



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 637

Honoring Each Other

by — Clyde L. Pilkington, Jr.

In honor preferring each other (Romans 12:10).

Paul makes two passionate pleas for us to “honor” each other.¹ In his first appeal he uses four great words that will shed great light on his entreaty. We’ll take a brief look at these words.

Be kindly affectionate one to another with brotherly love; in honor preferring each other (Romans 12:10).

“Kindly Affectionate”

The Greek word Paul used for “kindly affectionate” is Φιλόστοργος (*philostorgos*²), a word meaning “affectionate regard of members of a family,”³ “cherishing ones kindred.”⁴

As believers, Paul tells us that we are bound by family ties. These are not, however, bonds of genealogy, but rather spiritual bonds of a far higher household – “the family of faith” (Galatians 6:10⁵).

The root of our English word “kindly” is of course *kind*. What may be interesting to note is that it was originally “kinned.”

A “kind” person is a “kinned” person, one of kin; one who acknowledges and acts upon his kinship.⁶



“Brotherly Love”

To further express *philostorgos* more specifically, Paul then used the Greek word φιλαδελφία (*philadelphia*), meaning “fraternal affection.”⁷

Speaking to Israel of such a relationship, David declares,

Behold, how good and how pleasant it is for brothers to dwell together in unity (Psalm 133:1).

“Honor”

“Honor” is the translation of the Greek word τιμή (*time*⁸), meaning “value ... by analogy esteem.”⁹

In both passages, where Paul tells us that we have been “bought with a price” (I Corinthians 6:20; 7:23), the word that Paul used for “price” is this same word τιμή (“honor”).

The value of anything is what someone is willing to pay for it. God paid for us with the sacrifice of the “Son of His love.” This sets our value at the highest in the universe. Thus, by faith this is to be the ex- ►

7. Strong's G5360.

8. Pronounced *tee-may'*.

9. Strong's G5092.

1. Romans 12:10; I Corinthians 12:23-24.

2. Pronounced *fil-os'-tor-gos*.

3. E.W. Bullinger, *The Companion Bible*.

4. Strong's G5387.

5. *Concordant, Rotherham, etc.*

6. *On the Study of Words*, Richard Chenevix Trench (1859), page 53.

Honoring Each Other 5513
God Gives to the Drudges..... 5518
Will Worrying Make Matters Any Better?... 5519



treme value that we place on each other.

“Preferring”

The last Greek word that we’re looking at is προηγέομαι (*proēgeomai*¹⁰), used to translate “preferring.” It carries the meaning: “to lead the way for others,”¹¹ “to go before as a guide,”¹² “to go before and show the way.”¹³

We are called to lead each other in the way of love. Consider how the *Holman Christian Standard* translates Romans 12:10.

*Show family affection to one another with brotherly love. **Outdo one another in showing honor** (Holman).*

THE BODY OF CHRIST

Beyond being family members, we are also Body members to each other. Paul actually framed the theme of this entire passage with the Body of Christ.

*As we have many members in one body ... **So** we, being many, are one Body in Christ, and each one belonging to the other (Romans 12:4-5).*

A.E. Knoch (1874-1965) wrote concerning this parallel,

Our behavior toward one another is based on the marvelous figure of the human body. We all have distinct functions, designed not merely for our own use, but for the edification of all. This is the key to conduct among our fellow-saints. As the body is a vital unity, so the saints are one in Christ.¹⁴

Not surprisingly, in Paul’s second plea for us to “honor” each other, he returns to the theme of the Body of Christ. Let’s look at a broader portion of this passage and then we will note a few important particulars.

Paul begins by using the human body as an illustration of Christ’s Body.

The body is not one member, but many. If the foot says, “Because I am not the hand, I am not of the body;” is it therefore not of the body? If the ear says, “Because I am not the eye, I am not of the body;” is it therefore not of the body?

If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

But now hath God set the members every one of them in the body, as it has pleased Him. If they were all one member, where would the body be? But now are they many members, yet but one body. And the eye cannot say unto the hand, “I have no need of you:” nor again the head to the feet, “I have no need of you.”

