious consummation ... The Performer and Finisher of this good work is God. Paul's confident assurance is in God's "fnishiative" as well as God's initiative. He is the Author and Finisher of our faith. In the work of God since the creative beginning you will find everything completed and finished. This is not true of man, for in his working areas

1. King James Version.
2. Concordant Literal Translation.
3. Bible Student's Version: A text designed to assist in the accuracy, clarity, simplicity and crystallization of the editor's personal study.
4. Holman Christian Standard.
5. Today's English Version.
6. Revised Standard Version.
7. Amplified New Testament.
8. Scarlett, Nathaniel, A Translation of the New Testament (1798).

9. Loh. I.J., Nida, Eugene, *Helps for Translators: A Translators Handbook on Paul's Letter to the Philippians*, p. 13.
10. Richter, J.A., *A Translation of the New Testament* (1877).
11. Moffatt, James, *A New Transalton*, 1913.
12. Bruce, F.F., *The Letters of Paul: An Expanded Paraphrase* (1965).
13. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 13.

you will find unfinished canvases, unfinished statues, unfinished songs, unfinished books and unfinished buildings. But nowhere in God's workshops can you find an unfinished sun, or star, or flower; and this record of "finishative" assures us that the God Who is now working in redemptive grace in the lives of men is working the same purpose of completion and perfection.

The "nature" of this work is redemptive. The God of creation is now the God of redemption. He Who made planets is now making men; and the "good work" in which God is now occupied is the making of men according to the pattern likeness of Jesus Christ ...

There is a commencement, a course, and a consummation. — Laurin<sup>14</sup>

The start is the guarantee of the finish – "He ... will perform it." You may be very slow, very refractory, very difficult, but in spite of all that we may be quite "confident" that He never drops anything half-done. He leaves no unfinished symphony. The commencement is the surety of the continuation until the completion. He Who lays the foundation stone may be relied upon to lay the capstone. What a glorious hope it is – resting not on ourselves, nor on anything that we do, but *entirely* on Him. — King<sup>15</sup>

It is noticeable that the apostle had no doubt as to the final outcome for every believer. He was absolutely confident that the One Who had begun a good work in them, would never leave off until He had perfected that which He Himself had commenced. But this would only be attained and manifested in the day of Jesus Christ. A godly old brother used often to say, "The Lord always looks at His people as they will be when they are done." And it is well for us if we can learn to look at them in the same way. — Ironside<sup>16</sup>

#### COMMENTS

Paul also uses "begun" and "perform" together in Galatians 3:3. It is God Himself Who started the work, and it is He Himself Who will finish it!

14. Laurin, Roy L., *Where Life Advances* (1955), pp. 25-27.

15. King, Guy, *Joy Way: An Expository Study of Philippians*, p. 22.

16. Ironside, H.A., *Notes on the Epistle to the Philippians*, p. 19.

## 1:6 – Day of Jesus Christ

### GLEANINGS

The "terminus" of this "good work" is described as the "*day of Jesus Christ*." This does not mean the day of our death, for the work of grace goes beyond that day to the "*day of Jesus Christ*." Nor does this mean that grace operates in the state of death in the form of purgatorial fires. It does mean that whatever "unfinished" business may have remained at the time of our death will be transacted [in the resurrection] ... [We] are then scheduled to participate in the ultimate purposes of grace at the end of this perfecting process, a participation which will extend through [the] ages ...

The Scripture we have been dealing with sets forth a contractual arrangement in which "*He Who has begun a good work in you will perform it until the day of Jesus Christ*." THIS is God's contract with us. — Laurin<sup>17</sup>

### PHILIPPIANS 1:7

*Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace (KJV).*

*According as it is just for me to be disposed in this way over you all, because you, having me in heart, both in my bonds and in the defense and confirmation of the evangel, you all are joint participants with me of grace (CLT).*

*Even as it is right for me to think this of you, because you have me in your heart; since both in my imprisonment, and in the defense and establishment of the Good News, you are partners in the grace given to me (BSV).*

## 1:7 – right

### TRANSLATION

*Right (Roth.);<sup>18</sup> HCS; Fenton; KJV translation, e.g. Romans 1:17).*

17. Laurin, Roy L., *Where Life Advances* (1955), p. 28.

18. Rotherham, J.B., *The Emphasized Bible*.



Just (CLT, Diaglot<sup>19</sup>).  
Right and appropriate (Amp.).  
Natural (Phillips;<sup>20</sup> Moffatt).

