

Philippians

Prayer for the Philippians [1:9-11]

- **For an Abounding Love [1:9]**

- And this I pray, that your love may increase still more and more to an abundance
Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ
 - The word “pray” is προσεύχομαι (proseuchomai) which means “petition” or “pray”.
 - This is the word most often used (81 of 93 times) for prayer and denotes prayer in general.
 - The word “love” is ἀγάπη (agapē) which is the word for unconditional love.
 - This love is manifest in us by God and does not depend upon the merits of the object.
 - The word “abound” is from περισσεύω (perisseuō) which means “be in abundance”.
 - This word conveys the idea of increasing to the point of overflowing [2 Cor 9:12; Col 2:7].
- in full knowledge and every kind of insight,
ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει
 - The phrase “real knowledge” is from ἐπίγνωσις (epignōsis) which means “full knowledge”.
 - This is the knowledge that results from dwelling on the word of Christ [Col 3:16] and uniting what we have learned with faith [Heb 4:2].
 - The word “all” is from πᾶς (pas) which means “all” or “every”.
 - In this verse, it modifies the word discernment so it means “every kind of”.
 - The word “discernment” is from αἴσθησις (aisthēsis) which means “discernment” or “insight”.
 - The root of this word is αἰσθάνομαι (aisthanomai) which means “the ability to understand what is not readily comprehensible”.
- Principles of Philippians 1:9
 - Paul knew that the Philippians had exhibited ἀγάπη love toward others [Phil 2:2].
 - He prayed that their ἀγάπη love would continue to increase to the point of abundance (overflowing).
 - This is not sentimental love, but rather sacrificial, integrity love manifest in us by God [1 Thess 3:12].
 - God’s ἀγάπη love will increase in us as we grow spiritually in the full knowledge of Him and gain greater insight into how to apply His word to the circumstances of our daily lives [Col 1:9-11].
 - As we mature in the faith, we become more able to discern between good and evil [Heb 5:14].

- **For a Blameless Walk [1:10-11]**

- so that you may approve the things that are of eternal value,
εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα,
 - The phrase “so that” is εἰς (eis) which means “to” or “into”.
 - This word is used here in the sense of a purpose clause meaning “in order to” or “so that”.
 - The word “approve” is from δοκιμάζω (dokimazō) which means “test for approval” or “prove by testing”.
 - This is a judgment word [1 Cor 3:13; 1 Thess 2:4].
 - The phrase “the things that are excellent” is from διαφέρω (diapherō) which means “differ” or “be greater in value” [Matt 10:31; 12:12].
 - Things of greater value are eternal [2 Cor 5:18].
- in order to be pure and blameless until the day of Christ;
ἵνα ᾦτε εἰλικρινεῖς καὶ ἀπόσκοποι εἰς ἡμέραν Χριστοῦ,
 - The phrase “in order to” is ἵνα (hina) which means “that” or “in order that”.
 - What follows is the result of approving the things which are of real value.
 - The word “sincere” is from εἰλικρινής (eilikrinēs) which means “without hidden motives or pretense”.
 - This word can be translated “sincere” or “pure”.
 - The word “blameless” is from ἀπόσκοπος (aproskopos) which means “undamaged” or “blameless”.
 - In Phil 1:6 we had “the day of Christ Jesus” and in this verse we have “the day of Christ”, but both refer to the Rapture of the Church.
- having been filled with the fruit of righteousness
πεπληρωμένοι καρπὸν δικαιοσύνης
 - The phrase “having been filled with” is from πληρόω (plēroō) which means “fill” or “fulfill”.
 - This verb is in the perfect tense signifying a past completed action with present ongoing results.
 - Therefore, the fruit (singular) of righteousness here is something we received in the past.
 - This, however, is relative to the day of Christ, so the time we are being filled with this fruit is now.
 - This fruit (singular) of righteousness is the fruit (singular) of the Holy Spirit [Gal 5:22].
 - In other words, this is not imputed righteousness, but the righteousness of our walk [John 15:4-5].

- which *comes* through Jesus Christ, to the glory and praise of God.
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον θεοῦ.
 - The word “which” is τὸν (ton) which is a singular, masculine pronoun referring back to “fruit”.
 - The word “comes” is implied in the text and could be rendered “which **is** through Jesus Christ”.
 - The phrase “through Jesus Christ” is διὰ Ἰησοῦ Χριστοῦ (dia Iēsou Christou).
 - When διὰ (dia) is followed by the genitive as it is here, it is a marker of instrumentality.
 - This means Jesus Christ is the instrument by which we produce the fruit of righteousness.
 - This means Jesus Christ is working together with the Holy Spirit in producing fruit in our lives.
 - The phrase “to the glory and praise of God” closes this paragraph in the text.
 - This refers to: abounding love, full knowledge, insight, approving things of eternal value, etc.
- Principles of Philippians 1:10-11
 - As we mature in the faith we increase in the love which only God can manifest in us.
 - In the process we also gain full knowledge and insight into God’s word and the ways of this world.
 - This allows us to examine everything we encounter and approve the things which have eternal value.
 - The word of God establishes the standard by which we must evaluate everything in our lives.
 - This standard is based upon God’s perfect righteousness, not relative righteousness.
 - As we approve things of real (eternal) value, we should prioritize our lives around such things.
 - Example:
 - Money serves a purpose in our lives, but is itself of no eternal value.
 - However, using money for God’s glory does have eternal value.
 - ∴, we should not prioritize making money, but rather using the money we do make to glorify God.
 - If we approve the things of real (eternal) value and make them a priority in our lives, we will walk in a manner that is pure and blameless before God.
 - If we walk in this manner, we will be ready for the day of Christ (Rapture) to happen at any time so we might be found faithful [Matt 24:44-46].
 - When Christ comes, our pure and blameless walk means we will be found having been filled with the fruit of righteousness (the fruit of the Spirit).
 - This righteousness comes through abiding in Christ as the word dwells richly in us [1 John 2:24] to the glory and praise of God [Mt 5:16; Jn 15:8].