

# The Book of Philippians

**[Sun. Jun. 8, 2014] Philippian Series, Phl. 1.7-11 - Craig A. Thurman**

Last Sunday service we spent some time on the thought that knowing Jesus Christ is to know God. Then we went into what fellowship in the gospel means; that what Christians in their relationship with one another, reading the Scripture, meeting together, wanting to be with one another, praising and giving thanks to God should not be thought to be extraordinary, but rather, it should be the common experience of those in Jesus Christ. If we think that it is extraordinary service we need to change our mind and agree with the Word of God. The sooner we do this the better we will be for it. We emphasized the importance of guarding this fellowship by continuing steadfastly in the Word of His grace.

The grammatical structure of verse 1-11 appears to be thus:

**I thank** my God

Always making request with Joy for your continuous fellowship, and the proof of Christ's work in you

My understanding is right because you are fellowshiping with my in my grace.

For God is Witness!

**I pray**

**That** your love abound in knowledge and in all sense for approving things that are excellent

**That** ye be sincere and without offense til the day of Christ.

**The result of this:** being filled with the fruits of righteousness.

If I might reconsider our thoughts earlier from verse 3-6 it would be to say that, the good work of their fellowship in the gospel from the first day until now was guaranteed success. That this work would be perfected by us and all that are involved in it by the time of the day of Christ. God cannot fail. And where are we in the scheme of the will of God? Are we a good representation of the promise of

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God among the saints? Are we fellowshiping in the gospel of Christ, whether it is to personally do the work as missionaries, or whether we support those who are? We begin today ...

*7 Even as it is meet (Wycliffe 1380, just)*

δίκαιον, righteous. Paul was not flattering the Philippians. He had no ulterior motive but to state the truth. His statement is a righteous statement, a fitting remark based on facts. They had become dear to Paul's heart because they joined, or partnered with him in advancing the gospel of Jesus Christ into the nations.

*for me to think φρονεῖν this of you all,*

*think φρονεῖν, root φρονέω*

Robert Swift, *The Theme and Structure of Philippians*, Biblio Sacra 141 (July 1984) 234-254, Copyright 1984, Dallas Theological Seminary, 'φρονέω, refers to holding a mind-set that expresses itself in right action. For partners in the common cause of the gospel who are to progress toward perfection (1:6), nothing less would be appropriate.'

*because I have you in ἐν my heart;*

διὰ τὸ ἔχειν (pres. inf.) με (acc. sing.) ἐν τῇ καρδίᾳ (dat. sing.) ὑμᾶς

(Every place the Greek word ἔχειν is found: Jn.5.26, 39 *to have*; Acts 12.15 *even so*; 24.9 *were so*; 16, 23 *to have*; Ro.1.28 *to retain*; 1Co.5.1 *should have*; 11.10 *to have*; 2Co.8.11 *ye have*; 1Thes.1.8 (untranslated, could have said *to have* [to say]; He.8.3 *have*; 10.2 *should have*; 2Pe.1.15 *to have*)

*inasmuch as both in ἐν my bonds δεσμοῖς, and in the defense*

ἀπολογία, NITDNT, vol.1, p.51, '(Gr. *apologeomai*, speka in defence, answer; *apologia*, speech in defense, answer).

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KJV *defense* (Acts 22.1; Phl.1.7, 17), *answer* (Acts 25.16; 1Co.9.3; 2Ti.4.16; 1Pe.3.15) and *clearing of yourselves* (2Co.7.11). 8 Times in the N.T.

*and confirmation*

βεβαιώσῃ, 3<sup>rd</sup> p, sing fut, ind, act of βεβαιῶ; βεβαίωσις;

βεβαιῶ, verb, to confirm (Mk. 16.20; Ro.15.8; 1Co.1.6, 8; He.2.3);  
stablish (2Co.1.21; Col.2.7); establish (He.13.9);

βεβαίωσις, noun; *Heb 6:16 For men verily swear by the greater:  
and an oath for **confirmation** is to them an end of all strife.*

*of the gospel, ye all are partakers*

συγκοινωνούς, συγ + κοινωνούς, *with fellowship*; Ro. 11.17 *with ...  
partakest*; 1Co.9.23 *partaker ... with*; Re. 1.9 companion.