## 1:7 – defense

### WORD MEANING

The word translated “defence” is *apologia*, from which word “apologetics” is derived. — Berry<sup>33</sup>

The word translated “to defend” often carries a judicial sense, meaning “to stand for a defense against a charge in court” (cf. Acts 25:16; II Timothy 4:16). — Loh & Nida<sup>34</sup>

### TRANSLATION

*Vindication* (Way<sup>35</sup>).

### COMMENTS

Notice that Paul is not defending *himself*, but his *good news*.

## 1:7 – because

### TRANSLATION

*You, having me in heart* (CLT).  
*You have me in your heart* (Richter; HCS, notes; Recovery;<sup>21</sup> Kelly;<sup>22</sup> Briscoe;<sup>23</sup> Hobbs<sup>24</sup>).  
*You hold me in your heart* (Robinson<sup>25</sup>).  
*I am close to your heart* (Knox<sup>26</sup>).

### GLEANINGS

Because Paul had them in his heart, they also had him in their heart. Love begets love. — Hobbs<sup>27</sup>

## 1:7 – since both

### TRANSLATION

*Since both* (Recovery).  
*Whether I’m in prison or defending and confirming the truth of the good news* (GWT<sup>28</sup>).

## 1:7 – imprisonment

### TRANSLATION

*Imprisonment* (Weymouth;<sup>29</sup> HCS).  
*Bonds* (CLT; Darby;<sup>30</sup> Rotherham).  
*Prison* (Moffatt; Goodspeed<sup>31</sup>).  
*Chains* (RNT<sup>32</sup>).

## 1:7 – establishment

### WORD MEANING

The word Paul used (*bebaioo*) means “to confirm” in the sense of establishing. — Berry<sup>36</sup>

### TRANSLATION


*Establishment* (HCS).  
*Establish it firmly* (TEV).

### COMMENTS

Paul’s ministry was both offensive and defensive. Offensively he *established* the Good News – revealing the glorious mystery of God. Defensively he *protected* the Good News from religion, legalism, ordinances, traditions of men and Gnosticism.

## 1:7 – partners

### WORD MEANING


Joint-partners. — Thayer<sup>37</sup> 

33. Berry, Harold J., *Gems From the Original – Studies in Philippians*, vol. 3, p. 19.

34. Loh, I.J., Nida, Eugene, *Op. Cit.*, p. 14.

35. Way, Arthur S., *A Translation: The Letters of Paul* (1950).

36. Berry, Harold J., *Op. Cit.*, vol. 3, p. 24.

37. Thayer, Joseph H., *Thayer’s Greek-English Lexicon of the New* 

19. Wilson, Benjamin, *The Emphatic Diaglot* (1864).

20. Phillips, J.B., *The New Testament in Modern English* (1958).

21. Lee, Witness, *The New Testament: Recovery Version*.

22. Kelly, William, *Lectures Introductory to the New Testament*, vol. 2, p. 238.

23. Briscoe, Stuart, *Bound for Joy: Philippians – Paul’s Letter from Prison* (1975), p. 4.

24. Hobbs, Herschel H., *Philippians: Life in Fellowship*, p. 74.

25. Robertson, A.T., *Paul’s Joy on Christ*, p. 64.

26. Knox, R.A., *The New Testament in English* (1944).

27. Hobbs, Herschel H., *Op. Cit.*, p. 74.

28. *God’s Word Translation*.

29. Weymouth, R.F., *The New Testament in Modern English* (1903).

30. Darby, J.N., *The Holy Scriptures: A New Translation* (1867).

31. Goodspeed, Edgar J., *An American Translation* (1923).

32. Ballantine, William G., *The Riverside New Testament* (1923).

Joint-sharers. — Bachand<sup>38</sup>

TRANSLATION

Partner (HCS).  
Joint participant (CLT).  
Sharers (Amp.).

