

Philippians 1:8-11

- 1) Paul's serious desire for the Philippians—1:8
  - a) Paul's oath—<sup>8</sup> *For God is my witness* [*martus*],
    - i) Not to mere external actions but internal motives and desires
  - b) Paul's intense desire—*how I long for* [*epipotheo*] *you<sup>pl</sup> all*
    - i) Paul's intense compassion for them was not merely human interest or attraction.
  - c) Paul's reflection of Christ—in [*en*] *the affection* [*splagchnon*] *of Jesus Christ*.
  
- 2) Paul's prayer for the Philippians—1:9-11 <sup>9</sup> *And this I pray* [*proseuchomai*], (cf. 1:4)
  - a) Paul's request—that [*hina*] *your<sup>pl</sup> love* [*agape*] *may abound still more and more*
    - i) Demonstrated in their spiritual and financial participation in the gospel
  - b) Paul's limitations on love—in [*en*]
    - i) General principles—*full knowledge* [*epignosis*]
    - ii) Specific applications—*and all discernment* [*aesthesis*],
      - (1) The root of the English words anesthesia and aesthetics.
      - (2) Understanding that penetrates beneath the surface to the complexity of something along with its implications. (Harmon)
    - iii) Christians need to outgrow naïve, sentimental love and demonstrate love characterized by wisdom.
    - iv) Paul knew that a loving congregation could be a very vulnerable congregation, unless their love were tempered by a vigorously Biblical sense of knowledge and discernment such as is offered in Proverbs and the rest of the apostles' writings. (Harmon)
  - c) Paul's purposes
    - i) Near purpose: essentials—1:10a <sup>10</sup> *so that* [*eis*] *you<sup>pl</sup> may discern* [*dokimazo*] *the things that are best* [*diaphero*], (cf. Romans 12:1-2; Ephesians 5:10)
      - (1) Not between good and evil, but between good, better, and best
    - ii) Remote purpose: integrity—1:10:b-11 *in order* [*hina*] *to be ...*
      - (1) What characteristics?
        - (a) Positively, integrity of internal motive—*sincere* [*elikrines*] (cf. Hebrews 4:12)
        - (b) Negatively, integrity of external relations—*and blameless* [*aproskopos*]
          - (i) Don't be an uneven sidewalk in the path of others.
      - (2) To what end? *Unto* (in preparation for) [*eis*] *the day of Christ*, (cf. 1:6)
        - (a) Not so much duration as intention
      - (3) What makes this possible? <sup>11</sup> *having been filled with the fruits of righteousness ...* (cf. Amos 6:12; James 3:18)
        - (a) Righteousness comes only through the Son—*that are through* [*dia*] *Jesus Christ*
          - (i) Cf. 3:9; 2<sup>nd</sup> Corinthians 5:21
        - (b) Righteousness results in the Father be glorified—to [*eis*] *the glory* [*doxa*] *and praise* [*epainos*] *of God*.