κοινωνούς, used only once: 1Co.10.20 *But I say, that the things  
which the Gentiles sacrifice to devils, and not to God: and I would not  
that ye should have **fellowship** with devils.*

*of my grace χάριτος* . (or, partakers of grace with me)

Your efforts, which have contributed to the defense and confirmation of the gospel, and the help you have given to me as a prisoner, is evidence of the Lord's working in you and why I can say with certainty that He will finish that which He has begun. You are experiencing the same grace of God at work in your lives as I am in mine.

8 *For God is my record,* (Wycliffe 1380, *God is a witness*)

μάρτυς, root μάρτυρ, *witness 29, record 2, martyr 3.*

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how

ὥς, adverb and conjunction; root ὤς.

greatly / long after

ἐπιποθῶ, 1<sup>st</sup> p, sing, pres, ind of ἐπιποθέω; ἐπι emphasizes the root of the verb to which it is compounded. The affection ποθέω becomes a strong affection ἐπιποθέω. ποθέω is only found once in the Bible (LXX) at Pn.7.15: *Therefore I came forth to meet thee, **desiring** thy face; and I have found thee.* But ἐπιποθέω is used a number of times in the LXX: *Deu. 13.8 feel regret; 32.11 yearns over; Ps.41.1 (KJV 42.1) earnestly desires and earnestly longs for; 61.11 (KJV 62.11) lust; 83.2 (KJV 84.2) longs for; 118.20 (KJV 119. 20) the term is compounded with ἐπιθυμῆσαι translated *has longed exceedingly for; 118.31 (KJV 119.131) earnestly longed after; 118.174 (KJV 119.174) I have longed after; Jer.13.14 I will ... have compassion; .**

*Ro.1.11 For I **long** to see you ἐπιποθῶ*  
*2Co.5.2 **earnestly desiring** to be clothed upon*  
*1Co.9.14 **which long after** you for the*  
*Phl.2.26 For he **longed after** you all*  
*1Thes.3.6 **desiring greatly** to see us*  
*2Ti.1.4 **Greatly desiring** to see thee*  
*Ja. 4.5 spirit that dwelleth in us **lusteth** to envy*  
*1Pe.2.2 **desire** the sincere milk of the word*

*you all in ἐν the bowels of Jesus Christ.*

*bowels, σπλάγχνοις, root σπλάγχνα, KJV bowels 7, bowels of compassion 1, inward affection 1 (2Co.7.15), adjective, tender (mercy) 1. Acts 1.18 speaks of Judas bowels gushing out.*

It is not Paul's natural affections that are upon the Philippians. It was Christ's affections produced through Him. This is the inward affection stirred by the Spirit of God in us for others.

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*2Co 7:15 And his (Titus') inward affection σπλάγγα is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.*

We have literal bowels within our bodies, and then we have what are called **natural**, inward affections, as well, that can be stirred for others. But has Christ ever stirred in us inward affections for others apart from our natural affections? Have we ever discovered that we loved another simply because of their relationship with the Lord? Whether or not we agree with them in their practice, their doctrine, have we ever experienced this kind of love? It would do us much good to consider this in light of the fact that the Lord loves us. We are confident that the Lord's love for His people was a superior, holy principal of love, the love of God, that was displayed simply because we are His elect. This love could not have been motivated outside of Himself for there was nothing in us that would attract Him to love us. There was neither righteousness nor holiness in us because we were dead in sins and defiled. He loved us because we are His sheep, chosen of the Father and put in the Son. And because of the greatest show of God's love for us in the death of His Son He puts in us that same love for God and for His people.

*Ro 5:5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Ro 7:22 For I delight in the law of God after (κατα, according to or, in agreement with) the inward man ...  
συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον.

Both Vincent and Robertson state the verb *συνήδομαι* is translated, *I rejoice with ...*

*Vincent's Word Studies in the New Testament*, Marvin R. Vincent, Hendrickson Publishers, vol.3, p. 417, '... as if the very heart of Christ dwelt in him. "In Paul not Paul lives, but Jesus Christ" (Bengel).'

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*The Baptist Commentary Series*, John Gill, The Baptist Standard Bearer Inc, vol.9, p.119, ‘... not with an human and carnal affection, but with a Christian and spiritual one; with a love which came from Christ ...’