“You have all shared with me” (TEV) may be expressed as “you have all helped me,” “you have all worked along with me,” or even “you have all been my partners.” — Loh & Nida<sup>39</sup>

GLEANINGS

“Partakers of my grace” refers to suffering for the Gospel. — Welch<sup>40</sup>

COMMENTS

The Philippian believers were participants, not spectators.

**1:7 – grace**

TRANSLATION

With me of grace (CLT).  
With me in grace (HCS).  
This privilege that God has given me (TEV).

**PHILIPPIANS 1:8**

*For God is my record, how greatly I long after you all in the bowels of Jesus Christ (KJV).*

*For God is my Witness how I am longing for you all in the compassions of Christ Jesus (CLT).*

*For God is my Witness, how deeply I long for you, in the tender affections of Jesus Christ (BSV)*

**1:8 – witness**

WORD MEANING

Witness. — Hobbs<sup>41</sup>  
God knows that what I say is true. — Loh & Nida<sup>42</sup>

**1:8 - deeply**

WORD MEANING

Paul uses a very strong word here, a word of intense feeling and yearning. — Robertson<sup>43</sup>

Always carries the idea of homesickness. — Moule, cited by Hobbs<sup>44</sup>

Deep family affection. — Hobbs<sup>45</sup>

TRANSLATION

Deeply (HCS).  
Yearned. — Hobbs<sup>46</sup>

**1:8 – tender affections**

WORD MEANING

Bowels; signifying inward affection, then, tender mercy and sympathy. (Recovery, notes)

Yearnings ... tender affection. — King<sup>47</sup>

TRANSLATION

Tender affections (Rotherham).  
Tenderness (Mace;<sup>48</sup> Montgomery<sup>49</sup>).  
Tender mercies (Amplified).  
Compassions (CLT).  
Inward affection. — Berry<sup>50</sup>  
Loving you as Christ Jesus loves you (TJB<sup>51</sup>).

41. Hobbs, Herschel H., *Op. Cit.*, p. 75.

42. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 15.

43. Robertson, A.T. *Op. Cit.*, p. 65.

44. Hobbs, Herschel H., *Op. Cit.*, p. 75.

45. Hobbs, Herschel H., *Ibid.*

46. Hobbs, Herschel H., *Ibid.*

47. King, Guy, *Op. Cit.*, p. 20.

48. Mace, Daniel, *The New Testament in Greek and English* (1729).

49. Montgomery, H.B., *Centenary Translation of the New Testament* (1924).

50. Berry, Harold J., *Gems From the Original – Studies in Philippians*, vol. 3, p. 21.

51. *The Jerusalem Bible.*

Testament.

38. Bachand, Fred, *Studies in Philippians*, p. 12.

39. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 14.

40. Welch, Charles H., *The Prize of the High Calling: Being an Exposition of the Epistle to the Philippians*, p. 8.

GLEANINGS

The true source of Paul’s feelings is Christ. — Loh & Nida<sup>52</sup>

**PHILIPPIANS 1:9**

*And this I pray, that your love may abound yet more and more in knowledge and in all judgment (KJV).*

*And this I am praying, that your love may be superabounding still more and more in realization and all sensibility (CLT).*

*And this I pray, that your love may overflow still more and more in divine knowledge and in all discernment (BSV).*

**1:9 – love**

WORD MEANING

It is *selfless love* which desires good for others regardless of the cost to oneself. — Hobbs<sup>53</sup>

The word translated love is *agapē* and refers to the highest kind of love – the kind that loves even when there is no response. — Berry<sup>54</sup>

GLEANINGS

For Paul love is the key to true knowledge and perfect judgment. — Loh & Nida<sup>55</sup>

COMMENTS

Paul presents to us the highest form of life.

**1:9 - overflow**

WORD MEANING

The word translation of “abound” signifies “overflow.” — King<sup>56</sup>

52. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 15.

53. Hobbs, Herschel H., *Op. Cit.*

54. Berry, Harold J., *Op. Cit.*, vol. 3, p. 23.

55. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 16.

