

Philippians 1:9-11

Love Abounding in Knowledge

HHBC



HOLLY HILLS BIBLE CHURCH
January 28, 2024

I thank my God in all my remembrance of you, 4 always offering prayer with joy in my every prayer for you all, 5 in view of your participation in the gospel from the first day until now. 6 For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus. 7 For it is only right for me to feel this way about you all, because I have you in my heart, since both in my imprisonment and in the defense and confirmation of the gospel, you all are partakers of grace with me. 8 For God is my witness, how I long for you all with the affection of Christ Jesus.

9 And this I pray, that your love may abound still more and more in real knowledge and all discernment, **10** so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ; **11** having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.





9. And this I pray, that your love may abound still more and more in real knowledge and all discernment,

Verse 9 is a type of prayer prayed by Paul whenever he remembers the believers in Philippi - [‘this is the purpose and substance’ of my prayers for you [Wuest]]

“That your love will abound still more and more”:

- a. Love is **agapē**: divinely sourced love, characterized by it’s a sacrificial love, focused on the beneficiary, non-rescindable, undeserved; it is Christ’s love for the church

Love - **agapē** - **endures** all things- endures = a strengthened form of *meno*, denotes "to abide under, to bear up courageously"

- **when love has no evidence, it believes all things;**
 - **when the evidence is adverse, love hopes all things;**
 - **when hope is disappointed, love endures all things.** [Chester McCalley]
- a. Abound – **perisseuō** (verb;active;subjunc.) ***to be pre-eminent, to excel- but even further: to excel still more, to increase in excellence;***



9. And this I pray, that your love may abound still more and more in real knowledge and all discernment,

“That your love will abound still more and more”:

- d. Not only: does Paul use - *perisseuō*, but even further:
- e. ‘*still more and more*’: from ever-increasing degrees of agape. Super-abounding love
- f. However: there is a qualifying element here-
- g. Within the sphere of:

"in real knowledge and all discernment"

- a. *Epignōsis* is real knowledge. It is precise & correct knowledge of divine things
- b. It is true: because it only relates to the Things of God
- c. How do we get *epignōsis* ?
- d. By the systematic, ordered teaching (intake) of doctrine from the Word of God
- e. It is an intensified form of knowledge— intensified because: you personalize it in your Inner Man
- f. Merryman: knowledge in the Word that you get ahold of: you have it- and it has you; it gets to your core; a “Wow!” knowledge, not a take-it-or-leave-it knowledge
- g. Once true, bible gnosis reaches the Inner Man it becomes *epignōsis*
- h. Merryman says it’s the fortifying protein of the Inner Man; the Inner Man builds up on it; and once built, causes the Inner Man to flex (operate, act out) through the facets of the soul



9. And this I pray, that your love may abound still more and more in real knowledge and all discernment,

"in real knowledge and all discernment"

- i. 'all discernment' : ***aisthēsis*** - perception, which is appropriation through the senses but also by the intellect
- j. In Merryman's example, this *perception* would work its way up through the facets of your soul to finally be experiential and real. . .

Paul uses a similar superlative description of biblical knowledge in Col. 2:2-3: "*that their hearts may be encouraged, having been knit together in love, and attaining to all the wealth that comes from the full assurance of understanding, resulting in a true knowledge of God's mystery, that is, Christ Himself, **in whom are hidden all the treasures of wisdom and knowledge.***"



10. so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

”so that”

- a. Paul’ favorite purpose clause, the result of having your love superabound more and more in all real *epignōsis* and discernment will be:

”you may approve the things that are excellent”

- a. Translated this way: "that they may try the things that differ" is the same meaning. Put to the test: the things that differ. Best to cross out ‘excellent’ and put ‘differ’ or ‘distinguish between’
- b. ‘different things going to different places’: like a post office does with a sea of mail using zip codes [Cornelius R. Stam; THINGS THAT DIFFER]
- c. ‘testing things that differ’ dovetails with discernment, *aisthēsis* – seems to be an exercise in turning over doctrinal truths in your mind over and over and examining them for true meaning for your own personal benefit- which is spiritual growth and the building up of the Inner Man...
- d. This is very similar to 2 Timothy 2:15’s *“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth”* [NKJV]
- e. Young’s Lit. Translation puts 1:10 it intelligently – *“for your **proving** the things that differ, that ye may be pure and offenseless -- to a day of Christ,”*
- f. We need not be ashamed in like the Bereans, examining God’s word closely and carefully, scrutinizing it for differences; e.g. What is Israel’s and what is the Church’s portions?



10. so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

”in order to be”

- a. Another purpose clause : ‘proving out the things that differ’ will even further lead to:

You will be ”sincere and blameless”

- a. First, in reverse order, blameless- ***aproskopos*** is ‘without offense’ , not stumbling, being led to sin
- b. ‘sincere’ = *sine cera in Latin: ‘without wax’*. In Greek it’s ***eilikrinēs*** (pure)
- c. The Greek word is derived from ***heile***, or sun; and ‘to judge’. So: to judge by the rays of the sun...
- d. In ancient use, merchants would sell very fine porcelain vases. So fine, it was extremely difficult to fire them without cracking in the kiln. . . .
- e. holding up the porcelain vase to the sun at the vendor’s booth: a buyer could see the darker line of the wax against the porcelain vase (even though the wax was nice and pearly-white)
- f. Dishonest sellers would paint over the porcelain-wax seam with a white paint
- g. So honest manufacturers would advertise: ‘*sine cera*’ [H.A. Ironside Philippians Commentary]