9 ¶ *And this I pray*, (This forms the second part of the opening of this epistle. 1.3-11)

προσεύχομαι; προς + εὔχομαι, εὐχή. Of εὔχομαι, *can wish 1, pray 2, wish 3*; εὐχή KJV *prayer 1, vow 1*; προσεύχομαι, KJV *make prayer 1, make prayers 2, pray 83, pray for 1*; προσευχή, *prayer 36, earnestly 1*. Of the other Greek words translated pray (δέομαι, ἐρωτάω, εὔχομαι) ‘προσεύχομαι, **proseuchomai**’ is always in reference to prayer to God.

*that your love* [that is produced by the Spirit of God in you]

*love*, ἀγάπη, the noun, is always used to express the highest love, the love of God, and the fruit of the Spirit; however the verb form of ἀγάπη ἀγαπάω is not so decisively used. (cf. Lk.6.32; 7.5; 11.43; 16.13; Jo.12.43; 2Ti.4.10; 2Pe.2.15).

1Co 16:14 *Let all your things be done with charity.*

He was instructing them about being diligent to ensure that they kept their motivations based on love. Love must form the basis of their actions.

*may abound* (verse 26 *abundant*)

περισσεύη, 3<sup>rd</sup> per, sing, aor 1, subj of περισσεύω; KJV *abound 15, have enough to spare 1; remain over and above 1, be the better 1, excel 1, increase 1, make abound 3* (Phl.4.12 twice, 18), *redound 1, abundance 3* (verse 26), *abundant 1*, et al.

*yet ἔτι more and more*

μᾶλλον καὶ μᾶλλον, KJV *more 30, much 1, rather 32, the more 11, the rather 1, so much the more 1*, et al.

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When love abounds, then abound more.

Paul is not praying for them to love more so that they might give more support to him. He encourages them to continue as partners in the missionary endeavors of the gospel of Jesus Christ by abounding more and more in love. This is not a feely, sensational, heart's tug work. This is commitment to the work of God because they love the Lord foremost. This love will continue in the worst of circumstances. And Paul reveals that in just the next few verses. There are those who operate out of wrong motivations, and we should be not be distracted in our love to the Lord by them.

This church was spending and being spent. They had been among the staunchest supporters of Paul and his companions. *Php 4:16 For even in Thessalonica ye sent once and again unto my necessity.* They had even sent a man of their own to help with the work. *Php 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.* But they, as we, needed to be reminded to continue in that love. Yesterday's feats are done. We have the day. Love for the work of Christ, love for the servants on the field, love for the fields at home, love for one another must continue.

*Jude 1:21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

Sometimes it seems redundant or unnecessary to say things like this. To the Philippians the apostle was not saying that they hadn't loved enough, or by that in any way implying they hadn't done enough, or that he was a little dissatisfied with their fellowship. Absolutely not! Rather, he was showing them that by so doing in love they would become better grounded and steadfast in the service of Christ. Remember, it was God that began the work (vs.5 the work is, their fellowship in the gospel) in them and promised to perfect that work, His work, and preserve that work through the ages unto His glory. And the Philippians, in their faithfulness, would in this work have fruit in the day of Christ, when they stood before the

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judgment (bema) seat of Christ which would glorify God, or God would glory in. (vs.11)

*Exposition of the Old and New Testament, The Baptist Commentary Series, John Gill, vol.9, p.119, '... spiritual can't be exceeded in; there's no going to an extreme in the exercise of it ...'*

We have in us a propensity of looking back at what we've accomplished (or not) and comfort ourselves, and when we throw into the mix our bent to comparatively judge, we can become either discouraged or complacent and fail to serve the Lord from the right motive.

*Joh 21:20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?*

*21 Peter seeing him saith to Jesus, Lord, and what shall this man do?*

*22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.*

For this we can become cold and love less than we ought, instead of abounding more and more in love. Whether it is an individual or a church, our Lord gives to each a portion of His goods and distributes them according to ability.

*Mt.25.14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.*

*15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

...

*19 After a long time the lord of those servants cometh, and reckoneth with them.*

*in ev knowledge*



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ἐπιγνώσει, ἐπί giving the strength to the root: **the foundational knowledge of Christ; perhaps in the breadth of its scope.**

*Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;  
17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,  
18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;  
19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

*Exposition of the Old and New Testament, The Baptist Commentary Series, John Gill, vol.9, p.119, ‘... Some Christians are more affectionate, and less knowing; others are more knowing, and less affectionate; it is well when love and knowledge [and sense, my insert] go and keep pace together.’*

Love bolstered by *knowledge* is stable even in the face of great difficulty. Love that is informed is far superior than love that is ignorant. The first is motivated by truth, the latter is likely motivated on feeling and misconceptions and subject to falter and fail. Paul is not spewing out hypothetical instruction. If anyone could have been discouraged to show the love of Christ it should have been he. But because he loved according to the truth,

*Acts 9.15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:*

*16 For I will shew him **how great things he must suffer** for my name’s sake.*

...