56. King, Guy, *Op. Cit.*, p. 24.

TRANSLATION

*Overflow* (Thayer;<sup>57</sup> Williams;<sup>58</sup> Robertson<sup>59</sup>).  
*Extend* (Fenton).  
*Superabound* (CLT).

**1:9 – more and more**

TRANSLATION

*Higher and higher.* — Way<sup>60</sup>

COMMENTS

They already had great love. Paul desired that their love be *boundless*. There is never *any* danger with excess in love. There is always room for “*more and more.*” Paul is pleading for a *flood of love.*

**1:9 – knowledge**

WORD MEANING

*epignosis*

True knowledge. — Bullinger<sup>61</sup>

Correct knowledge ... of things ... divine. — Thayer<sup>62</sup>

Advanced knowledge. — Berry<sup>63</sup>

Not simply a superficial knowledge. — Kung<sup>64</sup>

The [Greek] word for “knowledge” is *gnosis*. Here the word is *epignosis* or “full knowledge.” — Hobbs<sup>65</sup>

57. Thayer, *Op. Cit.*

58. Williams, Charles B., *The New Testament: A Translation in the Language of the People* (1937).

59. Robertson, A.T. *Op. Cit.*, p. 66.

60. Way, Arthur S., *Op. Cit* (1950).

61. Bullinger, E.W., *A Critical Lexicon and Concordance to the English and Greek New Testament.*

62. Thayer, Joseph H., *Op. Cit.*

63. Berry, Harold J., *Gems From the Original – Studies in Philippians*, vol. 3, p. 24.

64. King, Guy, *Joy Way: An Expository Study of Philippians*, p. 24.

65. Hobbs, Herschel H., *Op. Cit.*



TRANSLATION

*Realization (CLT).*  
*Keen insight (Amp.).*  
*Recognition of the truth (Way).*

COMMENTS

Some say that “Love is blind,” but real love is not blind. As Paul will reveal, divine love will lead the way to the highest knowledge, where love is not blind, but basking in the brightest of celestial light.

**1:9 – discernment**

This Greek word is used only here.

WORD MEANING

Discernment (Bullinger;<sup>66</sup> Hobbs;<sup>67</sup> Strong<sup>68</sup>).

Perception ... discernment. — Thayer<sup>69</sup>

Sensitive perception (*Recovery*, notes<sup>70</sup>).

Discernment, or insight. — King<sup>71</sup>

66. Bullinger, E.W., *Op. Cit.*

67. Hobbs, Herschel H., *Op. Cit.*, p. 75.

68. Strong, James, *Strong's Exhaustive Concordance*.

69. Thayer, *Op. Cit.*

70. Lee, Witness, *The New Testament: Recovery Version*.

71. King, Guy, *Op. Cit.*, p. 25.

Aesthesia, meaning “insight.” It has to do with the application of knowledge, which results in discernment. — Berry<sup>72</sup>

All insight, all perception. — Loh & Nida<sup>73</sup>

TRANSLATION

*Discernment (HCS; Amp.; Scarlett).*  
*Sensibility (CLT).*  
*Wise insight (Phillips).*  
*Perfect insight (Goodspeed).*  
*Keener insight (Williams).*  
*Sense (KJV, margin).*  
*Comprehensive grasp (Way).*

COMMENTS

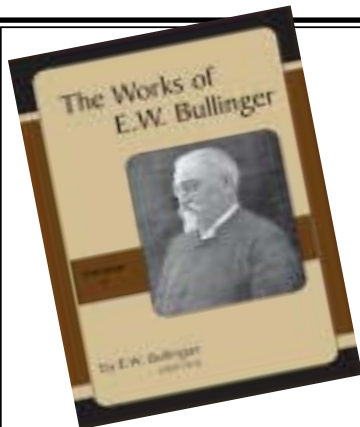
Before moving on to the next verse, let's see Way's Translation of this verse and a little of the next:

*Higher and higher to its fullest development in the recognition of the truth and in a comprehensive grasp of its application, thus furnishing you with a sure test of what is true excellence, so that you may remain untainted by error, un stumbling amidst obstacles (Way).*

*(to be continued)*

72. Berry, Harold J., *Op. Cit.*, vol. 3, p. 24.

73. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 16.



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