

Philippians 1:9-11 I HAVE YOU IN MY PRAYERS!

1/21/17 Sat Morn Prayer – Phil Twente

MORE LOVE TO THEE, O CHRIST - - Elizabeth P. Prentiss, William H. Doane, 1832-1915

1. More love to thee, O Christ, more love to thee! Hear thou the prayer I make on bended knee.
This is my earnest plea: More love, O Christ, to thee; more love to thee, more love to thee!
2. Once earthly joy I craved, sought peace and rest; now thee alone I seek, give what is best.
This all my prayer shall be: More love, O Christ, to thee; more love to thee, more love to thee!
3. Then shall my latest breath whisper thy praise; this be the parting cry my heart shall raise;
this still its prayer shall be: More love, O Christ, to thee; more love to thee, more love to thee!

Context/Biblical Background – At Paul found joy in his memories of the friends at Philippi and in his growing love for them. He also found joy in remembering them in prayer. Like the high priest in the Old Testament, Paul carried them over his heart. He carried the people over his heart in love, and so did Paul. Perhaps the deepest Christian fellowship and joy we can experience in this life is at the throne of grace, praying with and for one another.

PAUL’S PRAYER FOR THE PHILIPPIANS – Phil. 1:9-11 - And this I pray, *that your love may abound still more and more in knowledge and all discernment, [10] that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, [11] being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.*

that your love (agape) may abound (*perisseuō - per-is-syoo'-o* - to super abound (in quantity or quality), *be in excess*),

- The Philippians had a lot of love, and they showed it to Paul. Yet Paul didn’t hesitate to pray that their love would **abound still more and more**. It doesn’t matter how much love for others we have; we can have more!
- This is a prayer for maturity, and Paul begins with *love*. After all, if our Christian love is what it ought to be, everything else should follow. He prays that they might experience *abounding* love and *discerning* love. Christian love is not blind! The heart and mind work together so that we have discerning love and loving discernment. Paul wants his friends to grow in discernment, in being able to “distinguish the things that differ.”
- The ability to distinguish is a mark of maturity. When a baby learns to speak, it may call every four-legged animal a “bow-wow.” But then the child discovers that there are cats, white mice, cows, and other four-legged creatures. One of the sure marks of maturity is discerning love.

still more and more in knowledge (*epignōsis, eip-ig'-no-sis* - recognition, that is, (by implication) full discernment, **and all discernment** (*aisthēsis, ah'ee-sthay-sis*, perception, judgment), **Php 1:10 that you may approve** (*dokimazō - dok-im-ad'-zo* - to put to the test, examine) *the things that are excellent* (*diapherō - dee-af-er'-o* - to be worth more than, be superior to)

- ***That your love may abound still more and more in knowledge and all discernment***: Yet, the love Paul wanted to abound in the Philippians was not “blind love.” It was love that had **knowledge and all discernment**; it was love that could **approve the things that are excellent**.
- Paul knew the danger of a undiscerning love. He rebuked the Corinthian church that seemed to glory in their “love” and “openness” which lacked any sense of knowledge and discernment (*1Co 5:1-7*).

that you may be sincere (*eilikrinēs - i-lik-ree-nace'* - judged by sunlight, to be sincere without hidden motives or pretense). **and without offense** (*aproskopos - ap-ros'-kop-os* – blameless without stumbling, without offence). **till the day of Christ,**

- ***That you may be sincere and without offense***: When we approve and receive **the things that are excellent**, we become *sincere* (speaking of *inner* righteousness) **and without offense** (exercising a conscience void of offence towards God and men; acting according to that light they have received, *outer* righteousness that can be seen). **Till the day of Christ** - that these things become increasingly evident in our life until Jesus comes.
- Being *sincere* is important, but alone it is not enough. Notorious sinners in the days of Jesus such as tax collectors were sincere, yet they still needed to repent. As well, being **without offense** before others is important, but alone it is not enough. The Pharisees of Jesus’ day were without offense in the opinion of many.
- Paul also prays that they might have mature Christian *character*, **“sincere and without offense.”** The Greek word translated “sincere” may have several meanings. Some translate it “tested by sunlight.” The sincere Christian is not afraid to “stand in the light!”
- **Sincere** may also mean “to whirl in a sieve,” suggesting the idea of a winnowing process that removes chaff. In both cases the truth is the same: Paul prays that his friends will have the kind of character that can pass the test. (Our English word *sincere* comes from a Latin word that means “unadulterated, pure, unmixed.”)
- Paul prays for them to have mature Christian love and character, **“without offense till the day of Christ”**. This means that our lives do not cause others to stumble, and that they are ready for the Judgment Seat of Christ

when He returns (see 2Co 5:10; 1Jo 2:28). Here are two good tests for us to follow as we exercise spiritual discernment: (1) Will it make others stumble? (2) Will I be ashamed if Jesus should return?