*Acts 20.22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:*

*23 Save that the Holy Ghost witnesseth in every city, saying that **bonds and afflictions abide me.***

*24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the*

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*ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

he found greater instances for showing more love: his chain was his new liberty to show the love of Christ, and he encouraged the saints to be more bold to speak the Word without fear.

Robert Swift, *The Theme and Structure of Philippians*, Biblio Sacra 141 (July 1984) 234-254, Copyright 1984, Dallas Theological Seminary, **'The work of the gospel normally involves the endurance of difficulty, hardship, and persecution.'**

*and [in] all πάσῃ judgment;*

The full expression of Paul's prayer to God for the Philippians was that their love would increase in knowledge **and sense**.

*The Baptist Commentary Series*, John Gill, The Baptist Standard Bearer Inc., vol.9, p.119, 'By all *judgment*, or *sense*, as in the Greek text, is designed a spiritual apprehension, judgment, and *sensation of things*. ... by *hearing* the joyful sound ... *smelling* a sweet smell in the person, blood, righteousness, and sacrifice of Christ ... *tasting* how good the Lord is ... *feeling*, laying hold on Christ ...'

*The Epistle of Paul The Apostle to the Philippians*, Oliver Green, Copyright 1965, The Gospel Hour Inc., Greenville, SC, p.17, "*Judgment*" (discernment or insight) means that the believer is to have a quick, sensitive perception of any and all things that would keep the love of God from permeating our hearts and lives, and flowing out through us to bless others. We should be quick to judge ourselves – even our thoughts – lest we say or do something that would hinder the cause of Christ.'

*Isa 11:3 And shall make him of **quick** understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears ...*

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## Judgment

αἰσθήσει, dative sing of αἴθησις; This with αἰσθητήριον and αἰσθάνομαι have to do with the sense of discernment. Each word is only used once in the KJV.

αἴθησις, judgment, Phl.1.9

### **LXX,**

*Ex. 28.3 perception; Pv. 1.4, 7; 2.10; 5.2; 10.14 discernment; 3.20; 11.9; 12.23; 14.18 understanding; 12.1 sense; 14.6, 6; 15.7, 14; 18.15; 19.25; 22.12; 23.12; 24.4 discretion*

αἰσθητήριον, senses,

**He.5.14 But strong στερεά meat belongeth to them that are of full age** (matured or perfect, τελείων), **even those who by διὰ reason of use** (ἔξις, habit) **have their senses exercised to discern both good and evil.**

### **Strong:**

στερεά, root στερεός, nom, sing, fem; **RIGID; SOLID**  
*steadfast 1* (1Pe.5.9 Whom resist *stedfast* in the faith), (TDNT, vol.7, p.613 **‘Those addressed are not to hold fast to the faith but steadfast in the faith they are to resist the devil.’**

*strong 2* (He.5.12 not of *strong* meat),

*sure* (margin, *steady*) (the foundation of God standeth *sure*) 1.

στερεόω, verb,

*establish 1* (Acts 16.5 churches *were established* in the faith);

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*make strong 1 (Acts 3.16 hath made this man strong),*

*receive strength, passive (Acts 3.7 his feet and ancle bones received strength)*

στερίζω, verb

στερέωμα, only this once: *Col.2.5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the **stedfastness** of your faith in Christ.*

## Reason

ἔξιιν, ἔξις, ἔως, ἔχω,

*The Analytical Greek Lexicon Revised 1978 Edition, Harold Moulton, Zondervan Publishing House, Grand Rapids MI, p.180, 'a condition of body or mind, strictly, as resulting from practice; habitude, He. 5.15.*

*Thayer's Greek-English Lexicon of the New Testament, Joseph Thayer, Hendrickson Publishers, p..224, 'a habit, whether of body or of mind ... a power acquired by custom, practice, use*

...