No! Much more than that, those members of the body which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God has tempered the body together, having given more abundant honor to that part which lacked (I Corinthians 12:14-24).

DIVINELY IMPOSED DIFFERENCES

As the members of our human body are all quite different, so also are the members of the Body of Christ. These differences are not flaws; they are the precision of divine design.

When we look at Christ’s Body we may be inclined to think more highly of one member and less of another. However, please note carefully Paul’s usage of the words “think” and “seem” in this passage.

*Those members of the body which **SEEM** to be more feeble are necessary: and those members of the body which we **THINK** to be less honorable, upon these we bestow more abundant honor.*

10. Pronounced *pro-ay-geh’-om-ah-ee*.

11. *Strong’s* G4285.

12. *Vincent’s Word Studies*.

13. *Thayer*.

14. *Concordant Commentary on the New Testament* (Romans 12:4).

Things are rarely as we perceive them to be by human senses and rationale. It's only the eye of faith that can see things the way they really are.

TO HONOR EACH OTHER IS TO Recognize Our Relation to Each Other

We, being many, are one Body in Christ, and each one belonging to the other (Romans 12:5).

Our human body parts *belong* together. Likewise, we also *belong* to each other.

This idea of the members of Christ's Body "*belonging*" to each other is more pointedly conveyed in some translations than it is in others.

Individually, we belong to each other (Common English).

Each part belongs to all the other parts (New Century).

Members whose source is, and who belong to, each other (Mitchell).

Each one of us really belongs to all the rest of us (Laubach).

TO HONOR EACH OTHER IS TO Recognize God's Role in Our Lives

Paul boldly declared that we are all God's "*workmanship*" (Ephesians 2:10), or, as other translations would convey it, His "*handiwork*" (Weymouth), "*achievement*" (Concordant), and "*masterpiece*" (Living).

When we truly recognize the fact that we are each

God's own "*handiwork*," it will have a large impact on our lives with each other. We will of necessity honor each other proportionately to the faith granted us by God to acknowledge His "*achievement*." Thus, when we honor each other, we actually honor God Himself.

Little wonder that Paul, writing on the very subject of "*brotherly love*," says that we have been taught by God "*to love each other*," and for one to despise another is, in fact, to despise God Himself.

He therefore that despises, despises not man, but God, who has also given unto us His holy spirit. But as touching brotherly love you need not that I write unto you: for you are taught of God to love each other (I Thessalonians 4:8-9).

TO HONOR EACH OTHER IS TO Recall Our Own Journey

Can you recall your own journey of faith? How long, varied and divergent it has been to this current place! Since the steps of a man are ordered by God,¹⁵ Paul unreservedly asserts,

By the grace of God I am what I am (I Corinthians 15:10).

Have you ever wondered if your current self would have honored or fellowshiped with your prior self from 5 years ago? or, from 10, 20 or even 30 years ago? I have thought often about that over the years and found it humbling.

We're all on a road laid out for us by God. As we re-

¹⁵ Cf. Psalm 37:23; Proverbs 16:9; Jeremiah 10:23.



104 pp, PB

***Studies
in Romans***

Two Classic Dispensational Commentaries from W. Leon Tucker (1871-1934)

***"With Him" or,
Studies in the Epistle
to the Ephesians***



124 pp, PB

See order form.

call our own journey of faith and practice, may we not be exalted in judgmental pride and arrogance, but rather may we be granted the meekness, grace, patience and forbearance to honor each other respectfully exactly where we are.

To Honor Each Other Is to Remember Where We're Going

Speaking of our individual journeys, we're all only part of the way on ours. Regardless of our age, none of us has "arrived" at our destination; indeed we're all really just getting started.

If any man think that he knows anything, he knows nothing yet as he ought to know (I Corinthians 8:2).

To suppose that we are somehow "advanced" to a place where we can despise, reject and ridicule other members of Christ's Body, rather than honor, respect and receive them, shows only how far we have yet to go.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor¹⁶ for his good to edification. For even Christ pleased not Himself; but, as it is written, "The reproaches of them that reproached you fell on Me" (Romans 15:1-3).