10. so that you may approve the things that are excellent, in order to be sincere and blameless until the day of Christ;

.. Sincere and offenseless "until the day of Christ"

- a. We examined the 'Day of Christ' in last weeks lesson: but some more clarification from Gerald B. Stanton in 'Kept from the Hour':
- b. Universally spoken as a time of blessing. Nothing is predicted as having to take place before the Day of Christ shall come. ***In contrast:*** the **Day of the Lord** is marked by signs in heaven and notable events on the earth. The **Day of Christ** concerns the Church and is looked forward to with great anticipation. It is evidently the termination of the Church's pilgrim journey upon the earth—

The time when He will catch up His redeemed people to "meet the Lord in the air" (I Thes. 4:17), and the time of which He spoke which He promised ***"to come again and receive you to myself; that where I am there you may be also"***. [John 14:3] ***It is a time when our salvation will be completed, when we shall be with our our blessed Lord, and "shall be like Him; for we shall see Him as He is.***

[GERALD B. STANTON, *KEPT FROM THE HOUR*; 1956- ZONDERVAN]



11. having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

.. “having been filled with fruit of righteousness which comes through Jesus Christ”

- a. ‘having been filled’ is *plēroō*; which is what the ‘filling’ of the Holy Spirit is.
- b. It is a perfect, passive participle; the H.S. is the agent who does the filling- done once in the past, not to be repeated ever again; having lasting results in the present and on into the future
(Eph. 5:18 ‘*be filled by the H.S.*’ is present, active, imper. Command)
- a. What filling of the Holy Spirit would that refer to?
- b. Logically— at the moment of salvation, when we believed on the Lord Jesus Christ’s work on the cross for forgiveness of sins (I Cor. 15:1-6), we were filled then with the Holy Spirit, He came to dwell and fill us. This fits the perfect tense passive voice.
- c. Filled then with what content?
- d. The fullness and glory (and person) of the Lord Jesus Christ: Eph 1:23; 3:16-19; 4:10; Jn 16:13,14; Jn 17:23
- e. More of being filled with Christ & His Righteousness: 2 Cor. 4:6,7: *For God, who said, “Light shall shine out of darkness,” is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. **But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;***
- f. He is +R in His very essence, so the fruit thereof is certainly shared with us & freely given.



11. having been filled with the fruit of righteousness which comes through Jesus Christ, to the glory and praise of God.

.. “to the glory and praise of God”

- a. If then, we are filled with Jesus Christ’s glory and person, this glorifies the Father. Jn 17:1,5
- b. The Father is well-pleased with His Son, and praised Him at the Transfiguration. Mat. 17:5
- c. We are beneficiaries of their relationship as the Lord shares this glory with us. Jn. 17: 22-23
- d. We simply: share in all this ‘glorify Me together with Yourself’ between God the Father and God the Son
- e. SEE: Addendum for more on the Filling Ministry of the Holy Spirit

FINAL THOUGHTS / Discussion:

Can we study the intricacies of doctrine too much? Other churches: seem to me to dwell on discipleship with Jesus in the Gospels in broad, sweeping terms and then make an application of Discipleship w/ Christ and other believers [accountability] as a way to grow spiritually

But Phil. 1:9-11 seem to be way beyond that– they are Heavenly-oriented verses rather than earth-bound, and require substantial doctrinal orientation to 1) grasp, 2) live in faith by (application)



ADDENDUM: GOD THE HOLY SPIRIT: HIS MINISTRIES TO THE CHURCH

HE SHARES CHRIST'S GLORY WITH YOU & THROUGH YOU

HE FILLS YOU:

R. HENDERSON/ H. MOLLOY, MAJOR BIBLE THEMES CH. 17; 3 Nov 2002

•COMMAND : “.... BE FILLED WITH THE SPIRIT”

- EPH 5:18

•WHAT IT IS NOT SAYING :

- IT'S NOT A COMMAND TO BE **CONTROLLED** BY THE HOLY SPIRIT
- IT'S NOT REFERRING TO THE DEGREE OF YOUR BEING FILLED WITH THE HOLY SPIRIT
- THE HOLY SPIRIT IS NOT THE **CONTENT** OF THE FILLING

•WHAT IT IS SAYING:

- THE HOLY SPIRIT IS THE **AGENT** OF THE FILLING
- THE PREPOSITION “WITH” (EN) - IS BETTER TRANSLATED AS “BY”
- **YOU ARE FILLED BY THE SPIRIT** - THE HOLY SPIRIT DOES THE FILLING

•WHAT IS THE **CONTENT** OF HIS FILLING ?

- **IT IS THE FULLNESS OF CHRIST (HIS GLORY)**
- **IT IS THE FULLNESS OF GOD (HIS GLORY)**

- EPH 1:23; 3:16-19; 4:10; JN 16:13-14

- EPH 3:19

•HOW DOES THE SPIRIT FILL YOU WITH THE GLORY OF CHRIST?

- AS YOU WALK BY FAITH & BEHOLD HIM

- COL 2:6-7; 2 COR 3:18

•RESULTS OF THE HOLY SPIRIT'S FILLING YOU WITH CHRIST

- YOU GLORIFY GOD:
 - IN PSALMS (PRAISES) & SPIRITUAL SONGS
 - IN THANKSGIVING

- EPH 5:19-20

- EPH 5:20; COL 2:7