*A Greek-English Lexicon of the New Testament and other Early Christian Literature, Bauer-Arndt-Gingrich-Danker, Copyright 1957, The University of Chicago Press, p.276, 'in the only place in which it is used in our lit. it seems to mean *exercise, practice* (though the mng. Nearest this to be found in the sources is the *skill* acquired through exercise ... αἰσθητήρια διὰ τὴν ἔ.*

*γεγυμνασμένα senses that are trained by practice Hb 5: 14.*

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*Holiest of All*, Andrew Murray (1894), Fleming H. Revell Co. (reprint 1960, 1962, 1965), p.199,

*(referring to He.5.13 For every one that useth milk is unskillful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason (or ἔξις, habit) of use have their **senses** exercised to discern both good and evil.)*

‘This does not, as in nature, come with years, but consists in the whole-heartedness with which the believer yields himself to be all for God. It is the perfect heart makes the perfect man. The twenty years needed for a child to become a full-grown man are no rule in the kingdom of heaven. There is indeed a riper maturity and a mellowness which comes with the experience of years. But even a young Christian can be of the perfect of whom our Epistle speaks, with a heart all athirst for the deeper and more spiritual truth it is to teach, and a will that has indeed finally broken with sin, and counted all things loss for the perfect knowledge of Christ Jesus.’  
(obviously referencing Phl.3.8)

Consider the **sense** of touch and the **sense** of discernment: We can sense touch without knowing what it is that we’ve touched (simply touch a pane of glass with the finger and don’t move it around, just place the finger to it.) Sensing what we touch begins when more of the sensory nerves of the finger tip, for example, are stimulated by the object being touched. When the senses become more informed we know better what we touch. By touch we might discern hot and cold, as in discerning right and wrong, but with more involvement in the senses of the finger we can know better what we touched; a pane of glass, a piece of wood, an ice cube, a piece of cloth.

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To be clear, we are not saying that the Christian has to experience sin in order to fully appreciate its evils and destructive forces. (cf. the deception of Satan to Eve, Ge.3.5) Rather, the Christian is informed by the Word of God to have a keen sensitivity to distinguish not only between those things that are evil or would lead to evil, but also between what might good, better, and best for us in the service of Christ.

Christians, in their spiritual growth, as they mature in Christ, become more keen or sensible in their judgment. It might be expected that aged saints of the Lord have cultivated a deeper and more consistent love than younger believers do. Yet, that is not necessarily true. Whoever will follow the Lord and have their *senses exercised* through the application of the Word of God in the life, whether young or old shall become strong in the faith. It isn't just the objective knowledge of Scriptures; but it's also the subjective experience of Christ.

**LXX,**

*Jer.4.19 I am pained in my bowels, my bowels, and the sensitive powers of my heart ...*

αἰσθάνομαι, perceived, Lk.9.45 *But they understood not this saying, and it was hid from them, that they **perceived** it not: and they feared to ask him of that saying.*

**LXX,**

*Job 23.5; 40.18; Pv.24.14 perceive; Pv.17.10 understands; Is.49.26 shall perceive.*

10 *That ye may approve*

δοκιμάζειν, root δοκιμάζω, KJV *allow 2, approve 3 (margin try2), discern 2, examine 1, like 1, prove 10, try.*

*Lk.12.56 **discern** the face of the sky*

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Lk.14.19 five yoke of oxen, and I go to **prove** them  
Ro.1.28 they **did** not **like** to retain God in their  
Ro.2.18 **approve**st the things that are more **excellent** διαφέροντα  
Ro.12.2 that ye may **prove** what is that good  
Ro.14.22 in that thing which he **alloweth**.  
1Co.3.13 the fire **shall try** every man's work  
1Co.11.28 **let** a man **examine** himself  
1Thes.2.4 as we **were allowed** of God to be ... God, **which trieth** our hearts  
1Jn.4.1 **try** the spirits whether they are

things that are **excellent**;

διαφέροντα, acc, pl, neu, part. pres of διαφέρω; lit. to bear through, to convey through or across;

Mt.6.26 **Are** ye not much **better** than they?  
Mt.10.31 ye **are of more value** than many sparrows.  
Mt.12.12 How much then **is** a man **better** than a sheep?  
Mk.11.16 that any man **should carry** any vessel  
Acts 13.49 word of the Lord **was published** throughout  
Acts 27.27 **as** we **were driven up and down** in  
Ro.2.18 the things **that are more excellent**  
1Co.15.41 for one star **differeth from** another  
Gal.2.6 it **maketh** no **matter** to me