16. *i.e.*, "the people around us" (*The Message*);

- G4139, πλησίον (*plēsion* – *play-see'-on*) ... a derivative of πέλας, *pelas* (*near*) ... close by; in fact the word is actually translated "near" in the KJV in John 4:5.
- Neighbor – we have so limited the scope of such a great word.

To Honor Each Other Is to Regard Scripture's Plea

There are many pleas throughout Paul's epistles concerning our relationship to each other. An additional one is found right within the context which we've been considering.

Wherefore RECEIVE each other, as Christ also received us to the glory of God (Romans 15:7).

Clearly, we have been commissioned here by Paul to *receive* each other! – but, how?

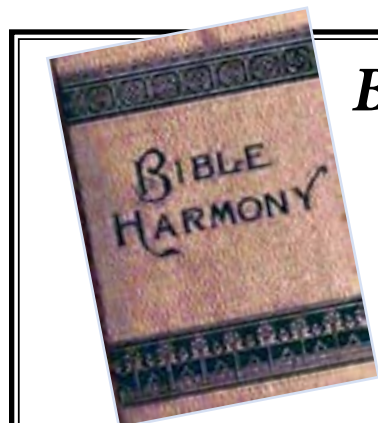
The answer to this is found in the greater context of Romans 14 and 15. While firmly in a dispensational context, there are so many great truths to be found here corresponding to our relationships to each other.

Interestingly, the word "receive" is used twice in the passage, once in chapter 14 in a *negative* context of how we are *not* to receive each other, and once in chapter 15 it is used in a *positive* context of how we are to receive each other.

So, exactly how are we to receive each other?

Negatively, for example, we're *NOT* to receive the weaker believer for the purpose of "discrimination of reasonings"¹⁷ (*i.e.*, criticizing, disputing, debating or 17. (14:1, *Concordant*).

The Greek phrase is διαλογισμός (*dialogismos* – *Strong's* G1261) and διάκρισις (*diakrisis* – *Strong's* G1253). *Dialogismos* carries the meaning of debate and argument (*Strong; Thayer; Liddell, Scott, Jones*), "criticizings" (*Bullinger, Companion Bible*); while *diakrisis* means "judicial estimation" (*Strong*), "judicial decision" (*Liddell, Scott, Jones*), judging (*Strong; Thayer*) resulting in "separation ... segregation ... discrimination" (*Liddell, Scott,*



Bible Harmony

by — Arthur P. Adams (1847-1920)

This work shows that from Genesis to the Revelation it is a perfectly harmonious history of the progressive creation of man. It is Adams' premiere work and most lasting legacy. Based largely on his periodical *The Spirit of the Word*, it also serves as the basis of some of his smaller works.

334 pp., PB

See order form.

We should here take special note that the word "receive"¹⁹ is actually the leading word of :1 in some translations.²⁰

Positively, we're simply to receive each other just "as Christ has received us" (15:7).

Fellowship among God's saints should not be based on knowledge or ignorance. God receives us even when we are feeble in faith. We should not cut from our fellowship one who does not follow all our deductions from the Scriptures.²¹

Jones); i.e. without presuming to judge his thoughts (Bullinger, Companion Bible).

Thus, we can see the various related renderings:

- "doubtful disputations" (KJV);
- "determining of questions of reasoning" (Darby);
- "disputing opinions" (Rotherham);
- "passing judgment" (20th Century, Moffatt, Recovery, NASV);
- "criticizing their views" (Williams);
- "discriminations" (Mitchell);
- "judgments of thoughts" (Green);
- "criticize his views" (New Berkeley, Goodspeed);
- "controversial conversation" (Mirror);
- "deciding disputes" (Richter);
- "controversial arguments" (Schonfield);
- "debating and disputing their opinions" (Voice).