Php 1:11 *being filled with the fruits of righteousness* (*dikaïosunē* - *dik-ah-yos-oo'-nay*; the quality or character of upright behavior) **which are by Jesus Christ, to the glory and praise of God.** Paul also prays that they might have mature Christian service. He wants them filled and fruitful

- **Being filled with the fruits of righteousness:** The work of becoming *sincere and without offense* is really God's work within us. It happens as we are *filled with the fruits of righteousness*.
- Bearing fruit is always the result of abiding in Jesus (Joh 15:4-6). As we abide in Him, we receive the life and nutrients we need to naturally bear fruit **to the glory and praise of God.** To show, that both the glory of Christ and the praise of God are concerned in every truly good work; that the glory of God secretly, and His praise openly, are to be sought, nothing to ourselves, but attributing all to Him, acknowledging, when we have done all we can, we are but unprofitable servants.
- He is not interested simply in "church activities," but in the kind of spiritual fruit that is produced when we are in fellowship with Christ. "*Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me*" (Joh 15:4). Too many Christians try to "produce results" in their own efforts instead of abiding Christ and allowing His life to produce the fruit.
- What is the "fruit" God wants to see in from our lives? Certainly He wants the "*fruit of the Spirit*" (Gal 5:22-23 *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, [23] gentleness, self-control. Against such there is no law.*), Christian character that glorifies God.

SUMMARY:

- ❖ We see such love for the Philippians in this prayer; first it is a prayer for growth.
- ❖ The grace that was evidenced in the Philippians and all his thankfulness for them, he regards as the beginning of something better still!
- ❖ Their spiritual prosperity should be measured not so much by the point they have reached, but by the measure of the progress they are making. Progress in likeness to Christ and progress in following Him.
- ❖ For the Apostle desires that love may abound and work in a certain manner, and if it shall, he assures himself of excellent effects to follow.
- ❖ The desired result is in verses 10-11: "*that you may approve the things that are excellent, that you may be sincere and without offense till the day of Christ, [11] being filled with the fruits of righteousness which are by Jesus Christ, to the glory and praise of God.*"
- ❖ First, *sincere*: that signifies simplicity of purpose, and singleness of heart in following out that purpose. Second, *without offense*. This is the character of the man who walks without stumbling.
- ❖ Third, *filled with fruits of righteousness*-which is the positive result, associated with the absence of guile and the freedom from stumbling, all to the glory and praise of God! All to glorify Him!

PRAY TODAY FOR:

Our Church, Nationally/locally; Our Nation: Our leaders; Police officers/military. Supreme Ct. Justices: John Roberts, Jr., Anthony Kennedy, Clarence Thomas, Ruth Ginsburg, Stephen Breyer, Samuel Alito, Sonia Sotomayor, Elena Kagan and one VACANCY President & V.P.: Donald & Melania Trump; Mike & Karen Pence. Proposed Cabinet Members: Sec. of State – Rex Tillerson; Energy – Rick Perry; Interior – Ryan Zinke; Defense – James Mattis; Treasury – Steven Mnuchin; Attorney General – Jeff Sessions; HUD – Ben Carson; Commerce – Wilbur Ross; Health & Human Services – Tom Price; Education – Betsy DeVos; Trans. – Elaine Chou; U.N Ambassador – Nikki Haley; Labor – Andrew Puzder; Homeland Security – Gen. John Kelly; EPA – Scott Pruitt; Budget – Mick Mulvaney; SBA – Linda McMahon; Cabinet Level Officials: – Reince Priebus; Nat'l Security Advisor – Michael Flynn; Chief Strategist – Stephen Bannon; White House Council – Donald McGahn; Counselor to Pres. – Kellyanne Conway; Press Sec. Sean Spicer; Agriculture – Sonny Perdue; Vet. Affairs – Donald Shulkin; C.I.A. Director – Mike Pompeo ; Amb. to Israel – David Friedman; Nat Econ Council Dir. – Gary Cohn; Nat. Intell. – Dan Coats; US Trade Rep. – Robert Lighthizer; Sr. Adv. to Pres. – Jared Kushner; Homeland Sec. Adv. – Thomas Bossert; Spec. Adv. Reg. Reform – Carl Icahn; Dir. Trade Policy – Peter Navarro; Cyber Security – Rudy Giuliani Supr. Ct candidate: Raymond Gruender;

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