*The Baptist Commentary Series, John Gill, The Baptist Standard Bearer Inc, vol.9, p.119, 'try things that differ.'*

As our love becomes strengthened through knowledge and judgment we should become better acquainted with discerning, dividing, and evaluating so many *things*; whether it be that we are imprisoned, or beaten, cast away as nothing, or successful, in authority, or live in kings palaces, we learn, by an experimental abounding and sensible love, to discern the best things for the moment and circumstance. How might I best serve Christ now in view of this \_\_\_\_\_. Nothing can hinder the Word of God from increasing in

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our hearts, coming from our lips, and applying to our lives but the chilling effect of personal sin.

But learning to live for Christ best and, as much as it is possible, without offense proves a full grown man in Christ.

*Jas 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

*Mt 18:6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

And while offense will come let us strive against the flesh by the Spirit to live as clear of conscience as we can before God.

*that ἵνα ye may be ἦτε sincere*

εἰλικρινεῖς, nom, pl, masc of εἰλικρινής, εἶλη sunshine + κρίνω judge or determine;

Living our lives as if in a glass house; where the sunshine gleams over us and reveals no hypocrisy – but rather *sincerity*.

*TDNT*, Wm B. Eerdman Publishing Co., vol 2, p.397, 'εἰλικρινής derives from εἶλη (ἀλέα, ἥλιος), meaning "warmth or light of the sun," and κρίνω, so that the full sense is "tested by the light of the sun," "completely pure," "spotless." ... Buchsel'

εἰλικρινής, one other time, 2Pe.3.1 *This second epistle, beloved, I now write unto you; in both which I stir up your **pure** minds by way of remembrance ...*

εἰλικρίνεια, 1Co.5.8 *unleavened bread of **sincerity***; 2Co.1.12 that in simplicity and godly **sincerity**; 2Co.2.17 as of **sincerity**, but as of God, in the sight of God speak we in Christ.



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*and without offence*

ἀπρόσκοποι, nom, pl, masc of ἀπρόσκοπος,  
ἀ negative + προσκοπή to stumble or offend; KJV *void of offense 1* (Acts 24.16 of conscience), *without offense 1* (Phl.1.10 must imply the consciences of all), *none offense 1* (1Co.10.32 of others' consciences);

*till εἰς the day of Christ;*

Must be a reference to the day of our Lord's coming and judgment of His people, the churches.

*Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the **day of Jesus Christ**:*

*Php 2:16 Holding forth the word of life; that I may rejoice in the **day of Christ**, that I have not run in vain, neither laboured in vain.*

*2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the **day of Christ** is at hand.*

**The result:**

*11 Being filled*

πεπληρωμένοι, nom, pl, masc, part, perf, pass of πληρώω; J. P. Green's Bible Interlinear, *having been filled*.

Here is the result of faithfulness to grow in grace.

*with the fruits καρπῶν of righteousness δικαιοσύνης, which are by διὰ Jesus Christ, unto εἰς the glory and praise of God.*

9-11 Never cease to be growing in Christ. Can one of the saints ever be said to be too holy, too righteous, too loving, too kind?

## The Book of Philippians

This verse gives us the result of the increase of love, discernment, and sincerity: fruit, spiritual fruit. This fruit is produced by Christ living in us ... (Gal.2.20) *which are by Jesus Christ*. What is this but the production of righteous acts through us; good works. *1Jo 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous*. When we are being exercised to grow in our love for the Lord we shall begin to do right things. Love must be demonstrated, else it is only a conception, a thought. And certainly, a concept or a thought has no work produced.

If not lived for Christ, what is our life? *Jas 4:14 ... It is even a vapour, that appeareth for a little time, and then vanisheth away*. Living for Christ is today, and we aren't promised all of that. It is not necessarily what we hope to do, what we say we are going to do; it is what we are doing right now that tells us what we are. Life is so short; let us examine our lives at present. If there needs to be changes made let us pray for grace, beseech God for His Divine assistance, moment by moment that we might be found faithful and ready for that blessed day of Christ's coming.

If you have never professed Jesus Christ as savior and you now understand that He died for you a sinner and you want to walk with Him and His people, make that profession today, receive that forgiveness of sins and follow Him in baptism, and walk with Him in a N.T. church from now until He comes again. Live to the glory of God by Jesus Christ.