18. Vincent's Word Studies.

19. Accept, take, etc.

20. Such as; Green, Scarlett, Moffatt, Montgomery, Worsley, Mitchell and The Message.

21. Concordant Commentary on the New Testament, by A.E. Knoch, (Romans 14:1).

A SUMMARY OF PRINCIPLES from Romans 14 & 15

1. Some are weak in faith, some are strong (14:1-2, 13, 22-23; cf. 15:1).
2. The weak and strong should love and accept each other (14:1, 3-4, 10; cf. 15:1).
3. Jesus Christ alone is Lord of the weak and the strong (14:3-4, 7-9, 12-13, 22).
4. Each should live according to their own faith (:5, 12, 22-23).
5. We should not be judgmental toward each other (:10, 13, 19).
6. Love, grace and peace should distinguish our relationships (:15, 17-19, 22; cf. 15:1).
7. On certain occasions the strong may need to deny themselves for the good of the weak (14:21).

For believers today, this reception is based on a unity that we already possess, given to us by God – one that we are to endeavor to preserve:

Endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4:3).

May God ever grant us the spiritual strength to protect the great gift we are to each other, and thus to honor each other accordingly. ■

TOPICS:

Major: Body Life; Body of Christ; Judging; Honor

Minor: Acceptance; Kindness; Love; Spiritual Growth; State (of the Believer in Christ)



236 pp., PB

See order form.

Christ Victorious Over All

by — Joseph Sturge Johnston (1843-1933)

Johnston was an associate of A.E. Knoch and George Rogers.

"Johnson has given us a volume of studies on eschatology which denies the orthodox theory of 'Satan Victorious over the Majority' and seeks to place the crown of universal conquest on the head of Christ, where it rightfully belongs. ... This work must be classed among those which really prove the great truth of the ultimate victory of Christ over all evil. ... Marked by an uncompromising loyalty to what he recognized as truth ... [he was] long recognized as a gifted teacher of God's holy Word. ... He taught Bible classes in Chicago and Pasadena for many years." *Unsearchable Riches*.

God Gives to the Drudges

by — A.E. Knoch (1874-1965)

He gives to the drudges! (II Corinthians 9:9).

DRUDGE, v.i. To work hard; to labor with toil and fatigue.

DRUDGE, n. One who works hard, or labors with toil and fatigue; one who labors hard in servile employments; a slave.

DRUDGERY, n. Hard labor; toilsome work; ignoble toil; hard work in servile occupations.¹

The almost unbelievable amount of **drudgery** necessary for the compilation of the *Concordant Version* and for the concordances sometimes seems out of proportion to the benefit derived from these labors. But there is one thought which should uphold² and stimulate all engaged upon such a task, and that is the great advance in the knowledge of the truth which has come through it. What other works have led to so much light? We have tried to estimate the time spent on the compilation of the version by our assistants, not including our own, and find it about fifty thousand hours. Perhaps as much more will be spent upon the further work, compiling concordances and new editions, not to speak of the labor on the Hebrew. Most of it is patient, plodding **drudgery**. Just as the seeker after gold or diamonds must examine masses of earth before finding anything of value, so with us, but the finds are better than metal or gems.



itself is a trophy. “*He hath given to the poor,*” as the *Authorized Version* has it, speaks of what God has done to those without means of support. However, it really tells us *what God does for those who work at tedious and tiresome tasks.*³

Our **drudgery** is [producing] perfecting tools of precision for the greatest of all sciences – the knowledge of God. They are in line with the object of the ages. They make it easy for the unlearned to reach results far beyond the limits of brilliant scholarship.

May those who must toil at their daily work for a livelihood, or at His Word, or both, find comfort and encouragement in the promise: “*He gives to the drudges!*”⁴

— *Unsearchable Riches*, Volume 26 (1935)

TOPICS:

Major: Encouragement; God

Minor: Endurance; Work


Through all this long labor this text [“*He gives to the drudges!*”] has been an encouragement and an incentive, and I wish to pass it on to my fellow slaves. We can count on gifts for this kind of **drudgery** above all others. Years of experience have confirmed its truth. His gifts do not come because of our **drudging**, but through it. This text

1. [Editor:] Noah Webster, *American Dictionary of the English Language* (1828).


2. [Editor:] See: – Endurance, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #401](#).

3. [Editor:] *I.e.*, that which appears to be meaningless. In contemporary vernacular: *grunt-work*.

4. [Editor:] “*Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. ... Slaves, obey in all things your masters according to the flesh, not with eye-slavery, as manpleasers, but with singleness of heart, fearing the Lord. All, whatsoever you may be doing, work from the soul, as to the Lord and not to men, being aware that from the Lord you will be getting the compensation of the enjoyment of an allotment: for the Lord Christ are you slaving*” (Colossians 3:17, 22-24, Concordant).



Paul’s Five Ministries
by — Adlai Loudy (1893-1984)
84 pages, PB
(See order form.)



God’s Ultimate
by — A.E. Saxby (1873-1960)
222 pages, PB (See order form.)
The larger work from the author of *God in Creation, Redemption, Judgment & Consummation* and *What is Ultimate Reconciliation?*

Will Worrying Make Matters Any Better?

by — J.R. Miller (1840-1912)

Who of you by worrying, can add a single cubit to his height? (Matthew 6:27).

It is useless to worry. A short person cannot, by any amount of anxiety, make himself an inch taller. Why, therefore, should he waste his energy and fret his life away in wishing he were taller?

One worries because he is too short, another because he is too tall; one worries because he is too lean, another because he is too heavy; one worries because he has a lame foot, another because he has a mole on his face. No amount of fretting will change any of these things!

People worry,¹ too, over their circumstances. They are poor and have to work hard. They have troubles, losses and disappointments which come through causes entirely beyond their own control. They find difficulties in their environment that they cannot surmount. There are hard conditions in their lot which they cannot change.

Now why should they worry about these things? Will worrying make matters any better? Will discontent



cure the blind eye, or remove the mole, or give health to the infirm body?

Will fretfulness make the hard work lighter, or the burdens easier, or the troubles fewer?

Will anxiety keep the winter away, or keep the storm from rising, or put coal in the cellar, or put bread in the pantry, or get clothes for the children?

Even human reason shows the uselessness of worrying, since it helps nothing, and only wastes one's strength and unfits one for doing one's best!

The Scripture goes farther, and says that even the hard things and the obstacles are blessings. They are stepping-stones lifting our feet upward.

So we learn that we should quietly, and with faith

*(see **WORRYING**, next page)*

1. [Editor:] For more information on "Worry" see:

– A *Wonderful Secret to Learn*, J.R. Miller, [Bible Student's Notebook #390](#).



166 pp., PB

See order form.

The Doctrine of Eternal Hell Torments Overthrown (1833)

Thomas Whittimore (1800-1861), Editor

Part 1 (1658) 6 chapters by Samuel Richardson (1643-1658) *The Torments of Hell, the Foundation and Pillars Thereof, Searched, Discovered, Shaken and Removed*;

Part 2 (1731) 2 essays by Marie Huber (1695-1753) *An Article on Universalism from The Harleian Miscellany*;

Part 3 2 chapters by David Hartley (1705-1757), *Defense of Universalism*.

WORRYING (continued from previous page)

in God's providence,² accept life as it comes to us – fretting at nothing,³ yet changing hard conditions to

easier ones if we can. However, if we cannot, then we must use them as means for growth and advancement.

— *Daily Bible Readings in the Life of Christ* (1890)

2. [Editor:] For more information on "God's Sovereignty" see:

- Now We are Aware [Romans 8:28], James Coram, [Bible Student's Notebook #510](#);
- God in Everything, William Sibthorpe, [Bible Student's Notebook #527](#);
- God Determines, Not Permits, Norman Grubb, [Bible Student's Notebook #528](#);
- What God Wills, Happens; What He Wills Not, Won't, George Howe, [Bible Student's Notebook #334](#);
- What a Sovereign God Will Do and Will Achieve, Peter Fedema, [Bible Student's Notebook #335](#).

(edited)

TOPICS:

Major: Sovereignty; Worry

Minor: Contentment

3. [Editor:] See,

- True Contentment, Stephen Hill, [Bible Student's Notebook #398](#);
- The Divine Work of Contentment, Clyde L. Pilkington, Jr., [Bible Student's Notebook #131](#).



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- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

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This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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